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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY ST[illegible] FIRST MONTH 14, 1911.

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Continued on page iii.

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No. 5

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EDUCATIONAL

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, FIRST MONTH 14, 1911.

Volume LXVIII. Number 2.

The independent thinker, while always in the minority, has always led the van in the World's progress. While this is true, one of the rarest of all things is the thinker who is not only independent but is also at the same time fair, open-minded and unbiased. Many a self-proclaimed independent thinker is simply a man who is in a state of rebellion and unrest. He is dissatisfied with generally accepted beliefs, teachings and doctrines, but when he gives voice to his protest we are apt to find that he is more of a "kicker" than thinker.

R. W. McBride.

In the Theosophical Quarterly.

A MOUNTAIN FLOWER.

[Souvenir of the Ascent of Cloud Peak, with General George Crook, in July, 1876.]

Within the mazes of the Big Horn Range,
Whose icy peaks are proof to summer's change,
A fragrant blossom grows, as fresh, as fair,
As softest ripples of your sunlit hair.

The eager climber finds it at his feet,
And stoops to breathe its perfume faint and sweet;
Again he pauses in each upward stage
To kiss this tenderest word on nature's page.

There, where some baby torrent babbling falls,
It coy'y nestles under canon walls;
At every step toward levels high and far,
It lesser grows, like a retreating star—

Till last, upon the topmost, towering cone
Of o'd Cloud Peak, majestically lone,
By dazzling drifts of undissolving snow,
Smiles its blue eye upon their ghostly glow.

Here the strong plant has shrunk to fragile moss;
The colder air imparts a rarer gloss
To timid petals that can scarce be seen,
To tiny leaves a milder, paler green.

Thus grows some sage, who climbs to heights sublime,
Frailer and purer as he still doth climb;
And sweeter are his simple offerings
Of childlike thought unto the King of Kings!

This dauntless plant is like a quenchless faith,
In friend or sweetheart, God or Holy Wraith;
For life is as a mountain—not below,
But at the top, its choicest beauties grow!

REUBEN BRIGGS DAVENPORT.

In The Home Journal, 1897.

"BRANDYWINE DAYS."

In these mid-winter days when the earth is in her frozen sleep, at rest under the coverlet of snow; when it is the architecture of the woods that is most conspicuous; when the summer feeling begins to awaken in us so long before there is a hint to our eyes, of the return of summer, this book* of "Brandywine Days" comes to appease our longing, and help us to patience while nature "doth her perfect work."

It was at the high-tide of the year, mid-June, when the "Shepherd" "took up once again his shepherd's crook and rural quill, to thank the dear God that He still keeps green for town-wearied folk such lovely nooks as this." We feel ourselves transported to the "lovely nooks" when we read of this first day: "It is the hour of noon; we have unpacked our impedimenta and have arranged on the high little shelf over the fire-place Spenser and Herrick, Wordsworth and Keats, and Pater, and Fitzgerald's 'Omar,' the stout little 'Compleat Angler,' and the other delightful volumes. We have gone to the mossy spring-house down beyond the orchard and quaffed a drink divine from the limpid pool near the cream jars and the white custards that are cooling for our first country dinner. The bells are ringing by the old farm houses in the valley, and the farm folk are coming merrily down the hills to take their nooning."

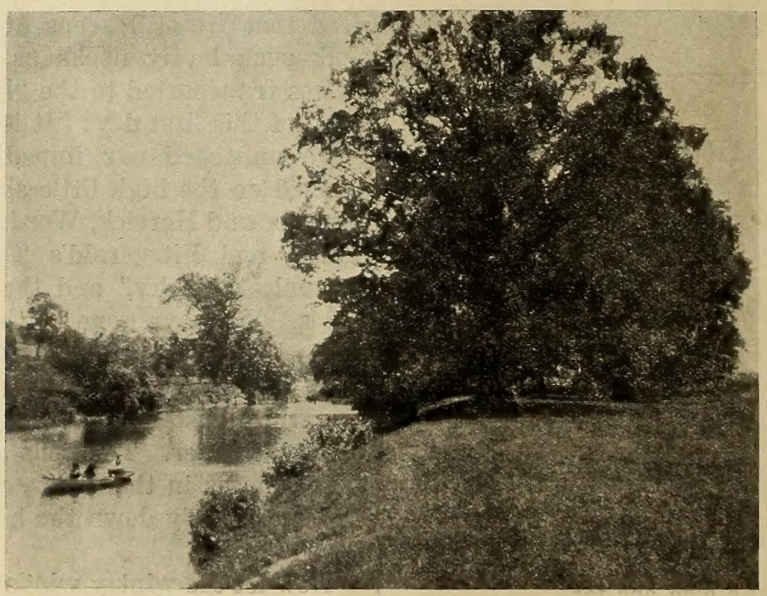
Now let the wintry winds whistle, and the snow flakes flutter up and down the air till they have emptied the clouds—we are safely beside the Brandywine to be led by our poet's charméd pen, along its green banks and among its flowery meadows, and to share with him his own feasts from the volumes over the fire-place. On *July eighth* is this lovely word-picture from his own hand:

Across the landscape with low drowsy song
And golden flash and gleam,
Behold how happily our winding stream,
Our Stream of Beauty, flows along!—
Now under pendent boughs of silent woods
'Mid leafy solitudes,
Now rushing over rocks set long ago
By Indian anglers in gigantic row,
Now flowing where the flossy heifers feed
And white sheep nibble slow
In many a deep-grassed solitary mead,

*Brandywine Days; or, The Shepherd's Hourglass. By John Russell Hayes. Illustrated with photographic studies by J. Carroll Hayes. Philadelphia, Biddle Press.

Now winding under willow-bordered banks
Where lilies grow in yellow ranks
And water-weeds nod o'er the placid stream
Wrapt all in sleepy dream.

The pages of "Brandywine Days" have many pictures such as this, and it should be said that they are accompanied by picturesque bits gathered by the brother's camera, adding another charm. When our poet releases his pen from the limitations of syllables and rhythm, his prose still keeps a poetic quality. An "Old Attic" is one of the treasures of the "quaint red-gabled solitary house," whose halls grew "vocal with the song of merry, merry children." The story of their merry-making "among the venerable furniture and hair trunks and antiquated finery" has this apostrophe: "Ah, bonny children, you have started a pleasant vein of reverie for me this day, with your romping up beneath the eaves. It is in such hours, amid musings like these, and looking out upon so fair a landscape, that one has some glimpse of the abiding truth of things!" It is one of the values of this book that it gives us many a glimpse of "the abiding truth of things"; that it brings out in clear relief the elements of life that are worth while. Read on *July twenty-fifth,* how to find contentment.



"This green, untroubled meadow-side."

This lover of books, and dweller among them, shares with us, in this volume, his reminiscences of book-shops in the Old World. He tells us that "most fascinating of all book-stalls are those of Old London. There is indeed no winter of discontent for one who goes book-hunting in Holborn and Charing Cross Road. The fog may be dense and the street lamps dim at noon-day, but for him who plies the delightful quest of old volumes the soft yellow haze adds a glamor and seems to shut him up in his own little sphere in deepest contentment of heart." How can we help entering into his enthusiasm for his *old books,* as he inhales "the fragrance of the stout pages, and caresses the tarnished tree-calf covers of these twenty-one worn volumes of Shakespeare's Plays." He says, "Spenser's noble folio here on my desk has a singularly precious association connected with it, for it was bought immediately after I came from the stately funeral of Lord Tennyson. The linking of the two august poets in this way has meant an added joy in the perusal of my copy of Spenser ever since that day. * * * * A few dollars will go a long way among London book-stalls. Little Eighteenth Century editions of *The Spectator,* and of Pope and Gray and Cowper, may often be picked up for sixpence a volume. * * * * One reads and reads these dear delightful books with a gusto that no recently published editions can ever give."

This lover of books not only shares with us his enthusiasm as a collector of books; but he has done a greater service for such as are not constant dwellers in a Library—he has opened them to us and shared with us their treasures. Read what he has given us in "An Hour with Herrick"—one wishes to quote it all; but can only write from its closing sentence, "Let our youth find in the blossomy pages of the *Hesperides* how lovely a thing the out-door world may be when seen aright, and what idyllic joy in that country-life which Herrick has portrayed." He recalls to us the long-revered names of literature; he writes with tender and deep feeling of Walter Pater, under whose teaching he sat in Oxford; and of

Lionel Johnson, and Robert Louis Stevenson, and other modern writers who have early passed away. How generously he has shared his pages with these; and with others whom he designates "New Poets." He writes of Lloyd Mifflin, of Koopman another librarian-poet, of Grace Ellery Channing, of William Stanley Braithwaite, of B. F. Leggett, of Madison Cawein,—measuring his tribute according to Emerson's standard—that a man like a picture should have the benefit of a good light.

August nineteenth is given to the memory of "A Dead Poet"—a dear dead poet not named upon the printed page, but recognized in every line by those who loved him, as E. Newlin Williams, of Swarthmore's Class of '93. It is so true that "Every beautiful and noble thing touched him—the first anemones of April, the harvest-field with its sheaves, the gleam and flash of wide waters, and the quietude of solitary forests." * * * * * *

August twenty-first, with its moonlit boating-party singing, *"Integer vitae,"* brought to mind another stately song for the record of the Hour-Glass: "That, and Ben Jonson's 'Drink to me only with thine eyes' as chanted to their ancient music, are magnificent,—there is no other word to describe them! The first song we learned from a rare teacher who made Virgil and Horace and Catullus living voices through his fine penetration and subtle appreciation; the second, with its solemn and noble sweetness, was learned from another fine teacher and literary guide, who brought to his reading of the Elizabethan poets a charm that was unforgetable." It is pleasant to read this delicate tribute to two of Swarthmore's Faculty in the past.

The literary gems of this book of many charms are strung upon a thread of delicate and worshipful thought of garden and harvest and forest and river with their varied ministries to the human soul. We read on *September first,* when vacation days are numbered: "What a benediction is this summering in the pure countryside; what a healthful tendency our recent American seeking of the fields from June to September! May every sojourner in God's free meadows and forests look back with thanksgiving on the particular region where his vacation days were passed."



"By silver Brandywine's Arcadian Stream."

"Softly the beautiful spirit winged its way,
Like music fading in the night;
He fell asleep amid our mortal shade
To wake in the great light.
* * * * * * *
"What mystery, what beauty, now is his
In shining realms, we may not know;
But this we know,—his days were blameless, pure
As that enshrouding snow

"Swept by the winds whose sombre requiem
Deep in our grieving hearts shall ring
And mar, like some untimely winter blast,
The joyfulness of spring."

And we know, that wherever a pure, strong soul is needed for high service, this shining one has found his place!

The closing word of this brief *appreciation* shall be our poet's motto for a sun-dial in "the garden of beautiful memory":

SUNNIE HOURES, SWEET OLDE FLOWERS,—
WHATE'ER ENDEARES THE GOLDEN YEARES,—
THESE, THESE ARE MYNE: O MAKE THEM THYNE!

ELIZABETH POWELL BOND.

HADDONFIELD AND ITS BELONGINGS.

A visit to Haddonfield, N. J., where the Quarterly Meeting of the same name is annually held, may be of interest to your readers; at least I will try to make it so.

But the town is of interest outside this yearly gathering, the other quarterly assemblages being held elsewhere. It was the home of the Haddons, who gave name to the then village and meeting, a daughter of the family marrying the preacher, John Estaugh, the romance of which event was exploited by the poet Longfellow in a poem called "Elizabeth," which is almost a classic, and of note because the lady did the proposing, and as containing the oft quoted lines, beginning, "The ships that pass in the night." While on a religious visit with Thomas Chalkley and John Cadwallader, all members of Philadelphia Yearly Meeting, to the island of Tortola, in the West Indies, he died with the others from the effects of a pestilence. He had previously visited the island in 1704, at which time, while near the island of Barbadoes, he was captured with the rest by a French privateer and taken to Martinique. Here he held meetings among the other prisoners, much to the discomfort of an English Major, who was acting in the dual capacity of Chaplain, also. They, as was the custom of the time, held controversies one with another, which was doubtless enjoyed by their Catholic captors. But as the principal in Longfellow's poem, John Estaugh, most appeals to our interest. To "Elizabeth" (Haddon) of the poem, he was married in 1702, two years before his capture and imprisonment. The grounds on which Haddonfield meeting house stood prior to its being torn down in 1851, as well as the graveyard, was donated in 1721 by Elizabeth and John Estaugh. The meeting house had been jointly used by the two sects caused by the separation in 1828 until 1851, when, this condition being no longer agreeable, independent places of worship were built in opposite parts of the village, the "Orthodox" being nearest the old grounds, the "Hicksite," a half mile away. That the old place of worship with its associations and one-hundred-thirty years of age had to be eliminated, was a pity, seemingly sacrified on the altar of expediency. I have an old "Book of Meetings" concerning Haddonfield Quarter, showing its status in 1812. At that time it was composed of five monthly meetings, as follows: Evesham and Easton, both extinct as far as the "Hicksite" branch is concerned; Upper Evesham (now Medford), made up of that meeting; Hopewell and Cropwell, the last two laid down (as far as the "Hicksites" have a holding there); Haddonfield, made up of the same and Newtown; Chester, composed of Moorestown and Westfield; and Great Egg Harbor, composed of that meeting and Lower Great Egg Harbor. Haddonfield was originally (1695) known as Gloucester, when it was connected with that meeting.

By 1860, the number of monthly meetings was reduced by one. These, at that time, were Haddonfield, made up of the same, and Camden; Chester, of Moorestown and Westfield; Evesham, of Evesham and Westown, and Medford. From eleven particular meetings the number was down to seven. There are now three monthly meetings in the Quarter; Haddonfield, composed of that and Camden; Chester, of Moorestown and Westfield; and Medford, alone, or five Particular meetings in all. One or two of those mentioned as laid down the Orthodox are keeping up in a diminished way. This branch is strong in Moorestown, and has quite a holding in Haddonfield, but elsewhere is very weak in that section of New Jersey. The Hicksites, to use the objectionable term without quotation marks, are strong only in Moorestown, although they have a fair-sized meeting at Westfield. This, in a general way, concerning Friends of Haddonfield Quarter, which I was to visit at one of its constituent places of holding.

The town of Haddonfield has a population, as claimed, of 5,000, but 1,000 less would perhaps be nearer it. It is less than six miles from Camden, and, with a round fare from Philadelphia of twenty-seven cents, and of but ten from Camden, and twenty cents from Moorestown, a large Friends' settlement, the Quarterly meeting at Haddonfield should be larger than it generally is, numbering from 150 to 200, although as an excuse, the holdings are at an inclement season.

Leaving Camden at 9 o'clock in the morning, I should have been at the place of meeting in ample time, but too busy talking to a Friend, who was almost as much a stranger to Haddonfield as I was, we both failed to hear the conductor call out the station, and, too late, found ourselves speeding beyond the limits of the town. But we found a good conductor, such as lightning is said to love, and what did he do, casting to the winds all precedents, and the danger of being dismissed by strenuous railroad officials, but stop his train and let us off, and not only that, but with filial caution, warned us that we might get run down by Atlantic City fliers, as we started to count ties towards Haddonfield. All of which was very kind, and out of the usual way.

Haddonfield is quite a town, as I have remarked, but like many such does not enforce its ordinances relative to clearing the pavements from snow. This, so called the beautiful, had lain on side-walk

and street for a couple of weeks. Vehicle travel, through sleigh, wagon and automobile, had taken care of the main highway, but, from the ice on the pavement, those who could stand stood on slippery places. Tardy lot owners, whom we saw at work, as we wended our way through the town, told us that the Council had made laws, but did not enforce them, but from the way that picks and shovels were at work, there seemed a latent dread of fines and emercements. At the time, from the snow's discoloration, from the stains of age, how unfittingly sound the lines from Longfellow's "Elizabeth," referring to the same locality:

"Yet how grand is the Winter. How spotless the Snow is and perfect.

* * * * * * *

White as the great sheet that Peter saw in his vision,
By the four corners let down, and descending out of the Heavens."

On our way through the town we saw an object rising from the curb, looking like a cross between a brobnigagian L placed up-end down and one of the old-time gibbets on which Jack Ketch once plied his trade stringing up undesirable malefactors, such as pirates and poachers; for, in those good old times, so often spoken of, the law treated such characters alike. An Indian being the dependent in this case, and as he was merely painted on a sign suspended to the reversed arm of the L, the reader need be no longer kept in suspense himself. The whole is a tavern sign of a hostelry built in 1750, but which has long since lost its license. An old time log pump and watering trough at the foot of the sign-post adds quaintness to the scene. But the main attraction is the tavern itself, known 160 years ago and afterwards, as "The Indian King." The "Daughters of the Revolution" own it now, and they distinctly inform the travelling public that it is an Inn only in a Pickwickian sense and really, for its original designs, an Out, so that the bibulous who go under its quaint doorway, "enter only to leave hope behind," but in the lieu of it they retain their thirst and the price to get it quenched at some place less misleading. Not only from its antiquated appearance, but from its history, "The Indian King" is a land-mark whose owners deserve credit for preserving. On a bronze tablet is recorded:

"In this building the Committee of Safety was organized March 18th, 1777; here also, on Sept., 1777, the Legislature unanimously resolved that thereafter the word 'State' should be substituted for 'Colony' in all public papers."

How Haddonfield should thank Longfellow for the poem which has brought it into sentimental note! But, had he heard of the after adventures and tragical fate of John Estaugh, how could he have helped but bring them in, instead of letting his story end with the marriage of Elizabeth to John, she, by the way, having previously reversed the custom of lovers, and saved the man the inherited trouble of proposing, and the quaintly humorous engagement of Elizabeth Haddon's help, Joseph and Hannah, surnames unknown! But I am getting away from my subject, an excusable lapse, with the old Haddon homestead in sight as our journey is approaching its end, and the story of "Elizabeth" passing through our minds.

Not so pleasant is the story of the unsettled condition of Friends here eighty years ago, of their not bearing with one another in the most pleasant of moods for twenty years in a joint use of the meeting house on First-day, the sound-conducting partitions the only relief from hearing what was said on the other side, for at times there would be two ministers speaking at the same time, and not in religious unity. Then came the agreement to dwell apart, and the pulling down of that ancient place of worship, not a vestige of which is now left. Where it stood is the grave-yard extension, some of whose dead may lay under where they used to worship, as the buried beneath the floor of some Abbey. Is it to be wondered at, that, as we travel the road where on horse-back wended their way Elizabeth and John, for in the records her name came first, slowing up at Elizabeth's suggestion whether coy or sly, the poet does not state, perhaps because he did not know that our thoughts revert to the recorded scene? Then come the words spoken by the maid:

"Tarry awhile behind, for John, I have something to tell thee,
For I will not conceal what is laid on me to tell thee;
I have received from the Lord a charge to love thee, John Estaugh,"

And then his considerate answer; but I must stop quoting, though the picture of the cavalcade of Friends on their way to Quarterly meeting and the meek and loving Elizabeth leaning over her horse's neck and saying the above words, entices me so to do.

(*To be concluded next week*)

Newtown, Pa. THADDEUS S. KENDERDINE.

The natural right of a woman to vote is just as clear as that of a man, and rests on the same ground. Since she is called on to obey the laws she ought to have a voice in making them. And the assumption that she is not fit to vote is no better reason for denying her that right than was the similar assumption which has been urged against every extension of the franchise to enfranchised men. —*Henry George.*

THE RUINS.

With truth it has been said that the dangerous period of life is not that of youth, with all its follies, but rather that of middle-age with its retrospect, inevitable and sad, of lost illusion, broken hopes, sins and errors irretrievable. Simple discouragement is the last and greatest weapon in the Adversary's arsenal.

Hissarlik was a wretched village; only the earthen mound on which it rose above the marsh gave the least indication of what had gone before. Yet Schliemann's excavations discovered the ruins of seven cities, superimposed. Whether or not we believe with him that one of these was "Troy divine," all, even in their ruins, are wonderful and eloquent. It is worth much to look upon the remains of what was, or may have been, the city of Priam. Nor is the value one for sentiment alone. The information gained there is priceless, and the great stimulus it has given to several different sciences proves lasting.

One's character may not have endured all the tests of life. What is left may look like wretched Hissarlik. And yet it is worth while for any man to dig down to the foundations and to behold clearly again what was once planned and performed. Rebuilding on just those lines is impossible. But even now a renewed vision of the early promise may avail much.

Helena, Montana. ARTHUR C. NUTT.

THE MEANING OF WOODBROOKE.

Woodbrooke is, primarily, an attempt to meet three grave issues which pressed upon the minds of those who had the future of the Society of Friends at heart. The first issue is peculiar to the Society of Friends; the other two problems are common to all branches of the Church of Christ.

The first issue arose out of the state of the Society towards the close of the nineteenth century. In the middle of the century its membership was actually declining. Towards the close the decay was arrested, but it seemed to be stationary. Certain lines of policy which helped to account for this decline had been discarded. The testimony against persons who married outside of the Society was withdrawn. But the problem of the stationary membership still remained. Some of those whose insight and interest were deepest, felt that there was too much truth in the description of the Society as "an hereditary social club of the spiritually elite." Too many Friends were busy with vain genealogies and birthright members seemed to be held together rather by a common history and a social bond than by a common spiritual task. Friends had earned the respect of outsiders by ceasing to be offensively aggressive, but this state of affairs could hardly be considered satisfactory. Had they no message for the outside world, or for the other branches of the Church? What did Quakerism really mean? Was its value exhausted? Here was a problem for thought, and some men realized that if Quakerism was to have a future, its meaning and its message must be thought out afresh by the younger generation. The Society might survive for long enough, but if she was to enter into a life of genuine service, the born Friends must be turned into convinced Friends, and one of the main objects of Woodbrooke was to afford an opportunity, especially to younger Friends, for thinking out the meaning of Quakerism and its importance for the life of to-day.

The two other issues arose out of the critical movement and out of our necessary pre-occupation with the social problem. In the Society of Friends it was felt that the ministry had not altogether kept pace with the times, and that no adequate exposition of a historic faith was possible without a real understanding of historical method. If the ministry was to speak to the condition of the times, it must be in touch with those movements of scientific and historical thought which have become the commonplaces of modern culture. It was possible to secure such a ministry in more ways than one. The pastoral system adopted in some parts of America is an attempt to settle the problem of unsuitable ministry by providing a better. The English Friends, rightly or wrongly, felt that this solution imperiled some of the things that had contributed most to the life of the Society, and they aimed rather at stimulating a better ministry than at abandoning the spontaneity which had meant so much in the past. The need of studying the Bible by critical methods was felt not only in the ministry of the Meetings for Worship, but also in the Adult School and other educational work in which the Society was so largely engaged. The Summer School Movement and the Settlement at Woodbrooke, in which the aims and the energies of that movement have been centralized, were intended to promote this better understanding and more scientific study of the Bible along more stimulating lines, and, in fact, to make the Bible the new book it must become if it is to control our devotional life as it has always controlled that of the saints in the past.

Woodbrooke is an attempt to educate a whole body of Christians into the significance of the modern way of interpreting the Bible.

The third main issue turned on the presence of the social problem. Men of insight realized two things in connection with it. First, that Christianity, as at present interpreted, was not giving to individuals the guidance they needed for social action. Our conceptions of sin and of duty needed to be re-examined in the light of present-day social claims. Secondly, it was felt that the problem was at bottom spiritual and required a spiritual solution, that, in the words of Richard Whiteing, "nothing but a religion would do," that the organization which would have to be developed to meet existing social needs *could only succeed if it were inspired by religious enthusiasm.* No mere development of officialism could settle the question for us. The success of any new social arrangements on which Government might enter would depend on securing the right personnel, and here the State must look to the Church. One illustration of this feeling will be found in Rider Haggard's "Poor and the Land," where he advocates Labor Colonies, but points out that such Labor Colonies, to be effective, must be run by the Salvation Army or some other religious body. In fact, our engines of social reform can only be adequately worked by men and women who believe in redemption, who believe in the possibility of making men over again. But if the Church is to respond to the call that is made upon her by the social problem, it will be necessary that that call shall be placed before her members, and that some means be found to convey to them both the *spiritual enthusiasm* and the *scientific training,* apart from which such a call is vain. *The creation of scientific saints is an imperative necessity.* We have to grow men and women who have the patience to understand and the daring to hope. Woodbrooke is an attempt to see that the Society of Friends takes a fair share in this task. It is intended to give a chance of studying the facts of the social problem open-eyed in the atmosphere of devotion.

These, then, are briefly the issues to which Woodbrooke is an attempt to find an answer. Of its success, it is perhaps too early to judge, especially in relation to the ministry at home. But it has undoubtedly turned the thoughts of not a few towards social service, and prepared them for it. It has rallied a number of the younger generation to the task of re-interpreting and carrying forward the message of Quakerism. Through its very stimulating connection with foreign countries, Woodbrooke has itself done something to spread the spirit of Quakerism. Beyond this, it is not, perhaps, safe to go. It is easier to define the spirit in and for which it lives. It stands for a combination of critical daring with child-like faith, and of simple enjoyment with real and costly devotion. It aims at making people see that these are necessary parts of a natural and Divinely ordered whole. Part of this spirit is given in a sentence from the log book, where the writer says: "Here a man can talk freely about religion." It has succeeded in making some realize that criticism does not necessarily destroy faith, but rather that loyalty to truth is an essential element in loyalty to Christ. Rendel Harris once said, apropos of some of the surrenders which criticism requires of us, that we get a smaller creed but a larger God. Some of those that come to Woodbrooke have had the experience of the shrinking creed and its compensation; others, who had little or no creed have found their way towards one; but I think *all have in some measure shared* the *vision* of the *larger God.*

HERBERT G. WOOD.

A SCHOFIELD INCIDENT.

[From the Schofield School Bulletin.]

We have two girls in school who have had rather an interesting struggle for their education. Their father owns a good deal of land but seems to be land poor.

He has eight children and rather indifferent to their education. The mother is keen to the importance of it, however, and with her encouragement the two older girls are making a brave struggle to educate themselves. They work on the farm in summer time and in the winter come with their earnings, and if they have not enough they work the rest out at school. The older one, Daisy, graduates this year and since they did not make enough during the summer to keep them both in school for the whole term, the younger one, Betsey, has gone to Florida and is clerking in a store and will provide Daisy with enough money to finish. Then next year Betsey will be in the graduating class and Daisy means to work to pay Betsey's bills. When both have finished, their ambition is to open up a little shop in the town near where they live, and one will do cane-seating and the other will do shoe-making: each following the trade she learned here. Neither of them ever ask for help, but they courageously set to do for themselves, and the four years that they have been here they have always shown a fine spirit. Daisy came to Miss Schofield at the beginning of this term and begged to be allowed to do chamber-maid's work for her. "I don't want you to pay me," she said, "I just want to learn how to do house-work your way."

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 14, 1911.

"GOODNESS" AND REAL LIFE.

"The Ignominy of Being Good" is the somewhat disconcerting title of a very wholesome article in the current issue of the *Atlantic Monthly*. The writer calls attention to the disinclination of children and all other well constituted persons to being considered or spoken of as good. He speaks of the shame he felt as a boy at being given a prize for "good conduct" in school, and how he hid the blue ribbon that was given him and would not for anything have had the boys see him wearing it. We eulogize the saints, and yet we would not really be them for anything. "A people who congregate to praise in the abstract, or in a mimic of reality, what concretely in their office, or their playground, or their home, they despise,—a people whose words of high eulogy have decayed in their mouths, till their children are ashamed of the titles, and after their schools of virtue, their Sunday-schools, name the type of mamma's boy that they can least endure to play with," such a people have their ideals and their facts badly out of gear.

"I have an idea that the cause of this condition," says the writer, "is to be discovered way back in the early days of the church. It dates about the time when Saint Augustine wrote a book in which he divided the universe into two parts—the city of God and the City of Satan. And the City of Satan was just about this very world of solids and liquids and gases, and flesh and blood, in which we live together and beget children; and the City of God was something else. It was a general idea of the congregation of those neutral or fanatical persons who had separated themselves from the desires and the needs of society, and conceived themselves to be undergoing a supernatural preparation for another world in which desires and needs and admirations would be altogether different. They were the virtuous and the rest were sinful. And thus it was that sainthood and virtue, and even the commonest kind of door-yard *goodness*, got separated from the question of the conduct of life in a neighborhood, and lost for ages the spontaneous heroic admiration of the young, and the candid acceptance in whole-heartedness of anybody."

"Our virtue will never be heartily loved by us, as virtue was loved of old, until it is purged of those elements which we condemn in the reality on six days of the week and praise in the ideal on the Sunday."

THE OVERSEERS IN A MEETING OF FRIENDS.

The work of the Overseers was the topic in after-meeting conference at Race Street, Philadelphia, on the 8th. Hugh McIlvain and others took part in the discussion. The general feeling was that no work in the meeting is more important than that of the overseers, because they come in closer contact with the membership than any other committee. They must have a parental oversight; with watchful care they may often prevent difficulties that later would be difficult to deal with; they should be aggressive, prompt to recognize the trend of conditions, and broad-minded in dealing with them.

In each Monthly Meeting there should be a sufficient number of overseers; they should be of differing ages, the older to direct the work and give weight of judgment, the middle aged and younger to attend to the active work of visiting, etc.

In the Race Street Monthly Meeting there is now a Best Interests Committee and a Membership Committee assigned to work which primarily belongs to the overseers. Instead of learning of the work of these committees indirectly and incompletely as they do now, the overseers should be fully informed of all their activities and to a degree direct them. This would systematize effort, prevent the overlapping of activites, and make less numerous the needful things that are now left undone.

There is frequent complaint that it is difficult to find people who are willing to work. Indifference and a lack of responsibility generally come from a lack of knowledge. Could the work which the Discipline lays upon the overseers be more fully accomplished, there would be a closer bond established between the deeply concerned and the indifferent and gradually the latter class would be greatly diminished.

There has been a reluctance on the part of some to assume the duties of an overseer, a feeling that the position belongs to such as we remember in broad-brimmed hats and plain bonnets. Those

revered Friends doubtless felt their inefficiency as we do, but they performed the duty according to their best light and we must be willing to do the same.

THE CONFERENCE OF SCHOOL COMMITTEES.

As the Educational Conference which is to be held at Race Street, Philadelphia, on the 31st, is intended for the consideration of as many problems of local school committees as possible in the time assigned, there will be a Question Box to receive questions, other than those provided for on the program, which any one may wish to have answered; such questions may be sent to the superintendent from now on or handed to her at the morning session.

The program is about ready and a copy will be forwarded this week to each member of each local School Committee and to each member of the Yearly Meeting's Committee on Education.

It is desired that those committee members who expect to attend the conference will notify the superintendent not later than the 23rd, as all members of school committees as well as the delegates will be entertained at luncheon, and it is necessary for the committee of arrangements to have at least an approximate idea of the number to be provided for.

140 N. 15th St., Phila.

ELLEN H. E. PRICE. *Supt.*

THE SECRETARY OF BALTIMORE YEARLY MEETING.

The Advancement Committee of Baltimore Yearly Meeting has received a letter from the President of the Charity Organization Society, of Paterson, N. J., stating that they have been unable to secure the services of a competent person to take Arthur M. Dewees' place and appealing to our committee to extend the time of his departure for Baltimore until Third month 1st, stating that if he should leave before that time it would be greatly to the disadvantage of charity work which has been organized for that town.

The Executive Committee feeling that it was right to grant this extension under the circumstances has written the president to that effect.

In order that the work may not be altogether delayed on account of not having a leader, the Central Committee will organize the work as early as practicable and requests each monthly meeting committee throughout Baltimore Yearly Meeting to co-operate so that the work may be well under way by the time Arthur Dewees arrives.

THE VIGILANCE COMMITTEE.

The work of the National Vigilance Committee, during the year 1910, has been steadily pursued along the following lines:

First—Effort to secure legislation and law enforcement to suppress the white slave traffic.

Second—Study of the causes and of methods of dealing with the traffic in this and other countries.

Third—Endeavor to bring the force of an enlightened public opinion to bear upon the problems of prevention and suppression of traffic in women.

During the year, eight States and the District of Columbia have passed laws to suppress the white slave traffic. (Such a law was previously secured in seven States.) A Federal law prohibiting interstate traffic in women has been secured, also one making more stringent provision against the importation of women from other countries for immoral purposes. Under these, a number of convictions have already been obtained.

Through correspondence and co-operation with Committees affiliated through the International Vigilance Bureau, and in co-operation with individuals and organizations in the different states in this country, the National Vigilance Committee for the United States has been able to perform valuable service in the safeguarding of girls and women needing protection.

The Federal Government appointed Henry B. Ide, Minister to Spain, and Dr. O. Edward Janney to represent the United States at the International White Slave Congress held at Madrid in 1910. This Committee defrayed the expenses incurred by its Chairman. Fifteen countries were represented by twenty-eight official delegates. About one hundred and fifty other delegates from the National Vigilance Committees of twenty countries were present at the business sessions. The Congress was in session five days. The subjects that were of deepest interest to the United States were:

First—More effective international measures to prevent the taking of women from one country to another for immoral purposes.

Second—The need for more uniform laws.

Third—Sources of the white slave traffic.

Fourth—Means of safeguarding girls and women who must find employment in localities with which they are unfamiliar.

Fifth—That the laws applicable to all who traffic in minors shall be made to apply equally to adults.

Interesting reports were presented by those appointed to make careful study of the questions

assigned to them at a Conference at Vienna where the program for the Madrid Congress was prepared. Copies of these have been filed at the Vigilance Library.

This special library, at the headquarters of the Committee, has been increased to over three hundred volumes, and a large collection of reports and other valuable reference matter has been placed on file there. It is helpful to social workers, students of sociology, educators and others who have occasion to consult the matter collected there.

The reference file of laws of all the states, begun in 1909, has been revised and completed up to date. This file has been made useful to other organizations studying the problem of vice, or interested in legislation and enforcement of laws to suppress the white slave traffic. A compilation of the laws of all the States touching the social evil has been made; and a chart has been compiled showing the police system of dealing with the social evil in fifty-one cities in the United States. These and a carefully prepared book on the White Slave Traffic in America are ready for publication.

The fact that only a single sentence from the Report of the Special Grand Jury of the City of New York was quoted by the newspapers, created a widespread impression that it was declared in the findings of that jury that there was no white slave traffic in New York. To correct these misleading press reports, the National Vigilance Committee sent out hundreds of copies of the report in full, with an enclosure briefly calling attention to the real significance of the report. Later, several press comments testified to the value of this enlightenment of public opinion.

Vigilance, the organ of the National Vigilance Committee, has been published monthly throughout the year. It reaches nearly one thousand people regularly, acquainting them with the progress of legislation and other work for the suppression of the white slave traffic. It aims to be constructive, and suggestive to the Social worker.

Under the auspices of the National Vigilance Committee, a Conference on White Slave Traffic and its prevention was held at Mountain Lake Park, Maryland, in July, and addresses were given by Clifford G. Roe, Dr. Robert N. Willson, Henry W. Wilbur, Laura B. Garrett and Dr. O. Edward Janney. An invitation to hold a second Conference at the same place next year has been accepted.

This Committee has furnished speakers for other public meetings and conventions, and has responded to innumerable requests for suggestions, information and literature; these requests come to its headquarters from all parts of the United States.

The need for uniform State laws to suppress the traffic is obvious. Work must be done to secure the passage of adequate laws in twenty-seven of the State Legislatures that will meet in 1911. Copies of the model law, prepared by the National Vigilance Committee in 1910, have been printed and will be widely distributed in the legislative campaign of 1911. Attention will be given also to tests of the new laws in the courts of different localities.

The Committee has maintained helpful relations with the United States Government.

The activity of the Federal Government, through the Immigration Department, in the number of prosecutions that have been carried on in different parts of the country shows that the menace of the traffic in women is being recognized; but there is needed a determined, persistent, far-seeing work along the three lines that the National Vigilance Committee is following—study of causes—methods of prevention—legislation and law enforcement.

In view of the great importance of this work and the increasing call for the service of this National Committee, it feels justified in asking the financial support of all those who can help by giving money to its treasury. The Committee takes this opportunity to thank those who have contributed funds, and also those who have given generously much personal service that cannot be computed in dollars and cents.

The effectiveness of the work and extension of the service of this National Committee must depend upon the moral and financial support of citizens of this country who realize the extent and menace of the traffic in women.

Communications should be directed to the Secretary, Miss Elisabeth Stover, National Vigilance Committee, 156 Fifth Avenue, New York. Checks may be sent to Edward B. Rawson, Treasurer, at the above address, Room 529.

O. Edward Janney, *Chairman.*

The membership of the Committee is as follows: Alice Stone Blackwell, Boston; Melbourne P. Boynton, Chicago; Robert Catherwood, Chicago; Rose Wood-Allen Chapman, New York; Grace H. Dodge, New York; John Dryden, Nebraska; Robert Garrett, Baltimore; Francis J. Garrison, Boston; Cardinal Gibbons, Baltimore; Arria S. Huntington, Syracuse; Dr. O. Edward Janney, Baltimore, *Chairman;* Dr. David Starr Jordan, California; H. C. Levis, London; Seth Low, New York; Dr. Prince A. Morrow, New York; Rabbi

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Corresponding members in every State and the Canal Zone. *Librarian,* Miss Marion E. Dodd.

JAMES V. WATSON.

"Let thine heart keep my commandments, for length of days and long life and peace shall they add to thee."

Eminently appropriate are these lines when we consider the noble life, just ended, of James V. Watson. Never was any one more earnest in keeping the commandments of his Heavenly Father, or in following more implicitly the light revealed to him according to the doctrine of his simple, Quaker faith. "Length of days" indeed, even beyond the four score years and ten, have been added to him.

And according to the promise, peace also was his: one had but to look into his face to see it indelibly and radiantly stamped thereon. It showed in his beauitful smile of greeting; in his ready sympathy, so freely given, to all who were in need of help; and even in the last hard hours of pain and suffering. And this peace that "passeth all understanding" continues still, for it illuminates the pathway of his loving friends, and "his children rise up and call him blessed."

He was born in 1817, in Bucks Co., Pa. He was educated in the public schools of his neighborhood and in John Neville's Classical School and Academy at Bustleton. He learned the trade of carpenter and continued in that business till 1855, when the Consolidation National Bank was organized, and he was made its president. He helped to organize the Philadelphia Clearing House, and for many years was its president.

In the following quotation from an editorial in one of our papers last week, we have a just appreciation of his force in the financial world:

"He had the shrewd but honest wisdom of a good old man of business, who thought much, who had no disturbing illusions, who wanted to do his duty as he saw it, and who, with no stain that adhered to his own character, would help others as he thought they ought to be helped, along the simple and exact lines of diligence and thrift."

After severing his connections with active financial life he continued director both in the Provident Life and Trust Co., and the Western Saving Fund. For many years he has been president of the House of Refuge Board, and has endeared himself to the boys and girls of that institution by his constant interest and sympathy with their welfare.

He enjoyed life—its varied activities and interests; and was ever young in heart by reason of his quick sympathy and affectionate nature. "He asked life of thee and thou gave it him, even length of days for ever and ever."

FISHING CREEK HALF YEARLY MEETING.

Fishing Creek Half Yearly Meeting, held at Millville, Pa., Twelfth month 22nd, including the sessions of the 21st and 23rd, taken collectively, was an occasion of religious edification and interest. We were favored with the presence and helpful service of Isaac Wilson and Dr. Benjamin Battin. On Fourth-day evening Dr. Battin delivered at the Meeting House a lecture on the German people, stating a number of facts relating to their manners, customs and institutions. The instructive information conveyed by it was highly appreciated and those assembled considered the time very profitably spent. The next evening Isaac Wilson attended a meeting at the Meeting House appointed at the request of some Friends to talk over religious and related topics. The object of coming together was answered. Questions and comments received attention, Isaac speaking with his usual clearness and precision besides giving his experience along lines that led him to become a gospel minister. Sixth-day, Isaac Wilson was again extensively engaged in the ministry. To do justice to this day's discourse would require an almost verbatim report. This the writer having taken no notes, is unable to give, so therefore, he is forced to rely upon memory in indicating the ground covered by the speaker. But in this, as in other cases, giving the substance as a condensed view of what is expressed cannot always sustain the connection between the various parts of the subject, and throw the weight of reasoning and illustration upon them they are designed to carry. This weakens the impression by somewhat obscuring the minister's drift of thought, and fails to affect the mind of the reader with a just comprehension of the sermon as a whole. Isaac followed the course of Biblical history, considered man in his moral and religious aspects. Starting out with the figurative account of Adam in the Garden of Eden, he said the best way of reaching the end was to be-

gin at the beginning. Adam having disobeyed the Lord's command in the evening, the period typical of reflection, hearing the Lord walking in the garden in a cowardly manner hid himself. Had he gone forward and promptly confessed his fault the Lord doubtless would have forgiven him and permitted his continuance in Eden. But sin had entered his soul, so the Lord expelled him from the garden and placed in the east of it a flaming sword, which turned every way to guard the way of the tree of life. In the figure thus used, the sword separates between the good and evil, while the flame consumes the evil. Therefore Adam, if he would regain the Eden like condition, must pass under this flaming sword and suffer it to cut away and destroy the wrong in him. So all men since that day who have erred must do if they would reach a state of purity and righteousness. From Adam's experience in this relation, arose the doctrine of Original sin.

The speaker believed in inherited sin but not in original sin. Proceeding, he quoted Ezekiel in repudiation of this doctrine where it is said: "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel; the fathers have eaten sour grapes and thy children's teeth are set on edge. But the soul that sinneth it shall die." Continuing, Isaac spoke at length, treating on the outward and spiritual state of man in the prophetic age. Then reaching the times of Jesus, he considered some of his teachings and showed the inconsistency of many things in present-day practice with them. He also touched upon the use of tobacco and the liquor evil. William U. John and John J. Kester were exercised in the ministry. Since the last Semi-annual gathering Sarah P. Wilson and W. Chandlee Eves have passed on to the other life. They are missed from amongst us, and add another contribution to the meeting's loss in membership.

The New Year is now before us with its possibilities of progress and action, and we stand in mute wonder questioning as to what the future has to unfold. But of one thing we can be sure, that the struggle between truth and error, between right and wrong will continue. For the watchword as it has ever been, is advancement and we know that the Lord will not permit his final purposes to be balked by a being of his own creation. We have faith to believe that his plan will in the end succeed concerning humanity, for it is evident that when man neglects or refuses to engage in the needful work of his own uplift, which means the moral and religious regeneration of the world, he punishes himself. This punishment grows in severity as the individual or community ceases more and more to cultivate what leads in the direction of higher civilization. In this case the tendency toward degeneracy is accelerated. The votaries of passion and appetite feel no restraint. Evils abound. Disorders increase. Selfish interests prevail and with their perplexities and cross-purposes disturb the State or Nation. The burden then soon becomes too grievous to be borne. Many seeing the deplorable situation of the multitude and little prospect of relief from a temporal source, are drawn to seek the support of religion and recognize the inspiring power and all sufficiency of the Divinity. With such desire and aspiration, a movement sets in for the bettering of human conditions, and along with this as men keep drawing near to the Lord, he continues to draw near to them. As they put forth their efforts for the mastery of themselves, the Lord is at hand to help the human and Divine working together. The result is a great gain is made for civilization and progress promoted and encouraged by the great man who is sent into the world to emphasize by precept and example the important truths he stands for, to call forth the energies of others, to give enlargement to the cause and shape its course with definiteness of aim. Thus in the Divine economy in its relation to mankind, people are suffered to punish themselves until they are willing to do right, and if numbers persisting in folly travel the road to destruction, warned by their fate, a wiser generation will rise up and restore the Way of the Lord. In the days of old, when nations and communities became involved in error and wrong-doing, and resolutely blocked the road of progress, their own sins undid them. Accumulated crimes brought on wide wasting wars, overthrow and downfall. Other dominions and powers arose and for a time regarded the glimmer of light they saw ahead, but becoming corrupt and turning away to deeds of darkness, they too fell as did their predecessors. The standard of right was passed on to others, who slowly carried it forward through the ages, sometimes almost lost, encountered the whirl of depravity and danger, but gradually reached, though often thrown back, a higher plane of thought and action, more attentive to the elevation of goodness and the effect of righteousness. And so the work must go on until the distant future crowns it with success.

Elysburg, Pa. G. J.

I call that mind free which resists the bondage of habit; which forgets what is behind and pours itself forth in fresh and higher exertions.

—*Channing.*

FRIENDS' ASSOCIATIONS.

The Germantown Friends' Association met in the Meeting House on School House Lane on the evening of First month 4th, with a larger attendance than usual. A recital of the Current Events since the last meeting by Edith Longstreth was followed by a discussion of the Discipline referring to the organization and procedure in the business affairs of the Society. There was especial reference to the disposal of our property at 4th and Green Streets, Philadelphia. The next meeting will be a general one held in the Meeting House on the eighteenth of First month at 8 p. m., when Dr. Jesse H. Holmes, of Swarthmore College, will deliver an address on "Essentials and Non-Essentials in Quakerism."

A regular meeting of Langhorne Friends' Association was held Twelfth month 16th at the home of Wm. H. Ivins. Reports of the Committee for Visiting the Sick were given, and another committee was appointed to call upon new people in the neighborhood.

Jesse Holmes' paper, "The Larger Fellowship," was read by Marion H. Longshore. Discussion following.

Rachel Child gave a report of the General Conference held recently at Brooklyn, telling of the morning session and Hannah Hull's address. Sarah T. Marshall gave an account of the afternoon session.

It was then announced that the next meeting, First month 21st, would be the 20th anniversary of the founding of the Association and that it had been invited to meet at the home of Allen R. and Ada B. Mitchell, charter members.

AGNES P. SELLERS.

A regular meeting of Cornwall Friends' Association was held at the Meeting House Twelfth month 18th.

The president opened the meeting by reading a part of the 6th chapter of Galatians.

The secretary read the minutes of our last meeting and announced the program for the day.

Edmund Cocks, one of the delegates to the Conference, held in Brooklyn, gave a very interesting account of the proceedings, which was very much enjoyed and led to a general discussion, inspiring and helpful.

Whittier, His Life and Works, followed. Rowland Cocks read a sketch of his life. J. Campbell Cocks read "The Barefoot Boy." Thomas Stills read "The Quaker of the Olden Time."

After a general and very full discussion of the subjects presented, beautiful selections from the writings of Whittier were given by nearly all present.

At our next meeting the Life and Works of Elias Hicks will be the central theme.

After the usual silent period the meeting adjourned to First month 15th, at the meeting house.

E. K. S.

The Young Friends' Association, of Mt. Holly, N. J., was entertained by Isaiah and Ellie R. Atkinson and Edith R. Rogers at the home of Isaiah Atkinson, Twelfth month 15th, 1910. The president opened the meeting by reading of Scriptures. The 2nd chapter of St. Matthew will be read at our next meeting and members who desire to are requested to give a talk on the chapter.

Two committees were appointed: Hanna Engle, Carrie Engle and Ellie R. Atkinson, Nominating and Program Committee; Franklin Zelley, Laura B. Wright, Helena E. Wetherill, Entertainment Committee. A very interesting report of the meeting of the General Conference of the Young Friends' Association, held in Brooklyn, was received from two of our delegates, George and Kate Bullock, and read by Annie R. Deacon; also a report from the Brooklyn Conference. Current Topics were read by Joseph Engle. An Ideal Christmas in Our Home, by Annie S. Engle, was enjoyed. Hanna Engle entertained us with an account of "How Miss Splicer Tried the Toboggan." Florence Lundy recited "Bill's in Trouble." Nellie D. Prickitt then told us the origin of Christmas, followed by Alexander Thomson reading a poem entitled "Farewell to Elias Hicks." Laura B. Wright read "The Passing of the Seasons."

At a meeting of the Young Friends' Association, held Eleventh month 16th, resolutions were ordered drawn up and spread upon the minutes, and a copy sent to the husband of Bessie Kille:

Resolved, That inasmuch as God in his infinite wisdom has removed from our midst our beloved friend and fellow-member, Bessie Kille, we, the members of the Young Friends' Association of Mt. Holly, wish to express our deep sorrow at her untimely death, and our keen sense of our loss, as she endeared herself to all who knew her, and it was further

Resolved, That we express our warmest sympathy to the bereaved husband and family.

By order of the Association,

ELMER D. PRICKITT, *President.*

Adjourned to meet at the home of Dr. Elmer D. Prickitt First month 17th, 1911.

MARY R. ENGLE.

The Friends' Association of Media, Pa., met January 3rd, 1911, in the Hall of the Institute of Science.

The President, J. Eugene Walker, opened the meeting by reading a Scriptural passage. Regular routine of business followed. The subject for the evening was a paper entitled "Then and Now," written and sent to us by Clara Booth Miller, who was unable to present it herself.

It was a beautiful helpful message, containing much of interest and thoughtful suggestion.

There were numerous expressions of appreciation from those present and we pass it on to the *Friends' Intelligencer*, trusting it may reach others who may be benefited by its inspiration. [It will appear in a later issue.]

Mrs. Jared Darlington, one of our delegates to the West End Conference of Young Friends' Associations at Brooklyn, and who was unable to be present at our December meeting, gave us a report of that Conference.

After a few moments' silence we adjourned to meet February 7th, 1911. IDA J. BAKER.

The Young Friends' Association of Colestream, Ontario, Canada, met on the 6th at the home of M. K. Muma. The meeting was opened by observing a few moments for silent prayer, after which Emily L. MacKellar read a portion of the 1st chapter of St. John. Hymn, "Peace Be Still," was sung and roll call was responded to by sentiments, there being twenty present, fourteen of whom came in one jolly sleigh-load. Edgar M. Zavitz read an original poem, suggested by the picture of Serena A. Minard, which obtained first place in a contest for the loveliest grandmother, recently conducted by *The New Idea Magazine*. Lettie Marsh read a poem by Margaret E. Sangster, entitled, "Our Own," which reminded us of how we too often serve our guests with smiles and cheerfulness, while we give "Our Own" the frowns, although we hold we love them best. Dorothy Cutler read Longfellow's poem, "The Falcon of Ser Federigo," which was much enjoyed. Velda Muma gave a recitation and Lorena Zavitz read "The New Year" by Edgar M. Zavitz, after which remarks were made by M. K. Muma stating that our religion was only what we lived out. George Bycraft gave the recitation for the evening. Ethel M. Bycraft gave us some current Topics, after which the President read the program for the next meeting. The hymn, "He Leadeth Me," was sung, and we adjourned to meet in two weeks at the home of S. P. Brown.

LORENA ZAVITZ.

MARRIAGES.

DEACON-STEINMETZ.—Under the care of Chester Monthly Meeting, at their home 218 Lafayette Avenue, Swarthmore, Twelfth month 7th, 1910, J. Byron Deacon, son of Allen F. and Sara Janney Deacon of Riverton, N. J., and Anita M. Steinmetz, daughter of Burtis and Laura Steinmetz, of Philadelphia.

DEATHS.

WATSON.—At his home, 1718 N. Franklin Street, Philadelphia, Twelfth month 21st, 1910, James V. Watson, in his 94th year; a member of Green Street Monthly Meeting. He is survived by three children: Wm. J. Watson, of Chicago, Ill.; J. Verree Watson, of Duluth, Minn., and Susan Y. Yarnall, of Philadelphia.

NOTES AND ANNOUNCEMENTS.

I have been reading, recently, since it came to hand, "The Life and Labors of Elias Hicks." I read the good preface and introduction, but when I commenced on the body of the book I became a little nervous, and some fear entered my mind lest it might stir up feelings, thoughts and ideas that should not be entertained, and come to possess men's minds. But as I read on to the finish I fully concluded it ought to be read, with careful consideration, not only by *students* of "religious" history of a recent period, but by all who wish to believe themselves in any sense *Friends*, for it points to lessons that many have had to learn, and gives pointers that ought to develop helpful suggestions and efforts in building for the future.

I would gladly hear from any of your readers, through your columns, of the present generation, though they be seventy or more, what they can find to learn from reading the book, that may be of use to them, not simply what they think some other person should learn from so doing.

Montpelier, Ind. THOMAS E. SCOTT.

A Friend writes us from Great Neck, Long Island: "My grandmother was one of the first subscribers when the *Intelligencer* started, then my father and I have continued it. I am in a church community and never can have any influence in getting subscribers, so I send it to my old friends and subscribe for the Great Neck Library, so people will get interested in it." This Friend sends seven subscriptions including her own.

Evan. T. Worthington, of Newtown, Pa., was a visitor at West Philadelphia meeting, Thirty-fifth and Lancaster Avenue, on First-day, First month 8. His message was inspired largely, from Acts 17: 21. "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." He said, "The world has been and is seeking something new; seeking as of old, the unknown God; him I declare unto you. . . . To the one who is seeking the new thought, my message is, be assured of the infinite love of God for his children. The attendance was most encouraging to those who are interested in the spreading of the principles of our Society."

A Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in Friends' Meeting House, Fourth and West Streets, Wil-

mington, Del., on First-day, First month 15th, at 2.30 o'clock. The meeting will be addressed by Mrs. Frederic Schoff of Philadelphia, the subject will be "Some phases of Prison Reform work." Mrs. Schoff is President of the Philadelphia Juvenile Court and Probation Association; Vice-President of the American Committee for Congress on Home Education; President of the National Congress of Mothers and Parent Teacher Associations; Delegate from Department of State, United States to Brussels.

The work of printing "The Life and Labors of Elias Hicks" was finished Twelfth month 2nd, and the sheets delivered to the binder about the 6th of that month. But delays at the bindery of a vexatious character have caused the bound books to come to us in driblets, but they have been sent to subscribers as soon as received. This will account for the non-receipt of books on the part of those who have ordered them.

The annual meeting of the American Purity Alliance will be held on Seventh-day, the 14th, at 8 P. M. in New York, at the meeting house at 15th street and Rutherfurd Place. All interested in the purity and vigilance movement are invited.

In Pasadena, Cal., "last First-day [the 25th, Twelfth month] there were forty-five present at meeting, and several who are often here had to be absent. One time recently we had fifty one. There were fourteen in the Bible Class, five in the children's class, counting their teacher."

E. G. H.

The Annual Meeting of the Library Association of Friends of Philadelphia, will be held Sixth-day evening, First month 20th, at 8 o'clock, in the Lecture Room of Friends' Central School, Fifteenth and Race Streets, Philadelphia.

Henry W. Wilbur will deliver his illustrated lecture on Friends in England.

ELLWOOD HEACOCK, Clerk,
Committee of Management.

The Young Friends' Association of Lincoln, Va., met on the afternoon of First month 8th.

Lydia Brown opened the meeting by reading the 17th chapter of Acts, after which the minutes of the last meeting were read and approved. Jane Brown gave a recitation, which was followed by a talk on "The Necessity and Value of Obedience," by Sara Brown. Henry Taylor gave a most interesting collection of current topics.

"Should we have Moral and Religious training in our public schools?" was answered in a well written paper by Mr. William E. Furnas. After discussion of the paper, Isaac Wilson read the poem "The Master's Touch." The meeting then adjourned.

NELLIE G. NICHOLS.

GEORGE SCHOOL NOTES.

Fourth-day evening, December 22, the evening before the beginning of the Christmas holidays a banquet was held in the dining-room, as a substitute for the feats in the gymnasium which have formerly taken place at similar times.

When the bell rang at 5.30, the students and Faculty assembled in the dining-room, each class at a separate table. In the center of the dining-room stood a large Christmas tree, while going out from it were the tables in the six rays of a star. For over two hours the enjoyment lasted, furthered by the thoughtful and well rendered program.

Mr. Nutt—Toastmaster.
Toast—"Santa Claus,"—Helen C. Wilson.
Music—"Jingle Bells,"—Trio, (Boys).
Toast—"Gifts,"—Arthur L. Smith.
Violin Solo—Paul Parker.
Toast—"The Wise Men of the East."—Paul K. Whipple.
Mandolin Solo—Mr. Harry.
Toast—"Star of Bethlehem,"—Miss Russell.
Chorus—

Alma Mater.

Seventh-day evening, January 7th, a lecture on "How to Read Books" was delivered by Wm. Lyon Phelps, Prof. of English Literature at Yale University. His perfect choice of words, ease of address and his sympathy with his subject made the lecture an especially enjoyable one to all who heard it.

E. G. W.

SWARTHMORE COLLEGE NOTES.

The members of the Young Men's Christian Association enjoyed a pleasant social evening in Somerville Hall on the Fifth-day after vacation. Several songs were sung by the glee club, and a few recitations given by some of the men. The object of the occasion was to develop the social side of Y. M. C. A. student life, and in this it well succeeded. At the close of the evening refreshments were served.

A highly instructive lecture to those interested in electrical engineering was given last week by Mr. W. C. L. Eglin, of the department of electrical engineering of Philadelphia. Mr. Eglin talked on electrical distribution in Philadelphia, and supplemented his remarks by the use of the projecting lantern.

The Delphic Literary Society held one of its regular meetings last Sixth-day night. The subject of the literary program was the well-known present day author, F. Hopkinson Smith. The first number was a sketch of Hopkinson Smith, by W. Russell Tylor, which was followed by a selection of one of his works, given by Louis Bradford. Heyburn Jones talked on the author's style and writings. Current events were given by Howard Buckman. Arthur Latimer was critic for the evening.

The Y. M. C. A. was addressed last First-day night by Mr. John S. McConnell, of Brandywine Springs. His plea was for more men, men of character and strength, to shoulder the responsibilities of the world. He pointed out the Man of Galilee as the type of character most worthy of emulation. Mr. McConnell made a straight forward talk which was highly appreciated by his listeners.

The new college catalogue has been issued, containing all up-to-date information concerning Swarthmore. Its frontispiece consists of a recently engraved view of the entire college and it is prefaced by a new clearly defined map of the buildings and grounds.

Among some of the things of recent information and special interest which it contains are: The Proposed Department of Pedagogy, Preparatory Courses in Medicine, Agriculture and Forestry, Founders' Day, The Sproul Observatory, The Class of 1890's Clock and Chimes, Ferris W. Price: In Memoriam, and general college information.

W. R. T.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FIRST MONTH 13TH (6TH-DAY).

—In Philadelphia, Dr. O. Edward Janney, of Baltimore, at Race St., under care of Best Interests Committee Monthly Meeting of Friends of Philadelphia, illustrated address on "Castilian Days," at 8 p. m. Public invited.

—Mansfield, N. J., Young Friends' Ass'n, at Home of George Wills.

FIRST MONTH 14TH (7TH-DAY).

—New York Monthly Meeting, at 15th & Rutherfurd Place, New York, at 2.30 p. m.

—Young Friends' Association of Oxford, Pa.

—American Purity Alliance Annual Meeting, in New York, at Friends' meeting house, 15th street and Rutherfurd Place, at 8 p. m. General invitation.

—Executive and Preparative Meeting of Purchase, N. Y., at 2 p. m.

FIRST MONTH 15TH (1ST-DAY).

—At Fairhill, Philadelphia, (Germantown Avenue and Cambria Street, near 11th). Meeting at 3 p. m. First-day school at 2.

—At West Philadelphia (35th and Lancaster Avenue). Meeting at 11 a. m. at which Sarah B. Flitcraft of Chester, Pa., expects to be present. First-day school and conference class, at 10.

—At Race Street, Philadelphia, "Monthly Meeting Committees," topic for discussion after meeting conference, at 11.45 a. m. Meeting for Worship at 10.30, at which Henry W. Wilbur expects to be present.

—Conference under care of Concord Quarterly Meeting, in the Meeting House (4th and West streets), Wilmington, Del., at 2.30 p. m. Subject: "Prison Reform," to be presented by Mrs. Frederic Schoff of Philadelphia, President of the Juvenile Court.

—In Toronto, Canada, Central Meeting of Friends, Forum Building, Gerrard and Young Streets, at 3 p. m. Friends' Association at 3.30; discussion introduced by K. Koike, of Tokio, Japan.

—Friends' Meeting at White Plains, N. Y., at home of Annie Griffin, 39 S. Lex Avenue, at 11 a. m.

FIRST MONTH 15TH (1ST-DAY).

—Friends' Association of Cornwall, N. Y.

—At Fallowfield Meeting House, Ercildoun, Pa., Young Friends' Association.

—At Flushing, Long Island, N. Y. Meeting of Friends, at 11 a. m. Dr. O. Edward Janney of Baltimore, expects to be present.

—At Abington Meeting, near Jenkintown, Pa., at 10.30 a. m., Joel Borton expects to be present.

FIRST MONTH 16TH (2ND-DAY).

—Fairfax Quarterly Meeting, at Waterford, Va., at 11 a. m.; Ministers and Elders, Seventh-day before, at 3 p. m.

FIRST MONTH 17TH (3RD-DAY).

—Mt. Holly Young Friends' Association at home of Dr. E. D. Prickitt.

FIRST MONTH 18TH (4TH-DAY).

—Friends' Association, Germantown, Phila., at the meeting house, address on Essentials and Non-Essentials of Quakerism, by Professor Jesse H. Holmes.

—Monthly Meeting of Friends of Philadelphia, at Race Street, at 7.30 p. m.

FIRST MONTH 19TH (15TH-DAY).

—Monthly Meeting of Friends, at Green Street, Philadelphia, at 7.30 p. m.

FIRST MONTH 20TH (6TH-DAY).

—Coldstream, Ont., Young Friends' Association.

—At Library Association Philadelphia Annual Meeting, Henry W. Wilbur will make the address on "Friends and Friendly Places in England," illustrated, in the Lecture Room of Friends' Central School, 15th and Race Streets, at 8 p. m. Henry W.

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FIRST MONTH 21ST (7TH-DAY).

—Friends' Association of Langhorne, Pa. (The 20th anniversary of its founding), at home of Allen R. and Ada B. Mitchell.

FIRST MONTH 22ND (1ST-DAY).

—In Toronto, Canada, Central Meeting of Friends, at 3 p. m., at Forum Building, Gerrard and Young Streets. Friends' Association at 3.30; discussion on "Purity Education" introduced by Dr. Jennie Gray.

FIRST MONTH 24TH (3RD-DAY).

—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m.; Ministers and Elders, day before, at 11 a. m.

FIRST MONTH 26TH (5TH-DAY).

—Caln Quarterly Meeting, at Christiana, Pa., at 11 a. m.; Ministers and Elders, same day at 10 a. m. Isaac Wilson expects to be present.

FIRST MONTH 28TH (7TH-DAY).

—Westbury Quarterly Meeting, in New York City (15th and Rutherfurd Place) at 10.30 a. m. Meeting of Ministry and Counsel, day before at 2.30 p. m.

—Scipio Quarterly Meeting at North Street, N. Y.

FIRST MONTH 29TH (7TH-DAY).

—Conference for School Committees at Race Street, Philadelphia, under care Yearly Meeting's Committee, 10 a. m. and 1 p. m.

FIRST MONTH 31ST (3RD-DAY).

—Concord Quarterly Meeting, at West Chester, Pa.

IN THE CURRENT MAGAZINES.

The Century:

Martin Luther and His Works; by Prof. McGiffert.

An Iowa Plant Breeder; by L. H. Bailey.

The Grand Canon of the Colorado; by John Burroughs.

How America Got Into China; by Frederick McCormick.

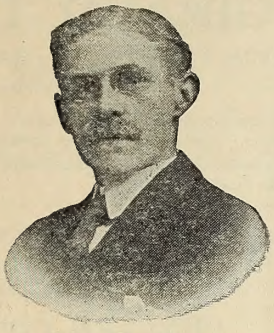
The Spirit of Poetry; by Madison Cawein.

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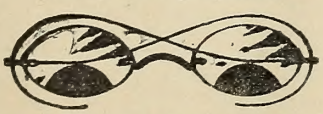
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Mothering on Perilous [A mountain social settler]; by Lucy Furman.

McClure's:

A Visit to Tolstoy; Jane Addams.

The Masters of Capital in America; John Moody and George Kibbe Turner.

The Mormon Revival of Polygamy; Burton J. Hendrick.

Lippincott's:

The Complete Novelette is by Zona Gale.

The Atlantic:

My First Summer in the Sierra; John Muir.

The Railroads and the People; Lee and Davis.

Continuation of The Patricians; John Glasworthy.

The Tragedy of the Mine.

The Training of the Journalist

The American:

"The Things that are Cæsar's," II. The Tribute of the Corporations.

The Mysteries and Cruelties of the Tariff; Ida M. Tarbell.

Drinking in Dry Places.

The Slaves of the North.

A WINTER'S NIGHT.

The wind has reverenced the splendor of the night.
Westward upon the green and saffron light
Of dusk it passed, with vasty wings and voice so low,
Fleeing with awe the splendor of the night.

Were I the wind to-night, the tangled stars and snow
My aweless wings' unfettered might would know.
O joy, the trancèd splendor of the air to shake
And starward hurl like spray the errant snow!

Ah, for the tyranny of furious wings, to wake,
Superb, this ecstasy of calm; to slake
My passion-winnowed heart with tempests' windy woe!
I would to-night the storms were all awake!

In McClure's. —*W. A. P.*

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No. 5

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PHILADELPHIA, FIRST MONTH 21, 1911.

Volume LXVIII. Number 3.

Humanity is like the giant Antaeus, who lost all his strength when separated from his Mother Earth. ARUNDELL ESDAILE.

In the Fortnightly Review.

THE FRIENDS OF BAYARD TAYLOR AND THOSE OF TO-DAY.

[By Clara Booth Miller; read at meeting of the Friends' Association, Media, Pa.]

There was recently published in *Friends' Intelligencer,* in connection with some of the proceedings of the bicentennial meeting held a few weeks ago, at Kennett, an extract from Bayard Taylor's "Story of Kennett" describing what was his conception of the meeting there two hundred years ago. If his picture is a true one, it brings into sharp contrast the difference in Friendly ideals and customs then and now. He speaks of the hour of worship as "a period of suspended animation." Most of us who know the full significance of Friends' meeting would think that the stillness was a time of much close communion, such uplift of mind and soul, that, instead of there being a temporary suspension of the vital functions, there would be a continued development of our natures Godward.

In our branch of the Society of Friends the views regarding spiritual worship are the same as when George Fox called his contemporaries away from outward forms and observations to the true inwardness of the message Jesus gave to the woman of Samaria, "God is a spirit, and they who worship him must worship him in Spirit." Consequently our meetings for worship have undergone no material change, but those for discipline have necessarily changed to meet the growing needs of the business and philanthropic interests that have become a part of our religious work.

The mannerisms the author speaks of, such as "the swaying of the body" and "the chant peculiar to the sect" are not seen or heard to-day. Instead of "drinking in the rhythmic sound with a sense of exquisite refreshment," we now would say, there was a sympathetic response to the concern of the speaker.

Mr. Taylor says, "A close connection of ideas, a logical deviation of argument from text, would have aroused the suspicions of the meeting that the speaker depended more upon his own conscious intellect than on the moving of the spirit." We have swung to the other end of the pendulum in thinking "that true religion insists on the development of every power of body, mind and spirit," and that we should have such a ministry as will be the exponent of this thought, that "intellectual gifts really make inspiration more effective." We find that those speakers who can clearly and logically expound the Scriptures, extract the lessons therefrom, and tell us how to apply them to present-day requirements, are listened to with the closest attention, and their suggestions find firmest lodgment.

Previous preparation for speaking in the early days, would have been thought at variance with the basic principles of the Society. We no longer think that inspiration is confined to the meeting-house. The voice can always be heard, and if one feels he has a living message to present when he goes to meeting, why should he not by previous introversion and preparation make that message more impressive and convincing? Ask our ministering Friends and most of them will tell you that they think out their sermons beforehand, and do not feel that it is contrary to their conception of immediate revelation.

Again Mr. Taylor says "The aimless wanderings of a half-awake soul through the cadences of a language that was neither song nor speech, was an evidence of genuine inspiration." Would "the aimless wanderings of a half-awake soul" ever inspire others with a sense of duty, or arouse one to activity in the philanthropic concerns that interest our members to-day? Would a soul that is seeking its own salvation by trying to save others, be only "half-awake"? Whatever may have been the type of ministry in Mr. Taylor's day, I feel sure that no one could mistake the sincerity of the speaker who believed that he was only the mouth piece of the message. . . .

It was formerly a matter of surprise to hear any member except those in the gallery speak in meeting, whether for worship or business. That the responsibility for the spoken word rests upon the whole congregation is now shown by the increasing interest in the spiritual needs of our people on the part of our younger members and those in the body of the meeting. Their active

participation in the business meetings is no less marked, indicating a hopeful outlook for our Society.

Mr. Taylor tells us that "repression was a characteristic facial expression among the Friends, and the young men, as is generally the case in religious sects of a rigid and clannish character, were by no means handsome." If there is still the stamp of repression, does it not indicate self-control? If I may be allowed to judge, our young men are quite as good looking as the average. We expect to see their good qualities reflected in their countenances, so it is their own fault if they are not handsome.

We are still too clannish. Let us aim to free ourselves from this accusation. The lowering of denominational lines and the widening of family associations make us see the folly, nay, the unchristian spirit of such exclusiveness. I believe the time is coming when, under the broad standard of "the fatherhood of God" and "the brotherhood of man," religious sects, regardless of doctrinal differences, will work together for the bringing of the kingdom for which we pray. Are they not doing it to some extent already? Some of you may have attended the remarkable meeting held during Founders' week in October, 1908, in Race Street meeting-house, Philadelphia. Sixteen representatives of as many religious sects sat side by side, and each in turn, gave his testimony to the value of "Penn's contribution to religious liberty." The occasion not only showed the friendliness and "fellowship in religious association," but it marked an era in the growth of religious liberty that (with the peace principle) formed the basis of the Quaker experiment in civil government in Pennsylvania. Two hundred years ago, such a gathering of different denominations would have been impossible. . . .

In the early days it would have been thought sacrilegious to accept another's interpretation of the Bible as one's own. Now we have departments for Biblical study in Friends' colleges, schools for special training in applied religion, First-day schools, Adult Classes and Conferences where the Bible is the principal text-book and different Commentaries are used. One who is largely interested in the preparation of work for First-day schools, says "The correspondence course has revealed a demand for Bible courses, practically none for other work at present." "Most classes that put thought and time into the work, make a direct study of the Bible, or of social problems with the use of suitable reference books."

In colonial times, ministering Friends carried the message of gospel love, often at great personal sacrifice, to all parts of the civilized districts of our country, to West Indies and other islands, and even back to their native lands, involving long and perilous journeys by land and by sea. They visited the families of the different monthly meetings for the same service.

In these days of generating power by uniting individual forces, we adopt different methods of "sowing the seed." In this connection, perhaps no effort of recent years has given greater impetus to the onward movement in our branch of the Society, than the Friends' General Conference. This institution seems to have been a matter of evolution, the first steps of which were taken in 1867 at West Chester, Pa., when a few Friends met for the consideration of the First-day school interests of our Yearly Meeting. This resulted in the organization of the First-day School Conference the following year. In 1873 Illinois Yearly Meeting proposed a conference to consider philanthropic labor. This proposition met with a ready response in other yearly meetings (as the movement for the advancement of First-day schools had already found), and for a few years these two important activities of the meetings were considered at the same general meeting.

In 1884 a committee was appointed to represent in that body our educational interests. In 1893 in connection with the Parliament of Religions in Chicago, a Friends' Religious Conference was held. Thereafter, topics of a purely spiritual character found place on the programs of the general conference. In 1894, the Young Friends' Association was organized. Filling the gap between the First-day school and the meeting, it soon made its influence felt in the conference and throughout the different yearly meetings. When the Committee for the Advancement of Friends' Principles found its reason for existence, it came in as the youngest (and may we hope the most vigorous) member of the already well-established conference family. Seven yearly meetings of our branch unite to give strength to this association. Its meetings are held biennially. There is a Central Executive Committee, with Superintendents, or committees of oversight in charge of the different departments of work. These conferences have given spiritual and intellectual uplift to the Society, brought our young people together as no other movement among us has ever done, made other denominations acquainted with us and our methods of work, and helped the neighborhoods in which the meetings have been held. It is a significant fact that at the last conference, held in Ocean Grove, three-fourths of the time was taken up in the consideration of questions bearing on the so-called social problems, thus showing the practical trend of religious thought that is perme-

ating most, if not all, other Christian sects as well as our own.

We all know the attitude of Friends in governmental affairs two hundred years ago. Some of the most prominent speakers in meeting were also the most active in the Assembly. In 1756, Friends withdrew from that body because they would not accede to a compulsory militia law. Now they are exempt from military duty, by action of the National Legislation. During the Revolutionary War they were true to their convictions, even at the risk of being denounced as Tories. Coming down to the Civil War a great deal of leniency was shown by the meetings to those who felt it right to take any part in the war, thus recognizing the liberty of conscience that in the earlier day made them wholly non-resistent. Time was when the upholding of the testimony against war caused great suffering on the part of our members. Now our views on peace and arbitration are not only respected, but the world is coming to think with us that wars are unnecessary and is looking forward to the time when they shall be forever abolished.

While our Discipline is very plain on the subject of members accepting any office wherein the duties are inconsistent with our religious principles, membership in our body does not prevent one from voting, from representation in National or State government, or in accepting any office where our principles are not compromised. Friends should always work for civic purity, and try to raise the standard of public morals.

No longer do Friends regard music as a harmful diversion. While caution is still extended lest the cultivation of this art "dwarf the growth in religious experience," most of us think that it is one of the cementing and uplifting influences in the home, and that it has an important place in harmless social recreation. It has been introduced into some of our secular schools and there are members who would like to hear it in our First-day schools.

The recent meeting at Kennett brought out other evidences of changed conditions. The automobiles, the luxurious carriages, the motor cycles, the bicycles were never dreamed of by those who rode on horseback, or in the cumbrous chairs, or the unsteady gig, in the olden time. The ancient horseblock brought visions of the woman riding on a pillion behind the man, somewhat in contrast with the modern way of never relegating the women (especially in our country) to the back seat.

The broad-brimmed hats, the collarless coats, drab knee breeches and silk stockings of the men, the stiff-plaited bonnets, the neat neck-kerchiefs and grey gowns of the women are now objects of curiosity to our children. It is to be supposed that all the Kennett women wore plain bonnets two centuries ago. At the bicentennial meeting, only one was to be seen. No stress is now laid on the cut of the coat or the color of the gown. These are matters for individual taste to decide, but I sometimes fear that this liberty may become "a stumbling-block to others" or "a thorn in the flesh" to ourselves. The custom of men wearing their hats in meeting except while speaking, and the women removing their bonnets for the same service, no longer prevails. The hard benches and carpetless floors are giving way to more comfortable furnishings, in our houses of worship. . . .

When I entered the old meeting-house at the bicentennial celebration, I thought not of our grandfathers and grandmothers sitting as Mr. Taylor pictures them, "like guardian statues of an Egyptian temple" with "drowsy and rigid faces," but to *my* mind's eye, there were strong-featured men and sweet-faced women, who through summer's heat and winter's cold came regularly to meeting, twice a week, often in spite of circumstances that would have daunted less heroic souls.

There were the young people, ignorant of the friendly activities of the present, who, with their elders, thought their whole religious duty was performed if they came to meeting regularly, answered the queries conscientiously, wore the plain garb and used the plain speech. Offenders then included those who married out of meeting, and condemnation fell upon the youth or maiden who found his or her affinity outside the pale of the Society. Now the marriage tie is accomplished by the beautiful and impressive ceremony of Friends, if only one of the contracting parties is a member.

I thought of the men and women sitting on opposite sides of the meeting-house, and the young people in the up-stairs galleries. Then when business was to be transacted the men went on one side of the closed partition and the women on the other. How much better the modern way of joint session! I wondered how they kept warm in the very early days with an open fire on the hearth. Later they were more comfortable when the tenplate stove came, with its long smoke-pipe wired to the ceiling, and the logs neatly piled under the stove for use during the meeting. . . . .

I saw, not with my *mental* vision this time, the initials of the youthful swains of many past generations, on the backs of the rear benches. I am very sure that the boys who are meeting goers to-day do not indulge in wood-carving during the hour of worship.

Instead of the speakers "swaying too and fro" "chanting in rhythmic cadences, so that much of the wise lessons presented failed to reach the consciousness" of their hearers, we had well thought out and well delivered addresses, riveting the undivided attention, and winning the unqualified commendations of the large assembly.

We heard of the struggle of the early Friends in the untried country of their adoption, of the active part they took in colonial government, of their interest in education, of their advocacy of peace and temperance, and their protests against war, slavery, lotteries, and gambling, long before other denominations thought these subjects could be introduced into their pulpits as moral questions.

We had an interesting historical sketch of the meeting, and tender reminiscences were given of the Friends who worshipped there in the olden time. The poet of the day well voiced the general feeling when he said,

"What tales of kindliness and worth were ours,
If all the deepest dreams might once be told
Of those dear souls who sowed, in days long past,
Seeds of an influence that shall the latest stone outlast."

We were reminded of our short comings in the more recent past, and warned that the fault would be our own, if we do not make our influence as Friends, felt in the future. The meeting for worship should be a center of spiritual life and power, from which would emanate compelling forces for human uplift. We need to realize that silence is a good thing only when we make good use of it. We should be alive to the social and civic needs of our neighborhoods, and prove that we are not living upon the traditions of our ancestors, but are applying our religion to every day duties and modern problems.

Indeed, we had such a stirring up on account of our deficiencies in the past, and so many suggestions for future amendment, that we will be disloyal to our society, if we do not try to bring about the realization of "the forecast of the future" so ably presented at the inspiring meeting.

While "time makes ancient ways uncouth," it also "classifies the light in which loom up those figures of the past, which stand out on history's page, as martyrs to the truth. Such were our Quaker ancestors. Their unflinching courage, their noble self-sacrifice, their unswerving fidelity to their faith, kindle within us the flame of admiration, and should enthuse us with like courage, loyalty and selflessness. We need some of the divine energy that characterized their lives if we would "make our lives sublime" and leave such footprints as will guide others into paths of obedience and faithfulness.

In the last few years there has been a broadening of thought in all branches of the Society of the Friends, and a truer conception of the value of its testimonies in their application to present day requirements. With the revived interest comes a realization that the Society has no unimportant place among the various sects of Christian people, and that its permanency depends upon the zeal and the faithfulness of its members. Henry W. Wilbur tells us that "the present opportunity for individual service, according to the Divine plan" (as he measures it) "is larger in the meeting for worship and its possible allied activities, in our Society, then in probably any other religious body." This does not mean that we are to confine our labors within our own borders. The world is more ready than ever to understand the doctrine that has made us a peculiar people, the doctrine of the Inner Light. Unless this light gives us spiritual beauty that we may turn into realities in daily life—in our relations with our fellow men —what avails it?

Our testimonies now claim the attention of all denominations, and are largely the essentials of applied Christianity. What value are they to us, unless we fashion our conduct in accordance with them and try to make others see the beauty, the reasonableness and the importance of them?

Just here I would like to pass on a thought given in one of the early conferences. "Quakerism has no written creed, but is mutable to the needs of the age. Hence Quakerism can never need rewriting, but must work out and develop itself through those who accept and give expression to its teachings. And this very mutability places a burden upon Friends who are at present its custodians, to protect and develop it as becomes the period during which they possess it." This imposes a trust upon us from which we cannot free ourselves. To you who are active members of the Young Friends' Association let me say in conclusion that the greater the spirituality of your organization, the greater the possibilities for its usefulness. This means that your growth, your very existence depends upon individual consecration, individual faithfulness. Faithfulness does not imply ease and indifference, a shirking of duty or responsibility, but it is doing your work just as well as you can, and forgetting yourself in doing for others. Opportunities for loving service are limitless if you have the willing and obedient heart, and service is the embodiment of the divinest thought in life.

The recent meeting of your Association at Brooklyn not only showed the strength of your organization and the power for good you have been to the neighborhoods where you are most vigorous, but it gave many helpful suggestions for

future work, and set on foot a movement for better co-operation. With a Central Bureau to keep in touch with local associations, and a secretary to systematize the general working, you will be able to concentrate, as well as diffuse your energies as you could not do single-handed. Then if you are as faithful to your stewardship as were the founders of our Society, you will be worthy custodians of the trust imposed upon you, and will pass it on, not *dwarfed* nor *diminished*, but *magnified* and glorified by the spiritual beauty you have put into it.

FRIENDS, ORTHODOX, IN 1910.

[From *The American Friend.*]

At last our yearly meeting reports indicate more than 100,000 Orthodox Friends, the total being 100,072. Of this number 3,795 belong to missions, leaving 96,277 as the grand total for the home meetings. This is an *apparent* gain of 449 over last year. The *net gain*, however, is only 275.

It will be observed from the accompanying table that all the yearly meetings indicate gains except four, Kansas taking the lead with 253 increase, and Western falling farthest behind with a loss of 392. Two meetings reverse their position in *apparent* and *net results*—Canada shows an *apparent loss* of 58 and a *net gain* of 7, while Iowa's *apparent gain* is 132 and its *net loss* 172. New England and Western consistently report losses.

The cause of New England's loss is very evident—22 births stand over against 82 deaths, 60 on the debit side of the account. Since this is two more than the net loss, it would seem that, aside from "natural" leakage, New England is a little more than holding its own. The cause for Western's decline is not so easily determined. The largest item is "error." Three hundred and fifty-five Friends have drifted away, and the manner of their going is not given. We hesitate to say that such a record, like the discrepancies between *apparent* and *net* results mentioned above, indicates carelessness or inability on the part of some who report membership statistics. Nor would we mention the fact if the habit were not growing to balance our reports by entering discrepancies in the "error" column. Nearly 900 members are reported lost by "error" this year—over twice as many as appeared in the same column last year, which in turn was larger than the figures for 1908. Fortunately our grand totals have not been affected much by this laxness, since the gains and losses by "error" each year have nearly balanced.

We record 768 births and 955 deaths. The latter number is near the average for the last five years, but the former shows a woeful decline. It is nearly 200 below the five-year average, and is the lowest number that we have yet published. Detailed statistics from Nebraska and Oregon would have improved the showing. All the yearly meetings indicate an excess of deaths over births except California with a birth excess of 4, Kansas with a birth excess of 25, North Carolina with 20, and Ohio with 3. This is practically the same list of yearly meetings that indicated an excess of births last year, Ohio being the only one transferred from the minus to the plus side.

An interesting situation is revealed by the "certificate" column, which indicate the transfer of members from one meeting to another. There is a slow movement of Friends from East to West and into Canada; thus California received 185 by "certificate" and lost 135 in the same way, leaving a gain of 50; Iowa gained 60, Canada 3, and Indiana 72. On the other hand, Kansas lost 80 more members by "certificate" than it gained, Western 108, Ohio 13, Wilmington 6, New England 6, New York 10, and North Carolina 81. Kansas is the only meeting west of the Mississippi that suffers in this respect, and Indiana is the only yearly meeting east of the Mississippi that did not.

There is a slight decline in ministers this year, Western Yearly Meeting being the heaviest loser, with a loss of 23; New England is second, with a loss of 14; and Indiana third, with a loss of 12. Ohio, Kansas, Philadelphia, New York and North Carolina follow in order. Baltimore has the largest proportion of ministers, there being one minister to every 41 members. New England is second, with a minister for every 44 members. Philadelphia stands at the foot of the list, with a minister for every 130 members. (This is probably due to the fact that Philadelphia is more conservative in recognizing this gift than the other yearly meetings.) Wilmington, Western, North Carolina and Indiana all have more than 100 members for every minister. In comparison with other denominations, however, our proportion of ministers is high, and our people as a whole feel their personal dependence upon God in a marked degree.

To have a voice in choosing those by whom one is governed is a means of self-protection due to every one. Under whatever conditions, and within whatever limits, men are admitted to the suffrage, there is not a shadow of justification for not admitting women under the same.

—*John Stuart Mill.*

HADDONFIELD AND ITS BELONGINGS.

(Concluded from last week)

The meeting house, the Hicksite, to which we were going, is of frame some 60 x 35 feet in size. Being but sixty years old it lacks the antiquated appearance of the original Friends' meeting houses, with their rigid benches, their lack of ornament, and old-time dividing shutters. The seats with their solid backs, with moulded tops, and their capped ends are in the semblance of pews. Two wide and deep shutters, coming from basement and loft, close a large opening between the two apartments, of ample space when open at the Quarterly meetings held there. There is no passage-way between the divisions except on the line of the upper gallery benches. The posts of these are turned, and the top rails somewhat ornamental. The walls and high ceiling have been lately painted in agreeable colors, and, with the comfortable cushions, and the old-time ingrain carpet on the floor, Haddonfield meeting house is a pleasant religious abiding place.

But if there was only the old-time number to fill these seats! I am sorry to say that the worshippers at Haddonfield Hicksite meeting are few. With so large a town surrounding it, and Friends originally dominating the neighborhood, the wonder is there were not more people in the first meeting—that for worship—there being but about 150 to listen to the good sermons we had given to us. Two of the ministers, Sarah Flitcraft and Isaac Wilson, called attention to this matter. When I see the Society of Friends, with all it stood for, and still stands for, in decadence in a community where it once predominated, it causes a sadness of heart. The Orthodox meeting is in better thrift, having an average attendance of one hundred on First-days, and four ministers, beside some who occasionally speak. A dilapidated school-house stands ten yards away from the meeting house, almost bare of paint, and with the weather-boards falling off. There are some twenty-five wagon sheds which were rather scantily filled, from so many of the members being able to come by rail. Among the vehicles was a lone automobile, which had sturdily ploughed through the waves of snow to get there.

Lunch is served by Haddonfield Friends to those attending Quarterly meeting in the Grange Hall on an adjacent lot. While the absence of young Friends from the meeting was commented on by some, the reason of such absence was made manifest when Friends entered the dining room and saw the missing young people ready to wait upon the many guests with the ample meal they had been getting ready while they were in session.

In noting the several meetings laid down in the last one hundred years, I must say that some of them are still kept up by the Orthodox. These are Mt. Laurel, three miles from Moorestown; Easton, near Masonville, and Cropwell, on the Medford and Marlton Railroad.

After meeting, with a friend, I visited the grounds of the Orthodox, and the grave-yard held jointly by the two bodies of Friends, donated by the Estaughs, and where the dismantled meeting house stood. The buildings used by these Friends are of a substantial character, being of brick. The main building is 75 x 45, and of two stories, with an annex, lately built, of the same height, 50 x 30, for entertaining visitors at Quarterly meeting time. A broad piazza faces two sides, with door shelters and carriage-alighting places on another. With its modern improvements, it is certainly an up-to-date meeting house. I counted 52 wagon sheds, so that when these and the place of worship were built sixty years ago, there must have been much optimism in the hearts of the builders.

In front, on the other side of the street, is the grave-yard, still used in common by both branches of Friends. Under its mantle of snow it looked forlorn, and more so from the associations connected with the vanished meeting house, where the ancestors of the Friends of Haddonfield met jointly for 130 years, and with a romantic sentiment belonging with it from the marriage there of Elizabeth Haddon and John Estaugh. The snow which covered this place of burial, as with a winding sheet, was hardly rent by the low grave stones, which, in the antagonistic years gone by, rose and fell under warring claims of proprietorship, and strenuous standing by the letter as to the metes and bounds of grave stone sizes, by the two bodies of Friends, who should have held nothing but the traditional feelings of peace one to another; rose and fell, even as the tides which bear,

"The ships that pass in the night and speak each other in passing,
Only a signal shown, and a distant voice in the darkness;
So on the ocean of life, we pass and speak one another;
Only a look and a voice, then darkness again and a silence,"

the lines from "Elizabeth," so often quoted; or as the tides which bore the young missionary preacher away, but never brought him back to his waiting wife.

I have wondered if the disembodied spirit of John Estaugh could visit this forlorn burial place in its wintry garb, as we saw it, even though his loved Elizabeth was there, he would regret that his bones lay in that sun-lit island of the West Indies, whose shores the waves of the Gulf Stream lapped, and whose influence made it a perpetual

summer. And at the same time we can realize when lying at death's door how his thoughts reverted to the short courtship on the journey from the Haddon homestead to the eventful Quarterly meeting, and the happy years spent there, varied now and then by his ministerial visits, and we can think of the days and weeks that Elizabeth waited and watched for news from the lone island of Tortilla, and the shock when the dread news came, of how John Estaugh and his missionary friends met their martyr deaths.

So in the dim long ago the twain went their way, let us hope to the same part of "the bourne from which no traveller returns," though starting from such far apart stations, and may we not wish that Joseph, the honest, and Hannah, the thrifty, once of their household, and who seem to have got married from example, are in their call, even as they were on earth.

Newtown, Pa. THADDEUS S. KENDERDINE.

THE MODERN READER'S BIBLE.

A little more than a dozen years ago Dr. Richard G. Moulton, now Professor of Literary Interpretation in the University of Chicago, began to put before the public single volumes of certain books of the Bible in revised literary form. The entire Bible was finally treated in this way and the various volumes have had an illuminating effect upon the minds of their many readers. Finally the volumes were combined into a single volume, embracing the entire Old and New Testaments and portions of the Apocrypha. The advantage of the single volume is that the historical sequence is preserved, so that a reader need not be mystified by repetitions and inverted chronological order, but may read the Bible narrative as a continuous record and find the supplementary matter placed at the end of the book. For example, the order of the New Testament in Dr. Moulton's book is as follows:

I. The Gospel of Luke.

II. The Acts of the Apostles in which are inserted the Epistles of St. Paul.

III. Other New Testament Epistles.

IV. Other books—Matthew's Gospel, Mark's Gospel, John's Gospel, John's Revelation.

The actuating thought in the work is that the Bible is its own best interpreter. The writer speaks as an interpreter of literature and not as a theologian. He holds that a literary study is the common ground upon which varying theologies may meet and is the natural starting point for spiritual interpretation. The book is not concerned with dates and authorships, sources of material nor origins, all of which hold an important place in Higher Criticism.

The author's preface to the last edition says:

"Its scheme has been, accepting for translation the results of our Revisers, to investigate, from internal evidence of the writings themselves, and by principles of comparative literature, the exact literary form and detailed structure of the books of Scripture; and then to use all the devices of modern printing for the purpose of indicating such structure to the eye of the reader."

The ability to quickly recognize poetic sections scattered through historic material, the separation of captions, inscriptions and introductions from the body of the text, and the omission of the misleading numerical chapter and verse divisions, and the substitution therefore of subject divisions, greatly add to the working value of the Bible as a text-book.

We believe many of our First-day school teachers not already familiar with this edition, will be glad to further pursue their Bible studies by the frequent use of the book.

Separate volumes, each treating one book or section of Scripture, may be had and the convenience of their form commends them. As a reference work, the writer thinks that the combined one volume edition is preferable. Copies may be ordered of Walter H. Jenkins, 140 N. 15th Street, Philadelphia. JANE P. RUSHMORE.

He [Jesus] saw and interpreted life in terms of spiritual relations. To him the world was the Father's house. In the sunrise and the falling rain, in the springing grass, the glory of the lily and the feeding birds he saw impartial benevolence of God. To him the whole range and process of life,—sowing and reaping, making of bread and giving of feasts, care of sheep, fishing, trading, travelling, building, and ruling,—was a parable and revelation of the spiritual laws and forces that underlie and give meaning to the visible world. At his baptism he became assured that he was the expected Messiah of the Jews, sent of God to bring deliverance to his people and to found the kingdom of God on earth. But he held that the deliverance the nation needed was not political freedom from Rome, nor military mastery over the Gentiles; but to be freed from sin and all selfishness; to be released from greed, bestiality, envy and cruelty; to be made kind and helpful to all men, and trustful and obedient toward God. His task he conceived to be the bringing in of a kingdom that was not outward, but the essence of which was for God's will to be done on earth as it is in heaven.

—*Elbert Russell in "Jesus of Nazareth in the Light of Today."*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 21, 1911.

SHALL WE "FORTIFY" THE CANAL OR MAKE IT SAFE BY NEUTRALIZATION.

After spending $400,000,000 in making the great canal across Panama do we want to waste some more millions in guarding it, when it can be made safer by the neutralization of the whole Canal Zone by international agreement?

The proposition to fortify the Canal is now before Congress. President Taft is in favor of fortifying it, and has so urged in a special message.

To fortify this great canal, through which men of all nationalities and races will pass with merchandise from and to all parts of the world, with cumbersome armaments belonging to the people of this one country would not only be foolish and wasteful but would leave the great work in danger. The only way of surely safeguarding it is by keeping it out of the area of any possible war or international misunderstanding.

The newspapers in giving their support to the proposal for fortification say that people like William Dean Howells, Jane Addams, and the rest who are protesting against fortification may be very admirable people, but are not qualified to pass on the advisability of fortifying the canal. That must be decided by experts, by men whose profession is arms.

Those who do not agree with the newspapers in this and who do not wish to be ruled out of court because they do not make their living by war and armaments will need to speak promptly and with decision if they wish to be counted.

The Peace Association of Friends is circulating the following petition:

"As members of the Society of Friends, we protest against the proposed expenditure of the public funds for warlike preparations, and in particular we protest against the use of such funds for the fortification of the Panama Canal, and we urge the Government of the United States to procure by international agreement the neutralization of the whole Canal Zone."

This should be circulated as widely as possible in all our neighborhoods and turned in at once with as strong a showing as possible.

On Second month 1st, Martha Schofield celebrates her 72nd birthday. An invitation is extended to all friends to contribute to the School at this time, a penny or 10 cents or 25 cents or $1.00 or $100.00 for each year of her life. This —by way of appreciation of the great work done at Aiken, and to help make the burden of finance a little lighter for the advanced years.

THE READING CIRCLE COURSE.

The books recommended for the Whittier Reading Circles for 1911 are the following: "The Life and Labors of Elias Hicks," "The Spirit of Youth and the City Streets," by Jane Addams, "Training of Farmers," by L. H. Bailey. The cost of the three books to Reading Circles is $3.25, plus 25 cents for transportation.

The Advancement Committee hopes that a large number of circles may be formed to take up the study of Elias Hicks, and the other books in the course. The book by Jane Addams is readable and appropriate as a sociological study, and while dealing with features of city life, it tells of conditions which even dwellers in rural districts should know. Bailey's book was written for farmers, but it contains matters of interest to all persons. It is felt that circles everywhere can read and study these three books with profit. Direct correspondence regarding Reading Circles to Henry W. Wilbur, 140 N. 15th street, Philadelphia, Pa.

THE LIBRARY OF FRIENDS OF PHILADELDELPHIA.

The work of the Monthly Meeting's Committee on First-day schools and on the Library were considered at the Race Street Conference class on the 15th.

The Library at 15th and Cherry streets belongs to the Monthly Meeting, but it is conducted by a Committee of Management, an organization composed of the annual contributors. The Monthly Meeting appoints biennially a Committee of Oversight, which meets regularly with the Committee of Management, and helps in directing the policy of the Library.

More than 12,000 volumes are on the shelves, many of them very valuable. For many years there was strong objection to placing works of fiction

in the Library, and attention was centered upon such subjects as history, literature, nature, and books for the use of First-day schools. Now it is recognized that much history and many of the most valuable lessons in life are taught through imaginative writings, and an effort is being made to select the best of the many books now in the market. This work is greatly aided by a list of books, selected under the auspices of the Mothers' Congress and kept for sale by Strawbridge and Clothier.

The committees in charge appreciate the opportunity they have of furnishing good reading matter to the hundreds of school children on the grounds, and the librarian makes special effort to understand and to meet the need of each pupil who asks for a book or who requires particular information pertaining to his school work. Several children of the neighborhood find the children's papers on the table and the books on the shelves more desirable company than they can find on the streets.

The first effort of the Committee of Management has always been to make the Library a centre for Friendly literature. It possesses a fine collection now, but a scarcity of funds prevents its being as complete as it should be.

The Library has always been supported by contributions of varying amounts from several subscribers; of recent years the Monthly Meeting has been giving $100 annually; the Central School and Green Street Monthly Meeting have made a contribution; yet the amount received is too small to permit the purchase of many books after the necessary running expenses are met.

One Friend has generously offered to be one of ten to raise $1,000 towards an endowment fund; a few others have signified their willingness to aid. There should be among the friends of so good a cause many who will not only hasten to complete the ten to make the $1,000, but also some who will be willing to see that the endowment of the Library amounts to $20,000, a sum that would make it practically independent, and the annual solicitation of funds unnecessary. Communications may be sent to Helen M. Fogg, 1114 Mt. Vernon street, Philadelphia.

The annual meeting of the Library will be held in the lecture room of Friends' Central School on Sixth-day, the 20th, at 8 p. m. Henry W. Wilbur will give his illustrated lecture on Friends in England. A general invitation is extended.

Note.—The 22nd, the Conference Class will consider the work of the Committees on Schools, Finance, Education, Indulged Meetings, and the distribution of literature.

THE CONFERENCE OF SCHOOL COMMITTEES.

AT RACE ST., PHILADELPHIA, FIRST MONTH, 28.

MORNING SESSION.

10.00—Roll call by schools.

10.10—Opening remarks—"The Relation of the Yearly Meeting Committee to the Local Committee," Paul M. Pearson, Chairman.

10.20—"The Part Friends' Schools Have Had in Education." Discussion, Ellen H. E. Price, Superintendent.

10.30—"The Work of the Local Committee." Ellwood Hollingshead, Moorestown Committee. Discussion, Caroline Biddle Lippincott, Riverton.

11.00—"Should Friends' Schools be Self-Supporting?" Discussion, Beulah D. Pratt, West Chester.

11.15—"Relation of Friends' Schools to Public Schools," Hetty Lippincott Miller, Riverton Committee. Discussion, J. Carroll Hayes, West Chester.

12.00—Luncheon served in Y. F. A. dining-room to all committee members in attendance.

AFTERNOON SESSION.

1.00—"What Qualities and Experiences Should Committees Expect in a Teacher?" Louis B. Ambler, Member of General Committee. Discussion, Ellen Pyle, London Grove Committee.

1.30—"Course of Study—How Far Should We Make It Uniform?" Susan H. Jarrett, Horsham Committee. Discussion, Mary H. Burrough, Camden Committee.

2.00—"What Shall Be Our Attitude Towards Backward Pupils?" Tacie Paul, Moorestown Committee. Discussion, Charles Palmer, Media Committee.

2.30—Question Box, conducted by Ellen H. E. Price, Superintendent.

3.00—Adjournment.

EDUCATION IN PHILADELPHIA YEARLY MEETING.

A meeting of Philadelphia Yearly Meeting's Committee on Education and the disposition of the Samuel Jeanes' Fund was held on First month seventh at Fifteenth and Race Streets. In order that the work of this committee may be accomplished as efficiently as possible, the committee is divided into five sub-committees to which are entrusted certain lines of work.

At the recent meeting of the whole committee, opportunity was given to each sub-committee to make a report and thus inform the General Committee of its work and also to discover whether it was working along lines which were satisfactory to the committee at large.

Committee No. 1, which has charge of the granting of financial aid to monthly meetings and school committees reported that it had made appropriations to London Grove and Exeter Monthly Meetings for educational purposes.

Committee No. 2 presented its report in part through the report of the Superintendent of Schools, Ellen H. E. Price, extracts from which will be given later, and also set forth its plan of work for the consideration of the General Committee. It proposes to obtain through the Superintendent definite information as to the present condition of all the schools which come under the supervision of the Committee on Education and to have this information in such available shape that it may be of service to the other subcommittees and thus enable them to perform their work more satisfactorily.

Committee No. 3 reported that the lectures given to the schools under the auspices of the Committee on Education were progressing satisfactorily.

Committee No. 4, whose special work is "to encourage the formation of cabinets and libraries, or to assist those already established, exercising a care in the encouragement of literature on subjects moral, scientific and truthful," had no report to offer at this time.

Committee No. 5 reported that no new loans had been made since the last report and that $60 of money previously loaned had been returned.

The General Committee recommended that the amount of $500 be appropriated as heretofore to the Department of the School of Pedagogy at Swarthmore College.

The following extracts from the very interesting report of the Superintendent, Ellen H. E. Price, will be of special interest to the readers of the *Intelligencer* and all friends of education.

"Since the last report the Superintendent has completed her visits to the schools and has visited some of them a second time.

"At Millville she spent the day in the school going with the pupils and their teacher to the old meeting-house and enjoying the half hour silent meeting. At the close of the school-day she gave a little talk to the children on Rome. Evidently the patrons had been invited to attend, for they came dropping in a few at a time until they outnumbered the pupils."

"The Darby School Committee has granted to their teachers, alternately, one day each month to visit other schools and observe the work of the same grade as theirs. This is a step in the right direction and worthy of imitation by other committees. It is of special value to teachers who have never had any normal training."

"The Media School is hampered for room and it looks as if the time was fast approaching when either it will be necessary to increase the facilities or allow the school to decline in efficiency."

"As at present conducted, the Register of Teachers is an unnecessary expense to the committee, without being of much value to teachers wanting positions or committees wanting teachers. The applicants are not careful to give us the information necessary to enable us to recommend them for positions—nor to keep us informed as to their plans and prospects. The supplying of substitutes is especially difficult, as they are generally needed in a hurry; and the Superintendent is never sure that the one she tries to get has not secured a permanent position or gone off for a trip, and consequently is not to be obtained.

"The Superintendent is prepared to advise that blank forms of registration be procured, which must be filled in by every applicant. She would also recommend that a charge of $1.00 be made for each applicant, payable when the blank is handed in—this amount to cover all expenses to the applicant except for telephone and telegraph messages, should such be necessary.

"The preparation of a list of all Friends who are teachers will be begun as soon as the work of arrangement for the coming conference has been completed. This list will be entirely independent of the *Register of Teachers*."

"Arrangements for Conference of Committees of Friends' Schools of Philadelphia Yearly Meeting are being made. Letters have been sent to each member of each committee and the matter has been brought to the notice of Friends through the columns of the *Intelligencer*.

MELISSA DICKINSON.

This Friend died at Orange City, Fla., on November 11th last, at the age of 71. She was born at Stockbridge, Mass., in 1839, the daughter of Albert F. and Eliza Anthony Dickinson, formerly of Adams, Mass., who moved to Chicago in 1855. After the great fire of 1871 she assisted her brothers Charles and Albert in their business, and at the same time looked after the family home.

Some twenty-four years ago she became interested in Orange City, where she soon became a highly valued citizen, sharing in all good works and helping the community through times of business depression. On the motion of the mayor, all places of business were closed during the funeral services, which were largely attended.

The death of Melissa Dickinson means much to many people, for she lived for others and lent

her aid to all who were working for better things. She performed her duties conscientiously and faithfully. Combined with her gentle and unassuming ways were marked business ability and sound judgment, and many were those who profited by these. She was sincerely attached to the Society of Friends and its principles, and her practice was guided by them. A. V. W.

In Woodnutt Visitor of Chicago Meeting.

A SCHOFIELD GRADUATE'S LETTER.

Atlanta University Printing Dept.

DEAR MISS SCHOFIELD:

I trust that you are now enjoying the blessings of good health, and as usual performing the great duties resting upon you.

I guess you would like to know what I am doing, since I was once a student of the Schofield School. I am glad to say, I am quite well, and now serving my third term in the printing department of the University, thus far, to the satisfaction of President Ware and the General Superintendent of the department, for all of which I am grateful to the Schofield School. I shall always feel indebted to you and Mr. Connor [Schofield School printer] for the kindness shown me. I well remember that cold morning when I came to the school too small to enter the boarding department, —in the year 1900—and also my financial condition being very poor. I shall never forget your words that morning when the Superintendent said, "This boy is too small and we cannot take him." But what made me satisfied, was that you said, "Probably he will make something of himself, so we will try him."

And those words have always been with me, encouraging me at all times that I make something of myself, and so carry out the meaning of the school's motto: "Thorough" in the right.

Also, I could never realize the fullness of those Friday evening talks* until I began the work of life. And now they are very helpful to me, especially in this place. I now agree with you in saying, "it is a great thing to have the will-power to do the right thing." I find it very helpful to me now.

President Ware said to me that, "he feels very grateful to you, for training students who could be of mutual help to this institution." This was said when he was about to leave for the North last summer.

CHARLES LOTT.

*For many years I have talked "Friday evenings" to all over 16, on character building and separately on the responsibility of being a father or mother.—M. S.

A STATUE FOR ELIZABETH FRY.

[From an English paper.]

The little patch of garden by the Tate Gallery at Millbank has been chosen as the site for a statue of Elizabeth Fry, the famous Quakeress who did so much for prison reform. The statue is being given by a lady whose name cannot yet be mentioned, and the Tate Gallery site has been decided on, as it was there that the old Millbank Prison stood before the gallery was built. Mr. Alfred Drury, A.R.A., is the sculptor, and at his Chelsea studio to-day he told me that he had only recently started on the clay model, and that the work, therefore, was at present all in the rough. The statue would be in white marble, seven feet high, set on a granite pedestal, about six feet high, on either side of which would be placed a bas-relief illustrating scenes typical of Mrs. Fry's life. He thought that the Quaker dress, with its plain lines, would lend itself admirably for purposes of sculpture. For a guide Mr. Drury has a full length picture of Mrs. Fry, painted when she was in her later years.

NO HOPE OF UNITING THE TWO BRANCHES OF FRIENDS.

[The following appears as the leading editorial in *The Friend* (Philadelphia).]

In the present number of *The Friend* may be found a reprint of an article by Joel Bean in a recent issue of *Friends' Intelligencer,* in which he expresses "regret to see of late a tendency in some of its articles to emphasize those differences that caused the great division in our Society in 1825."

The articles of which our Friend complained have appeared since the holding of a certain conference at Ocean City, N. J., in Seventh month last, and were evidently called forth by an address delivered at that conference by Jesse H. Holmes, Professor of Biblical Literature at Swarthmore College. As Joel Bean expresses a desire for a reunion of those who separated in 1827, it seems right to make a few brief quotations from the address of J. H. Holmes which will indicate the doctrinal trend of the whole of it. Speaking of the virgin birth of Jesus, he says: "We may take first the supposed miracle of the parentage of Jesus some one thousand nine hundred and sixteen years ago. The writers of the oldest New Testament writings, either were wholly ignorant of the story, or deliberately left it out of their writings. Paul, James—the brother of Jesus—and Mark make no reference to it. Matt-

hew and Luke give mutually destructive narratives, and the gospel of John ignores it. Why does the evangelical think he knows the actual facts. Remember, I do not deny them; but I say that to build a religion on such unsupported and contradictory narratives, is to build on sand." Of the Divinity of Christ he says: "In either case what does it mean to say that Christ was or is 'divine?' In one meaning it is no more than to assert that the Creator manifests himself in human lives, and this above all things else our Society does assert. In a second it makes the statement that Jesus, the man of Galilee, was God—exclusively God—God in a sense impossible to any one else. To claim this is to pretend to be able to understand and know the personality of the man Jesus, as a being present in human experience in all generations; a claim preposterous in its very nature—assuming to understand God, consciousness, and personality in a way no human being is capable of understanding them. It is impossible to attach any other than the foggiest of meanings to such phrases. Yet apparently because Friends [Unitarian] and other free Christians have inclined to adopt the phrase *divinity of Christ,* in its first and intelligible meaning, the protagonists of the unclear have substituted the term 'deity of Jesus' to make it plain that they adopt the second or unintelligible one." Similar quotations might be made in reference to "the plan of salvation" or the doctrine of atonement, but the above are probably all that most readers of *The Friend* will care to read.

The object of this writing is not to discuss, argue or attempt to prove or disprove any of these doctrinal points. It is only to say, without fear of successful contradiction, that the doctrinal views expressed in the address quoted from were not those of early Friends—Fox, Barclay, Penn and their co-laborers—nor are they the views of orthodox Friends of the present time. Lack of accordance with early Friends, however, would weigh little with the speaker who, in the same address, speaking of "our own narrowness," said: "We should trust our own leading, not so much as, but more than that of George Fox or William Penn." * * * "Led by the same spirit we can give a better message to our time, than can Galilean fishermen, Jewish Pharisees, Greek Philosophers, Roman theologians or Princetonian preachers."

There have been times when too much emphasis was placed upon doctrine to the neglect of the practical side of Christianity. But the tendency of our age is to neglect or ignore all doctrine, and unfortunately in many places there appears to be a corresponding liberality regarding the practice of Christ's religion. Perhaps little good results, generally, from religious controversy, yet the early Friends were not slow to defend with pen and word both their practices and doctrines. While we may freely admit that it is usually more profitable to present the points of agreement rather than those of divergence, and may unite in the expression of Joel Bean that "unity is found to be in the affirmations not in the negations of faith"; yet when those things are affirmed which we regard as unscriptural and subversive of the fundamental truths of Christianity, we can only be true to our Master by not only affirming the truth, but also by disavowing the error. There are times when even silence is a denial of Christ.

In contrast with the sentiments of the address mentioned, let us place the following from the Letter of George Fox and other Friends to the Governors of Barbadoes: "And we own and believe in Jesus Christ, his beloved and only-begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the Invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by him. And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day, by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus: who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him, when he said, 'Behold the Lamb of God, that taketh away the sin of the world,' John 1: 29." On what ground can any hope to see those united in one organization who hold such diverse and apparently irreconcilable views?

The writer was much gratified at what seems to him the evangelical and orthodox language used by Joel Bean, as well as the spirit which breathes through the words. It is for this reason that he feels willing to give it a wider reading than it already has received.

UNSOUNDNESS OF FRIENDS.

It may not seem appropriate for one so far removed from Friendly centers, to engage in the discussions of our Society, but it is we who are out in the world and attending churches who hear things, and feel things at times more keenly. Although our parents taught us that Friends were honored everywhere, one learns that the impression is abroad, that our branch, unlike the others, is unsound in faith, and if they judge by some utterances in public and private, we can scarcely blame them. Surely we need more guarded care of our thoughts and oral and printed words and to take the Bible more as our standard and guide, and prayerfully seek for Divine illumination of its pages. It does seem as though the "Light within" thus illumined would lead all branches to see more "eye to eye." And if we depend upon this Light, why do we not see nearer alike ourselves? Some of you think a free exchange of thought on doctrinal points is helpful, but it seems to some of us that if we had a standard of faith and stood by it, as others do, we would have greater harmony within our borders and avoid much outside criticism.

One's creed is what they believe, so we all have a creed in a sense, whether we will or not. We are allowed to think for ourselves on some of the most vital Bible teachings, which as one Friend expressed it, "has been the cause of much weakness among us," while we want to do only that which produces *strength*, and it does seem like drifting away from our dear Bible, and precious Saviour. As to the divinity of *Jesus*, "he who runs may read" it all through the sacred pages, and no amount of argument can make it otherwise. Because he taught that he was wholly obedient to the Father, does not prove that he was not Divine, but that he *was*. No one else could ever say that. To say, as some do, that we believe in the "Divinity of the Christ that never was crucified," will not suffice, if we accept the Bible teaching. It is the name Jesus,—not Christ—used all through the Gospels as healing the sick, in raising the dead, in walking on the water, and in his own glorious Resurrection. Blessed be his name. We are told in Phil. 2: 10 that "at the name of *Jesus* every knee shall bow," and as he was wholly Divine we need have no scruples, thinking the name Jesus represents only his personality. That is not the record.

Speaking of miracles, are there any who honestly doubt them, not only because they are abundantly recorded in the inspired Sacred Scriptures, but because life and death, plant life and the starry heavens are all miracles, and testify to God's wonder-working power.

The Atonement does not seem reasonable to some minds, being a vicarious sacrifice, but when reasonably considered, we can see that great good came to the world, through his sacrifice. The natural results of the evil and sins of the world were by his intercourse, annulled.

The Bible emphatically declares his atoning power, in Heb. 9th, 14 and 28; Eph. 1st, 28; Col. 1st, 19, and 1 John 1st, 7, and who are we, with our feeble light, to gainsay it. We can have faith that it must be true, and not limit Christ's power, to *our* understanding. Elias Hicks said he couldn't see how Jesus's death by wicked Roman soldiers had aught to do with cancelling *his* sins, but he said he *lay down* his life. He had power to do all things. God has a wonderful way of turning evil to good account, for those that trust him. One of his methods of redeeming this old world, is by the "just suffering for the unjust." All who labor in the Lord's vineyard, for the overthrow of evil, do so in a measure, and grow strong in so doing, and receive their reward. Finally, if we are Christians, it does seem as though the inner witness must testify that the Father, Son and Holy Ghost are all Divine, and that is sufficient to rank us with Trinitarians, not Unitarians. You know all these things perhaps better than I, but these thoughts have all seemed to come to me, as revealings of the Light, and seem to me to be a reasonable faith.

Spokane, Wash. SARA E. MITCHELL.

THE NEW LIFE OF ELIAS HICKS.

[From the *Woodnutt Visitor* of Chicago Central Meeting.]

In the last issue we spoke of this important book, now issued, a substantial volume illustrated with portraits and views. Henry W. Wilbur's object, he tells us, is "to present him as he was, in his own environment, and not at all as he might have been had he lived in our own time."

His private correspondence, journal and sermons are largely drawn upon, and the author concludes that "whatever others may have thought, Elias Hicks believed that he preached Christianity of the purest apostolic type, and Quakerism as it was delivered by the founders."

Very impressive are the accounts of Elias Hicks' long journeys on horse-back, his unselfish labor in preaching the Gospel. "He travelled in the aggregate not less than forty thousand miles, was probably the best known minister in the Society in his time, while his circle of personal friends extended over all the yearly meetings. Thus we can understand how, when the rupture

came, the major portion of Friends at that time made his cause their own."

We wish for this book a wide circulation and a careful reading among young Friends of all branches in America and in England for it cannot fail to dispel, in candid and generous minds, the mists of misunderstanding and even prejudice which have been permitted to gather about the memory of the Long Island preacher and about those who (quite erroneously) have been called after his name.

BIRTHS.

PFEIFFER.—To Charles and Sarah Rogers Pfeiffer, of Philadelphia, First month 2, a son, who is named John Strattan Pfeiffer.

HOGE.—To Laura S. and Henry J. Hoge, at Hamilton, Va., on the morning of First month 13th, 1911, a son, who is named Henry J. Hoge, Jr.

MARRIAGES.

JONES—DAGNER.—In New York, Ninth month 3rd, 1910, Edwin P. Jones, son of Samuel and Anna G. Jones, of Philadelphia, and Ida Dagner, daughter of the late Doctor George and Ida Dagner, of New York City.

LINTON—JONES.—At West Philadelphia Meeting House, Twelfth month 17th, 1910, under the care of the Monthly Meeting of Friends held at Green Street, Philadelphia, of which both were members, Jesse Linton, son of the late Cyrus and Anna L. Linton and Edith, daughter of Samuel and Anna G. Jones.

DEATHS.

HAINES.—Twelfth month 30, 1910, near Pendleton, Ind., Noah C. Haines, in his 68th year, a member of Fall Creek Monthly Meeting.

HOGE.—In Hamilton, Va., on the evening of the 13th of First month 1911, Henry J., Jr., son of Laura S. and Henry J. Hoge.

JONES.—In Philadelphia, First month 5th, Mary Ann Jones, widow of Thomas R. Jones and mother of Samuel Jones, of Green Street Monthly Meeting. Interment at Fair Hill, Philadelphia.

MATTHEWS.—In Baltimore, Twelfth month 2nd, at the home of her sister, Elizabeth B. Moseley, Sarah R. Matthews, wife of Robert M. Matthews, and daughter of the late Doctor William and E. Ellen Riley.

MILLER.—Died at Benton Harbor, Mich., Second-day, First month 9th, 1911, Charles E. Miller, aged 65 years, son of the late Edward and Sarah Ann Miller, members of Purchase Monthly Meeting, N. Y. During an illness of nearly five years with Brights' disease although helpless, he was cheerful and patient. He is survived by a devoted wife, who administered to his every want and comfort during his long years of helplessness; one son and five grandchildren and four brothers all living in Chicago and suburbs.

PERRY.—First month 4, 1911, at Warminster, Bucks Co., Pa., Oliver Perry, in his 65th year; he was a member of Horsham Monthly Meeting. The funeral was held from the meeting house at Horsham on the 7th. He is survived by his widow Philena Mather Perry and three daughters and one son.

SMALLWOOD.—In Harrisburg, Pa., First month 10th, William Smallwood. He was a valued member of the group of Friends in Harrisburg and a regular attender of the meetings. He leaves a widow, two sons, and two grand-daughters.

SMITH.—At his home in Jenkintown, Pa., First month 6, Hutchinson Smith, in his 76th year.

On Third-day, First month, 10th, there met in the quaint, old Abington Meeting House, an unusually impressive gathering. Often the burial service of one advanced in years is witnessed largely by those of mature age; but, drawn by a common impulse, impelled by a common desire, men and women, those gray with life's problems and those just starting into manhood and womanhood, boys and girls, a body of people of all ages, from many ranks in life, of varying religious beliefs, came together as one household, with one thought in mind and heart:—"This, our friend, whom we so loved and trusted, is gone from us."

From the aged, snow-crowned Friend, who sought to pay tribute to a tried, true comrade, to the little children who had known the cheery voice, the welcoming smile, the hearts of all in that gathering seemed to be full to the overflow with loving, grateful memory.

There were those who had known Hutchinson Smith as a boy; those who had gone to school with him; those who had enjoyed with him the social pleasures of the young; those who had been his patrons when he so successfully carried on the store at Weldon; those who had been connected with him in the real estate business; those who had been identified with him in the work of The Jenkintown National Bank who were even more closely associated with him after his election as President on the death of Charles F. Wilson; those who had known him most intimately as a member of Abington Meeting; those who had enjoyed his friendship for many years; those who had had this privilege but a little while; those bound to him by the ties of kinship; those who had met him only in a public way; "And all these were of one mind," grateful that they had known this gentle, courteous, upright man.

It seemed to more than one of those so gathered, that once again it might be said, "Why, here is God" (*good and only good*) "in the form of man!" For, by his sweet, simple goodness, his gentle strength of purpose, his unswerving adherence to what he felt was right and just, his unimpeachable uprightness of character, his unfailing gladness of heart, his whole, helpful life, this one man had "drawn all men unto him," so that his going from this life was a personal loss to each one.

The old saying, "A prophet is not without honor, save in his own country," has a newer, better version; for this prophet of the time when men shall "reflect as in a mirror" truth and honesty and loving kindness and unselfishness, is honored most by those who knew him best. And this, not because of eminence in any political field nor of great social prestige; not because of any vast accumulation of wealth nor of a vain display of material success; but because he was a *man*, with all the gracious dignity and strength and tenderness that word implies.

It is no wonder that in the midst of the ache, the long-

ing, the tender sympathy with those nearest and dearest, there was a note of rejoicing, of thankfulness, as if each one gathered in the solemn silence was grateful beyond the telling that it had been his or her privilege to have known this gentle, strong, brave life, to have met this friend "along the way" to have shared "the blessing of his stay."

NOTES AND ANNOUNCEMENTS.

I wish to correct a statement made in the report of the Fishing Creek half yearly meeting, in your last issue making me to have said that I believe in inherited sin but not in original sin; while just the reverse is what was said. ISAAC WILSON.

Warning is sent to Friends of England and America of a man apparently of Russian origin and passing under various names, who represents himself as an admirer and follower of George Fox (at other times, of Swedenborg, Tolstoi, etc.) and who begs for money to pay his way to America. The man is regarded as a swindler. The warning comes from Dr. Bahler, minister of the Church of Aduard, Holland.

A conference on "The Heart of the Christian Message," to be addressed by La Vergne Gardner, at Race Street, Philadelphia, under care of the Membership Committee of the Monthly Meeting, will be held Second month 3rd, at 8 p. m.

The Philanthropic Conference, under care of Concord Quarterly Meeting's committee on Philanthropic Labor, at Wilmington, Del., on First-day afternoon the 15th in the Meeting House, Fourth and West Streets, was addressed by Mrs. Frederick Schoff, of Philadelphia, President of Juvenile Court Association and a worker in all causes for the uplift of children.

The Meeting was opened by reading the XII Chapter of Romans. The address was listened to with marked attention, and the speaker gave a recital of interesting events that had come to her notice and portrayed the progress which is being made all over the country for the better treatment of children arrested for crime. About ten years ago there was practically no system for this purpose and now nearly every State has some law in regard to it, that of Michigan being considered the best with Massachusetts second.

She related an incident of a child about ten years of age being sent to prison for setting fire to a building and found there was no other penalty prescribed by the law for such a case, which influenced her to take the work up in which she is now so actively engaged.

At the close of the address a committee was appointed of three men and three women Friends to assist in the movement for a Juvenile Court Law in the State of Delaware, a bill for which has been drafted and presented to the Delaware Legislature now in session.

CHARLES PALMER, *Clerk.*

The London Grove Friends' Association will meet at the home of Marian B. Pusey, Avondale, Pa., First month 22nd, at 2.30 p. m. Subject: "Have our Mid-week Meetings Outlived their Usefulness," by Frank Bartram. Symposium on the question in charge of Edward A. Pennock.

THOMAS L. PASSMORE, *President.*
MARIAN B. PUSEY, *Secretary.*

The contribution recently made in Chicago meeting toward the expenses of the General Conference Committee for the Advancement of Friends' Principles, was much appreciated. Friends in the West are perhaps not aware that the Advancement Committee has sent several representatives, at its own expense, to Illinois Yearly Meeting, to Iowa and to Nebraska. The meetings in Washington, D. C., and Pasadena, Cal., have also felt the strong, upbuilding influence of the Secretary and his co-workers.

—*Woodnutt Visitor.*

"Our adult Bible class," says *The Woodnutt Visitor* of Chicago Meeting, "is using with increasing satisfaction the Course of Ten Lessons on 'The Parables of Jesus,' arranged for daily study by Professor Elbert Russell. Although the daily study feature has not been generally followed, the explanations are so simple and clear, the references are so illuminating and to the point, that it would be hard to find a better introduction to the heart and core of the Master's teachings. The little book may be had of the Y. W. C. A., 125 E. 27th St., New York."

Albert T. Mills, [General Conference Superintendent Dept. of Narcotics] is circulating the opinion of another worker in the anti-naroctics field, to the effect that fighting the adult smokers should be stopped. We should rather enlist their voice and vote to enact laws against the use of tobacco by minors, and for the instruction of boys as to the harmful nature of the tobacco habit. "Smokers will gladly help you keep tobacco away from boys if you will cease calling them names." This strikes us as very sensible advice.—*Woodnutt Visitor, of Chicago Central Meeting.*

GEORGE SCHOOL NOTES.

Sixth-day morning December 13, several members of the committee were present, and Dr. Battin, of Swarthmore College gave a very interesting talk to the students He had many encouraging words for those who work hard and make sufficient use of their opportunities. He said that although many marvelous inventions have been made in the past yet we are just in the dawn of what may be the "golden age" if we will put to use the tools we have.

Sixth-day evening the old members of the Union and Debating societies met and formed a new society to be called the "Lincoln." They have elected the following officers: President, Walter Smith; Vice-president, George Craig; Secretary, Harry Caldwell; Executive Committee, Arthur L. Smith, Edwin C. Zavitz.

Seventh-day evening the Annual Penn-Whittier Declamatory Contest took place and the following program was rendered: Piano solo, "The Butterfly Dance," Ruth M. Chandlee; oration, "Aaron Burr, a Splendid Failure," Edwin A. Tomlinson, Whittier; oration, "James A. Garfield," Arthur L. Smith, Penn; recitation "Franz," Jennie W. Twining, Whittier; mandolin solo, "Valse Bleue," Mr. Harry; recitation, "Pro Patria," F. Marion John Penn; oration, "The Wandering Jew," Lewis L. Tanguay, Whittier; oration, "Nation's Apostasy," Mary E. Nichols, Penn; vocal duet, "Just a-Wearyin' for You," Beatrix Moore and Rachel Hoopes; recitation, "His Mother's Sermon," Emma G. Walton, Whittier; recitation, "A Race with the Flames," Edwin C. Zavitz; vocal solo, "The Clank of the Foeman's Steel," Jervis Brinton.

The judges, Miss Kirk, Mrs. Geo. Walton, and Mr. Hoffman, decided in favor of the Whittier Society.

E. G. W.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FIRST MONTH 20TH (6TH-DAY).

—Coldstream, Ont., Young Friends' Association.

—At Library Association Philadelphia Annual Meeting, Henry W. Wilbur will make the address on "Friends and Friendly Places in England," illustrated, in the Lecture Room of Friends' Central School, 15th and Race Streets, at 8 p. m. A general invitation is extended.

—Friends' Association of Langhorne, Pa. (The 20th anniversary of its founding, in the Sorosis Club House.

FIRST MONTH 22ND (1ST-DAY).

—In Toronto, Canada, Central Meeting of Friends, at 3 p. m., at Forum Building, Gerrard and Young Streets. Friends' Association at 3.30; discussion on "Purity Education" introduced by Dr. Jennie Gray.

—At West Phila. meeting (35th and Lancaster Ave.) at 11 a. m., Joel Borton expects to be present, First-day school at 10 a. m.

—At Fairhill, Phila. (Germantown Ave. and Cambria St., near N. 11th St.) meeting for worship at 3 p. m. First-day School at 2 p. m.

—Swarthmore Meeting, Swarthmore, Pa., at 11.30 a. m. William I. Hull is expected to attend.

—At Trenton, N. J., meeting at 10.30 a. m. Isaac Wilson expects to be present.

—At Bristol, Pa., at 3.30 p. m.; Isaac Wilson expects to be present.

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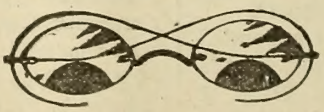
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—London Grove Friends' Association at the home of Marian B. Pusey, Avondale, Pa., at 2.30 p. m. Subject "Have our Mid-week Meetings Outlived their Usefulness," by Frank Bartram. Symposium on the question in charge of Edward A. Pennock.

—Race Street Conference class at 11.45. Topics: Committees on Education, Schools, Finance, Indulged Meetings and The Distribution of Literature.

FIRST MONTH 24TH (3RD-DAY).

—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m.; Ministers and Elders, day before, at 11 a. m. A short afternoon session on day of Quarterly Meeting at which Dr. O. Edward Janney of Baltimore will speak on "The Needs of our Rural Meetings." Members of other Quarterly Meetings are cordially invited to be our guests for the day and will be met at Avondale at 9.15 and at Willowdale on arrival of 8 o'clock car from West Chester. Those expecting to attend please notify Edward A. Pennock, Chatham, Pa.

FIRST MONTH 26TH (5TH-DAY).

—Caln Quarterly Meeting, at Christiana, Pa., at 11 a. m.; Ministers and Elders, same day at 10 a. m. Isaac Wilson expects to be present.

FIRST MONTH 28TH (7TH-DAY).

—Westbury Quarterly Meeting, in New York City (15th and Rutherfurd Place) at 10.30 a. m. Afternoon Session on Boy Scout Movement. Meeting of Ministry and Counsel, day before at 2.30 p. m.

—Scipio Quarterly Meeting at North Street, N. Y.

—Conference for School Committees at Race Street, Philadelphia, under care Yearly Meeting's Committee, 10 a. m. and 1 p. m.

FIRST MONTH 29TH (1ST-DAY).

—At Home for Aged and Infirm Colored Persons, 44th and Girard Ave., Phila., at 3 p. m., meeting of Friends (all branches).

FIRST MONTH 31ST (3RD-DAY).

—Concord Quarterly Meeting, at West Chester, Pa.

SECOND MO. 1ST (4TH DAY).

—Purchase Quarterly Meeting at Purchase, N. Y., at 11 a. m. Ministry and counsel same day at 10 a. m. Friends' Association in afternoon. Subject: "The Harrison Purchase and the Establishment of Purchase Meeting." Dr. O. Edward Janney of Baltimore, Md., expects to be in at-

tendance. Conveyances meet the usual trains. Schedule next week.

SECOND MO. 4TH (7TH DAY).

—Philadelphia Quarterly Meeting, at Race St., at 1 p. m. Ministers and Elders, day before, at 3 p. m.

SECOND MO. 9TH (5TH DAY).

—Abington Quarterly Meeting at Abington at 10 a. m. Ministers and Elders, day before, at 11 a. m.

SECOND MO. 11TH (7TH DAY).

—Miami Quarterly Meeting, at Waynesville, O., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

—Salem Quarterly Meeting, at Salem, O., at 11 a. m. Ministers and Elders, same day at 10 a. m.

The Friends' Year Book for 1911

besides being an almanac is a compendium of information concerning Friends' Meetings, First-day Schools, Friends' Associations, etc. No Friends' family can afford to be without it. Price 10 cents, postage two cents. One dozen for 75 cents plus the cost of transportation. Now ready for delivery.

WALTER H. JENKINS

15th and Cherry Sts., Philadelphia

PUBLISHERS' NOTES.

We have found that the best way to get new subscribers for *Friends' Intelligencer* is to let those who are not subscribers read the paper for a time. Beginning with the first Conference number the *Intelligencer* went regularly into many homes where it had not gone before. After reading it for six months 25% of those who received it sent in their subscriptions for 1911.

We want all the friends of the *Intelligencer* to help us increase our subscription list. We will send the paper *three months for 25 cents* to any one who is not now a subscriber. To any old subscriber who will send us a new name and 25 cents we will give a copy of the Friends' Year Book for 1911 free. We will send the *Intelligencer* three months free to newly married couples whose addresses are furnished us.

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A Religious and Family Journal

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No. 7

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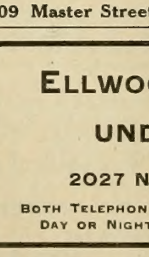
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, FIRST MONTH 28, 1911.

Volume LXVIII. Number 4.

The greatest contribution which any man can make to the social movement is the contribution of a regenerated personality, of a will which sets justice above policy and profit, and of an intellect emancipated from falsehood. RAUSCHENBUSCH.
In "Christianity and the Social Crisis."

ALL IN ALL.

Every atom gives resistance not the universe can break;
Each rose-petal holds perfection angel artists could not make.

As each white wave feels the motion of the moon-led tidal main,
Plato and the seven sages shine in every human brain.

Each true prayer foretastes the glory saints and prophets burn to teach;
In my brother's heart enfolded lies the kingdom Christ would reach.

Under every power and passion stirs the element divine:
If I grasp the moment's meaning, all eternity is mine.

THEODORE C. WILLIAMS.
In "Poems of Belief," (Houghton, Mifflin Company.)

A NON-FRIEND'S VIEW OF THE LIFE OF HICKS.

[The following review is by a Presbyterian Minister.]

Henry W. Wilbur's Life and Labors of Elias Hicks is a welcome addition to the list of religious biography, and a further proof that the acts of the Apostles are still being written. To most people of the non-Quaker world Elias Hicks is a shadowy personality who held loose views on Sabbath observance and mingled Unitarianism with the inner light. In this day of expanding religious interests and widening theological horizons, we have begun to learn that there is nothing so fascinating as life, so that no man of intelligence can afford to neglect the sympathetic study of those personalities in whom life especially abounded—

"The great of old
The dead but sceptred sovereigns who still rule
Our spirits from their urns."

Unquestionably Elias Hicks was one of these and every student of religion is indebted to Mr. Wilbur for his valuable and scholarly interpretation of the man. It is refreshing to learn that instead of being the leader of a schismatic group Elias Hicks continued through his long and strenuous life to enjoy the support and confidence of the vast majority of his fellow Friends, and it is one of the anomalies of fate that his name became attached to what was in reality the parent stem of the Society, while the real schismatics who formed but a small minority retained the original name.

One of the outstanding merits of Mr. Wilbur's study is the perspective it affords for the measurement of the progress of theological thought. It is difficult to realize that less than a century ago a man should be denounced as a heretic, who accepted the cardinal doctrines of the virgin birth, the atonement, the miracles, the resurrection of Christ and his divinity. The position of Elias Hicks was distinctly conservative in the light of present standards, though perhaps it is only fair both to him and his opponents to remember that he divested these dogmas of the crude form in which they were usually expressed and put the stress on the spiritual aspect of the truth they embody, thus anticipating the most modern method of approach.

But as Mr. Wilbur suggests, it is probable that heresy played a smaller part than appears on the surface in the confusions and clashing convictions which worked such sad havoc in the unity of the Friends. At best human motive is complex, and personal spite and the misunderstanding which always befogs an issue after recrimination has begun, were doubtless big factors in the situation. Yet we cannot refrain from wondering what the history of the Friends would have been had Elias Hicks died a few years sooner. There is an ancient proverb which runs—"Happy is the man who is well buried," and without discounting Elias Hicks' efficiency and judgment in those last controversial years through which he carried himself with remarkable dignity, it would almost seem that his contribution would have been greater, if his life had been shorter.

Mr. Wilbur has adopted the plan of letting Elias Hicks make his own appeal to the generation through the medium of characteristic letters and sermons which have survived the destructive hand of time. This method has obvious advantages which are of especial weight when the subject of discussion is controversial. Notwithstanding it would seem better if Mr. Wilbur with his

keen insight and highly developed faculty for getting at the heart of a situation, had reconstructed on a wider scale the religious forces of those stirring times. Often a historic personality can be more definitely portrayed against the background of the entire life of his day, and incidentally the external forces which reacted upon him and in some degree shaped his thought and action add piquancy to the story of his endeavor.

But within the modest limits he assigned himself for his task, Mr. Wilbur has done his work thoroughly and from his pages there rises without effort a commanding personality. It is difficult to account for such a man as Hicks, who like Bunyan "never went to school to Plato or Aristotle," yet whose vision in so many respects far outran that of the most cultured leaders of his day. We probably have the secret of his greatness in the fact that he had thought his position through. When a man of even moderate ability has mastered a principle which gives him a point of view and a background for subsequent thinking, he is potentially a leader, and becomes so in fact if he possesses the necessary external graces. That Elias Hicks was a Quaker was not a mere accident. He knew the reason why, and this knowledge illumined his theology from the underside, making his thought and life so luminous that he became an acknowledged guide. He extended the essential principle of Quakerism to its logical boundaries, and while some were unable to follow him, it is here that the influence of Quakerism reaches the farthest. Though it would not be just to say that the position of the modern mind in regard to authority in religion is due to Quaker teaching, it must at least be admitted that on this ground Quakerism anticipated the psychology of the later 19th century. The Roman Catholic conception of authority is distinctly objective. It resides in an infallible church and is the same for all. The Reformers took the same inherent ground when they found authority in an infallible book, but they went a step further without being conscious of their bearings in giving some right of private judgment. Quakerism takes the final step and finds authority in the inner light, which is simply another way of saying that the Bible is what the mind makes it. This conception is in strict accord with the psychology of to-day. In his firm adherence to this principle Elias Hicks made his greatest contribution to religion, and in all probability set forces in motion, that though hidden and tangled in the skein of life, have been tremendous factors in the broadening of our common religious thought and in lifting it to a more spiritual level. At any rate, he saved the Society of Friends from the shoals of dogmatism toward which it was undoubtedly tending and in so doing threw his influence into an abiding channel, for it is safe to prophesy that the age of creed-making is practically over.

JOHN ARCHIBALD MACCALLUM.

Philadelphia.

RELIGION.

The articles in the *Intelligencer* of First month 21st (one an editorial from *The Friend*, the other a communication from Sara E. Mitchell), suggest to me the query, What is Religion? Is it a creed? a formula of faith? a disquisition upon its origin? Is it not, rather, an experience? a realization of a relationship of the human to the Divine? a feeling of a stimulus to that control of conduct in human affairs which, through the ages, has led to the advancement of civilization, and the promotion of righteousness in the world? Is it peculiar to any sect?—any church,—any nation, any people? Are there any human beings who are shut out from God's love? Is there any rational person in the universe who does not partake, in some degree, of the Divine character? Is not the distinguishing characteristic between "man" and the lower animal forms of life, his consciousness, in some degree, of his relationship to an Infinite Spirit; which, supposedly, the animal, in its more limited sense, has not? Must there not have been, from the primeval stage of human life to its highest development in what we term the most God-like attributes of character,—a spark of the Divine—a germ of righteousness in man? Is not this Divinity in man as natural as life; both alike beyond man's power to create,—but both within man's power to foster, and develop, under the assistance of his intellect, and the direction of the Spirit?

Did the Patriarchs, the Prophets, the "Beloved Son" have abnormal Divine attributes of character which separate them from all humanity beside?

The trend of religious thought is toward the belief that they had not. The most reverent study of the Bible impresses the unprejudiced reader with the thought that the most God-like of all human beings of whom we have any history, taught man to aspire to a consciousness of God as an indwelling Spirit. If the record of the New Testament is to credited at all, Jesus attributed his spiritual power to his conforming his will to the will of his "Father." He never separated himself as a man from those he instructed. He never

referred to any supernatural endowments derived from birth, or gift. Whatsoever men may have written about him, he plainly indicated that his mission on earth was to teach mankind their possibility of attaining the relationship to God that he realized. His desire and purpose was simply to show mankind how to commune with God, how to be one with God.

This is not a question of creed to be settled by Arius, Athanasius, St. Augustine, Luther, Calvin, Wesley or Fox. To be a Christian, would seem to be a follower of Jesus, to be a believer in his faith, to trust in his precepts for promoting righteousness in the world, when he prayed to our Father, not simply for his disciples, but as he said, "neither for these only do I pray, but for them also that believe on me through them, that they may all be one; even as thou, Father, art in me, and I in thee, that they may also be in us." Is not this the emphasis of the faith that the Christian should aspire to.

When he repeated over and over again that they who do the will of the Father shall possess all the virtues, moral and spiritual, that he displayed, and all his power over human defects, physical, mental, moral and spiritual, ought not the Christian to believe him?

When he portrayed the character of a religious life, as far more fundamental than those outlined in the Commandments of the Law, as being those in which all envy, hatred, contention and strife shall be eliminated, ought we not at least try to keep strife out of our religious teaching? (See Matt. 5: 23, 24.)

Is it not apparent that the Christian Church, as was the priesthood after King Josiah's announcement of the Hebrew Law, has been, to a great extent, a stumbling block in the pathway of religion? Has it shown loyalty to Christ in quarreling about creeds? Has it given power to Jesus in refusing affiliation with those whose faith may differ from theirs, even though the lives of the dissenters among their fellows may be beyond reproach?

In brief, will not the religion that is to be, comport with "the wisdom that is from above," which the apostle James declares "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy," WM. M. JACKSON.

New York City.

With all my head, and with all my heart, I believe in woman suffrage.

—*Elizabeth Stuart Phelps.*

FOR GREATER VARIETY OF RELIGIOUS TEACHING.

If you could see your way clear to give more world's news, and a greater variety of religious teaching, I could get many new subscribers and you could extend your sphere of influence.

I get new subscribers for———[one of the most widely read religious papers], although I do not wholly approve its teachings. It seems to contain the highest Christian thought which most people are capable of comprehending at the present time. Jesus said, "I have many things to say unto you, but ye cannot bear them now."

I enclose a sermon which contains much inspiration and some error. No man is perfect. The writer declares the Fatherhod of God to be a wonderful possibility. He makes much out of the Garden of Eden story which is a pleasing and instructive allegory.

The average human soul is in about the condition of a man's arm which has been kept in a sling since the day of his birth. A child partakes of the nature of its parents and the more generations the soul lies dormant the harder it is to rally.

I read with interest the discussion in regard to the Divinity of Christ, but most Christians fling the subject aside.

It would doubtless be better to teach Christianity in all the fullness with which Jesus taught it and without giving undue prominence to any subject of controversy. A fountain of blood seems to be a medium which most people need, in which to meet the Creative Energy of the Universe.

The day is not past in which many men seem to need an idol as a representative of Deity. The whole subject is like a crowd of people coming up to a building from different directions.

Those from the north declare the building white. It is white on the north side. Those from the east declare the building red. It is red on the east side. Those from the south declare it black as they see it, and those from the west declare it to be a golden hue. Suppose they each try to compel his neighbor to subscribe to his view of the subject, would it not be wiser for each to take a look from his neighbor's standpoint?

I think John the Revelator tells us there are many gates through which to enter Heaven.

Husum, Wash. GEO M. COLE.

Find God by sharing in the interests of man; by helping all who are striving for truth, for progress, for freedom in the world.

—*Stopford Brooke.*

WAR AND PRAYER.

[The following is found among some old documents where it is entitled "Admiral Tyrrel's Testimony." The Friend who has had it copied and sends it to us says "I thought it might make an interesting item for the *Intelligencer*, and might also raise the question as to how far the Lord will go in communicating premonitions to enable supposedly Christian people to kill each other.]

Robert Dudley being favoured with Samuel Fothergills Company, in returning from London Yearly Meeting 1770; they lodged the first night at Hockley, in Buckinghamshire; and that Evening Samuel related the following Occurrence; that some time before this he was at Scarborough and Observed Admiral Tyrrel, attended several meetings of the people Called Quaquers in that place, and took particular notice of the Solemnity and reverence of the Admiral's behaviour During the Meetings—Especially in the time of Silence—One morning after this, the Admiral Came up to Samuel, in the publick Room before many of the nobility and Gentry, Saying Mr. Fothergill, I have a very high opinion of your peoples principles, & practice—Especially the inwardings and Spirituality of your Silent Worship,—Samuel Replied, Admiral I think Such a testimony rather Extraordinary from thee, as A man of war, Concerning us and our principles—which are for peace—and against all fighting, he then Answered Sir, I am of your principles—in that particular; And fully believe that the time will Come, when "nation Shall not lift up sword against nation, Neither have war Any more," but as every Dispensation of * * Wisdom must have a begining, So that has had Among you, but has not reached us yet, and as to what you hold of an Union and Communion, with the Divine Intelligence, I know by a happy Experience, it is Attainable in this Age—One instance of which, now Occurs to me when I had the Honour of Commanding three of his Majesty's ships of war, as Commodore sometime before the last peace was Concluded; Account was brought, that five large french men of war, were bearing towards us—All Superior to ours in men, and Guns; a Council of war was Called, and while they sat, I Retired alone into my Cabin; and after Geting into perfect silence,—I heard in the Secret of my mind a language as Intelligable to my Understanding, as Any word ever was to my outward Sences—Go fight the french fleet, for I have Delivered them into thy hand—I Arose Reverently; And thankful for this Gracious Intimation—And went to the Councils telling them know we would fight the french fleet; and that I was Shore of Victory: all was maid Ready; and we engag'd: the Event proved the Certainty of the Divine Intimation; we having Gain'd a Compleat victory, as it is set forth in the History of that War.

FRIENDLY INTERESTS IN GREATER LONDON.

[From *The Friend* (London).]

The past year has been one of unusual activity in the London area, especially in the direction of the opening of new meetings. Just before the end of 1909, a meeting for worship was opened at Eltham, in Kent, at the extreme south-eastern corner of the Quarterly Meeting. On the other side of London a new meeting came into being at Chiswick, with scarcely any outside influence or help. Here Friends are the guests of the Adult School, in whose premises they meet, and the meeting for worship is the spontaneous outcome of the school. Within the last few months Golders Green and Muswell Hill have been added to the list of London meetings. Though described as the Hampstead Garden Suburb, as a matter of fact Golders Green is several miles from Hampstead. Although this meeting was started chiefly by Hampstead Friends, and Muswell Hill by Friends from Hampstead, Holloway, and Wood Green, it is satisfactory to observe that there has not been any noticeable decrease in attendance at either of the older meetings except, perhaps, the last-mentioned, which is the nearest and smallest of the three. The ordinary attendance at Muswell Hill and Golders Green is from fifteen to twenty.

An interesting feature of 1910 has been the reopening for regular public worship of Jordans meeting-house, which, save for occasional meetings, had been closed for upwards of half-a-century. Although outside the area of London Quarterly Meeting, this meeting has received much help from London Friends. It has attracted several attenders, who come regularly in some cases several miles each way. Most of the neighboring Friends live at least two miles away, but the meeting is well enough supported to warrant its continuance through the winter.

Week-end gatherings, mostly arranged by the rejuvenated Friends' Christian Fellowship Union, have been another feature of the year. They have been held at Acton, Bunhill Fields, Croydon and Wandsworth—to name only the first that come to mind. Some of these have been arranged by the Union in co-operation with the London section of the Continuation Committee of the Young Friends' Conference at Woodbrooke.

Looking back a little further, it will be remembered that in 1900 the Quarterly Meeting earnestly considered the problems arising from the fact

that Friends were moving their homes from Central London to the more distant suburbs, which were not adequately provided with Friends' meetings. An Extension Committee was appointed, and later, with several other committees, became the present Central Standing Committee. This committee was provided with funds, and appointed to assist Friends in opening new meetings nearer to their homes. Now, after ten years, the number of Friends' meetings in and near London is half as many again as it was so recently as 1900.

In view of the many problems connected with this rapid expansion, we understand that the Central Standing Committee is making a careful review of the past ten years, and of the present situation. Ten years ago a map was prepared, showing the places of residence of all members of London and Middlesex Quarterly Meeting. A summary of the map, showing the number of Friends living within a mile of any meeting-house, and also scattered groups of Friends living quite away from a meeting-house, was submitted to the Quarterly Meeting, and it was afterwards reproduced as an inset in *The Friend*. A similar map brought up to date is now being prepared, but improving travelling facilities make it necessary to take a wider view, as Friends are moving further and further from the centre of London, and even over the borders of the Quarterly Meeting. So another map will show the distribution of Friends within the area of a circle having a radius of fifty miles, including the greater part of the neighboring Quarterly Meetings, and extending from Cambridge on one side to Brighton on the other.

It is clear that considerations now arising effect a larger area than London and Middlesex Quarterly Meeting alone, so that in any conference that may be held to discuss the work of the future it may be desirable to invite the co-operation of Friends from the surrounding Quarterly Meetings.

RICHARD P. THOMAS.

[From *The Press* of Montgomery County, Md.,]

Richard Pierce Thomas, formerly of Sandy Spring, died at his home in Baltimore, January 7th, after an illness of two weeks, aged seventy-five years and one day. Mr. Thomas left the farm, near Ashton, at the age of fifteen, and has since become a well-known business man in Baltimore, where he was engaged in importing fruit from Italy; later in life he contracted for elevators, but retired from business several years prior to his death, and was made treasurer of the Park Avenue Friends' School, Baltimore.

His dignified, though cordial bearing and sterling worth, had won for him many life-long friends.

He is survived by his widow, who was Miss Harriett Cowman of Alexandria, Va., two sons and one daughter, Mr. Harvey C. Thomas and Miss Lula Thomas, of Baltimore, and Mr. R. Harry Thomas, of Orange, N. J.; one brother, Mr. A. G. Thomas, and three sisters, Mrs. Roger Brooke, Mrs. F. D. Jackson, and Mrs. Emilie T. Massey, all of Sandy Spring.

The funeral was held Tuesday afternoon at his former residence, Baltimore, and was conducted by members of the meeting over which he was an Overseer. Interment was in the Friends' Cemetery.

FAIRFAX QUARTERLY MEETING.

Fairfax Quarterly Meeting, coming as it does at an uncertain time as regards weather conditions, was very favorable for our friends, some coming by private conveyance from Hopewell and Goose Creek, others by train from Washington, while Benjamin H. Miller, of Sandy Spring, was pleasantly with us. Both Sixth and Seventh-day mornings had the appearance of rain, but the clouds scattered, leaving almost the summer warmth, which continued through First-day until evening. The moon was at the full, which made travelling after night much more pleasant in our little town. Now for the meetings, including the meeting of ministers and elders on Seventh-day afternoon there was a fairly good attendance, though many were absent whose faces were missed. On First-day the meeting was rather long assembling and settling into silence. It was noticeable the large number of young people in the upper gallery, whose orderly deportment and close attention to the forceful communication of our friend, Isaac Wilson, who showed us, as he said, the other side of the beautiful lesson of the Prodigal Son, dwelling upon the son who was always with the Father, yet had no sympathy with the welcome given the restored brother.

Second-day, the 16th, found the ground frozen, and instead of open doors, as on the day previous, the warmth of stoves and fireplaces was comforting for those who had a long morning drive. The benches were not quite so well filled, but the Gospel truths so feelingly handed forth contained lessons that if heeded would tend to better living the world over. The business of the Quarterly Meeting was not out of the usual line. Representatives were nearly all present. Answers to the three Queries called out some thoughts from

a very few, but perhaps they voiced the opinion of the silent ones, and the closing minute was full of thankfulness for the privilege of once more mingling together in a Quarterly Meeting capacity. M. F. S.

THE OVERSEERS.

AN AFTER MEETING CONFERENCE.

Those attending Race Street, Philadelphia, "After Meeting Conference" on the 8th were gratified with an able and clear exposition of this subject, delivered by Hugh McIlvain, an Overseer of the Monthly Meeting of Friends of Philadelphia, who set before us their duties and the need of those in the capacity of Overseers to our meetings.

Our exponent "knew whereof he spoke," and suggested convincingly the help which might be extended from this body into the work of two other committees; nor interfere with their especial own. Unity was expressed with the appointment of young people with the qualifications needed to use their ability and zeal in all these committees, recognizing the experience of those laborers for so many years in the vineyard.

It is cause of regret not to give verbatim all the good thoughts given to us. Among the many that impressed was the feeling that with the authority vested in the Overseers to labor with and to urge Friends to desist from a certain course, or to cease from certain actions, this committee will realize that, just to the extent of their labors—just in that far, will the high standard of our Society be raised. Instead of members having any feeling toward the Overseers for this (extended in the right spirit) they will learn to love and appreciate the parental interest and oversight of the meeting to its members and the desire to help.

THE FRIENDS' CLUB, WASHINGTON.

The Friends' Club of Washington, D. C., held its regular meeting on the evening of First month 19th, when the members and many guests listened to an illustrated lecture, of more than usual interest, given by Dr. O. Edward Janney, of Baltimore, on "Castilian Days." Dr. Janney's pleasing manner of describing places, people, and a few of the interesting experiences of himself and wife during their recent visit to Spain, together with a series of excellent pictures, called forth expressions of genuine appreciation.

The Friends' Club is a recent organization and one outgrowth of an increasing interest in our Society, which has been strengthened by the helpful visits of our friend, Henry W. Wilbur, and other visiting ministers. The notice sent out in Eleventh month last, describes the first object of the club: "Those interested in the Society of Friends and Friendly people are organizing a 'Friends' Club,' to be in its nature non-sectarian and largely social. The first thought, 'To Promote Fellowship.' You are invited to join in discussing the plan."

The regular meeting is held on the evening of the third Fifth-day of each month in the new "Friends' Parlor," 1811 I Street. President, Guion Miller; Secretary, Edna V. Thomas; Treasurer, T. Janney Brown.

The club will welcome to its meetings any Friends whose visit to the National Capital will permit them to attend.

ENDOWMENTS FOR MEETINGS.

Monthly Meeting committees on financial matters, indulged meetings, and the distribution of literature claimed the attention of the after-meeting conference at Race Street, Philadelphia, on the 22nd.

In connection with the committees having to do with finance, reference was made to some meetings, which, because of deaths and removals, have become small and the meeting might have been closed and the property have fallen into decay had not some persons, wise in their generation, established a fund the income from which sustains the meeting during its period of weakness.

With the system of incorporated trustees and the wise care used in the management of meeting funds, Friends should be encouraged to create and increase endowment funds for meetings, that their future maintenance may be assured. This is especially true of the Race Street Meeting, where there is an extensive and expensive property to maintain and many important activities to support. With the extension of the city's business section, and the consequent removal of members to suburban districts, the membership will probably decrease, but the meeting and the property must be maintained because of their central location and importance in all Friendly matters. A bequest, however small, helps a good and important cause.

Rowland Comly expressed a desire that we be more careful in our metings to record in our minutes our appreciation of the labors of our faithful workers, and paid a tribute to the memory of S. Robinson Coale, who for twenty-two years

served Race Street Meeting as its treasurer, without other compensation than that which follows a good service well performed.

The thought was also expressed that a responsibility rests with Friends of the present generation to apply Friendly principles in their business life and thus maintain the high standards set by Friends of previous generations. The fact that a business is managed by Friends should be a guarantee of its strength and uprightness.

The committee for the distribution of literature grew out of a feeling on the part of some Friends that there should be a way of extending the circulation of Friendly literature and of supplying it and other reading matter to persons unable to procure it otherwise. Friends were asked to co-operate by sending names of persons needing such literature, also to pass on their *Intelligencers* and other papers and books when they had finished with them.

Life-saving stations, hospitals, settlement houses, and isolated farming districts have been furnished with reading matter. A teacher in Porto Rico accomplished much good with a number of *Scattered Seeds* sent regularly. Friends are encouraged to send papers regularly rather than in bulk. Those having literature to dispose of, and those knowing persons in need of literature are asked to communicate with Anna K. Way, Young Friends' Association, 15th and Cherry Sts., Philadelphia.

On the 29th, the Conference class will finish the discussion of the organization of our meetings and begin the consideration of a number of institutions in which Friends individually or as a Society are or should be interested. The first institution to be considered is the Friends' Home for Children. Edward C. Dixon will open the discussion.

THEOLOGY IN FIRST-DAY SCHOOL?

The natural tendency in our branch of Friends is to answer the question with a direct negative, since we hold that religion has its genesis in the direct operation of the spirit of God in the hearts of men and its expression in their daily conduct. But we cannot dispose of the question so easily. It keeps insistently coming to the front after we have decided that it does not belong there. The history of religious life and thought is so inextricably interwoven with theology, that we often find no means of disentangling it and making it vital and helpful in individual human lives except by a candid consideration of, and attempt to understand its theologic associations. Of course, in classes of younger children theologic propositions would never be presented. But during the age of omnivorous inquiry and argumentative enjoyment the great theologic propositions of the church must be met and considered. No conscientious teacher will avoid the issue raised by honest inquiry in the search for truth, when his class brings it before him. What then shall he teach? He has no creed, no confession of faith to guide him, and the preachers and teachers to whom he has listened have often seemed to disagree, or have used terms in so confusing a way that the interpretation of their thought is difficult. Whose views shall he select, from the diverse ones heard as representative of the Society of Friends? To the writer, it seems clear that instead of selecting the view of some great leader, every teacher must teach his own views, not as final and absolute truth, but as the truth seems to him; and as he does this, he should perform the larger service of pointing out the way to inquiring students of coming to satisfactory conclusions of their own. To follow this course, it is necessary that the teacher should have views of his own matured before presenting them. This means that he should be, to a certain extent, a student of the sources of theologic dogmas and the history of their development, and secondly that he should learn to "mind the light" as it comes to him.

Teachers, in considering theology, do well to remember that the subject is primarily metaphysical and not historical, and that history bearing upon the subject should be studied in its long outlook, and not by the proof text method, and with due allowance for the fact that historians are liable to be mistaken or misinformed.

We also do well to remember that theories, venerable with age and held by great and good men are not necessarily true; while we should always give careful attention to the experience of others who have, in earnestness of spirit, striven for truth in theologic expression. We can lay down no canons of authoritative theologic instruction for our teachers.

The conclusion of this brief paper is: Be open-minded students of the Bible and the development of Christian dogma. Seek earnestly for a clear and satisfying individual interpretation of the vexed questions in theology. Teach fearlessly and fully, but never dogmatically, the view that seems true to you. Show your classes how to arrive at satisfactory conclusions for themselves. Never consider an opinion as settled and final, while there are illuminating sources of material yet unexplored.

JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 28, 1911.

FOX'S LETTER TO THE GOVERNOR OF BARBADOES.

In the article in last week's *Intelligencer*, printed from *The Friend*, Philadelphia, the letter of George Fox to the Governor of Barbadoes, is again exploited as a sort of Quaker Creed. Anyone who will carefully go over this document will find that it is not what the Friends who have overworked it think it to be. The letter is a collection of quotations of isolated words and phrases compiled from various sources. Parts of the letter are literal quotations from the Apostle's Creed and the Westminster Confession of Faith; other parts are paraphrases from various deliverances mainly from popular theological doctrines in the seventeenth century.

The reference to the final judgment in the latter part of the letter is in part a paraphrase from the 39th article of the Westminster Confession. The following phrase is a literal quotation, word for word, from the second paragraph of the said 39th article: . . . "be punished with everlasting destruction from the presence of God and from the glory of his power."*

The phrase "conceived by the Holy Ghost, born of the Virgin Mary, ascended into heaven, and now sitteth on the right hand of God," is a verbal quotation from the Apostle's Creed.

To present the Barbadoes letter as a binding authoritative statement, and a rigid basis of religious fellowship, is to ignore fundamental Friendly affirmations.

By consulting George Fox's Journal it will appear that the letter to the Governor of Barbadoes was not entirely the work of George Fox. He says, "I, with some other Friends, drew up a paper to go forth in the name of the people called Quakers." It was written while the founder was in Barbadoes, and evidently to ward off impending trouble for Friends in the island.

It is not too much to say that there is not a doctrinal statement in the letter which would not have received the ready assent of every Presbyterian and member of the Church of England in the seventeenth century. If that was the position of Friends fully stated, there would have been no opposition to them, and no persecution, and from any doctrinal standpoint, no reason whatever for the existence of the Society in the first place.

George Fox may have spiritualized the doctrinal statements in this letter, or he may have believed them all literally. There is no evidence, however, that he, or the Society at any time during his life, made the assent to the theology in the letter to the Governor of Barbadoes, necessary to membership in the Quaker fellowship.

As a Quaker creed the letter proves too much, to class it as infallibly binding the Quaker conscience for all time. It practically gives assent to negro slavery, a matter that with present light and knowledge, would find no acceptance in our day. Increased light and knowledge may have rendered other parts of the letter equally obsolete as a present infallible rule of faith and practice.

But as a matter of fact the letter is not a declaration of essential Quaker faith. In this connection Rufus M. Jones says:

"The letter takes the form of a declaration of faith and is often referred to as an authoritative statement of the belief of Friends. It was, however, not written for that purpose, and it is not by any means a full statement of their belief. It does not even mention the principle which held the leading place in all Fox's teaching and preaching."**

There is one sentence in the article from *The Friend* which calls for special comment. We quote: "On what ground can any hope to see those united in one organization who hold such diverse and apparently irreconcible views." It seems to us perfectly plain that if uniformity of belief is the only qualification for religious fellowship, then a union of presently divided organizations, is an idle dream. What is more, if such uniformity were to be generally enforced it would divide every so-called evangelical organization in our country today. It seems to be right to say that from our standpoint to insist upon any basis of religious fellowship except unity of spirit, is to fail to grasp the central idea of Quakerism as applied by the founders. Faith which is based on assent to what some one has said or written about persons, events, and their place and function in the world, may be theological, but is not necessarily spiritual.

H. W. W.

*The Confession of Faith of the Presbyterian Church in the United States of America. Edition of 1906, p. 136.

**George Fox, an Autobiography, Vol. 2, p. 492.

Philadelphia papers note that

"Jonathan E. Rhoads, Charles S. Carter and Alfred C. Garrett, representing the Meeting of Friends from the Arch Street Meeting House, returned last night [the 19th] from Washington, where they visited President Taft at the White House and presented him with an address from the Representative Meeting of Friends, urging the furthering of universal peace. The address contained not only arguments for universal peace, but urged the President specifically to prevent the fortification of the Panama Canal and to take all necessary steps to secure the early ratification of an arbitration treaty with Great Britain. Representative Butler, of Pennsylvania, who is himself a Quaker, accompanied the party to the White House and introduced the members to the President. President Taft expressed his great interest in their mission and discussed with his visitors the latest moves looking to international harmony. He said that he had always been working for peace and would always continue to do so."

Friends' Fellowship Papers for First month opens with a poem, "A Grace for the New Year," by E. F. H. (presumably, Elizabeth Fox Howard, the senior editor.) The same Friend has also an article on "The Presence of God." William Bryan Binns, writes of "The Language of God"; Hannah Bellows, of "Tolstoi"; Eleanor Taylor, of "Twentieth Century Quakerism." "From the East to the West" is unsigned. "Power" is by A. Priscilla Fowler.

It is announced that for the present year "the Editors will receive the valuable counsel and help of J. Rowntree Gillett, L. Violet Hodgkin, J. S. Hoyland, Stephen Hobhouse. It is hoped that one of the results will be the increased usefulness of the *Friends' Fellowship Papers* as an expression of the work of younger Friends up and down the country."

Subscriptions are fifty cents a year and should be sent to J. Rowntree Gillett, 30, Lyndhurst Road, Hampstead, London, N. W., or to Ellen P. Way, West Grove, Pa.

MARYLAND GRANGE AGAINST FORTIFYING THE CANAL.

Olney Grange, of Montgomery Co., Maryland, which is largely composed of Friends from Sandy Spring, passed the following resolutions unanimously at its recent session.

There were sixty-seven men and women in attendance and their action is believed to have been a reflex of articles that have appeared in the *Friends' Intelligencer* during the past month.

"WHEREAS, The fortification of the Panama Canal can be made absolutely unnecessary by declaring neutral the ground among nations of the world; and

"WHEREAS, The Suez Canal is a successful example of this policy; therefore be it

"Resolved, That Olney Grange go on record as being opposed to the fortification of the Panama Canal." M. B. T.

THE MILLER-CURTIS BILL.

There is pending before Congress a bill to regulate the interstate shipment of intoxicating liquors, which, if passed, will greatly aid the authorities in "Dry" States, in improving their prohibitory laws.

It is known as the Miller-Curtis bill and the temperance people of the land are making an earnest effort to secure its enactment before the adjournment of the present Congress on March 4th.

If every reader of this article will *at once* write himself and urge his neighbors to do likewise to his member of the House of Representatives and the two Senators from the State, urging them to use every effort to secure the early passage of said bill, the concerted effort will no doubt have much influence. But to be effective the letters *must be written at once.*

BENJ. H. MILLER,
Chairman Temperance Committee, Baltimore Yearly Meeting.
Sandy Spring, Md.

MARTHA SCHOFIELD'S SEVENTY-TWO YEARS.

All of the readers of the *Intelligencer* who are interested in the uplift of the Negro, have been saddened, I feel sure, by the reports of the financial embarrassment of the Laing and Schofield Schools. Why funds have come in so slowly this winter, I think no one can explain; but everywhere we hear social workers saying that it has been very hard to raise money this season. After the letter from Abby D. Munro was printed in the *Intelligencer,* several people said to me, "I feel so sorry for Abby." I thought that as a result she would receive a good sum of money. One Friend gave me one dollar, and so far as I have heard, that was all the financial result of that sorrowful letter.

Now a definite and a pleasant plan has been suggested, whereby we may help Schofield school.

Will not every reader of *Friends' Intelligencer* remember Martha Schofield's birthday? We can most of us give 72 cents. Many can give $7.20, some can give $72.00, a few, I hope, can give $720, and we will hope that one or two at least can give $7,200. It is a duty that rests upon each one of us to relieve, as far as we can, the burden that rests upon Martha Schofield and Abby D. Munro. They need relief from care as to finances, after their long and faithful labors.

Sometimes, I fear, Friends give only to the large schools that are making such strong appeals at this time of year. If you can do both, by all means give to Tuskegee and Hampton, as well as to Schofield and Laing. But if you must choose, I beg of Friends everywhere to choose our own schools. Do you say, "But those schools do such a grand work." So they do. But so do our own schools at Aiken and Mt. Pleasant. There is only the difference in size, in the greater number of students, the bigger endowment, the variety of industries, between Tuskegee and Aiken. The spirit is the same, the kind of teaching is the same, the record of work by graduates among their own people is the same, and Martha Schofield was doing this work long before Booker Washington was known. By all means, give to these large schools, if you can, but give first a fair sum to Aiken and Mt. Pleasant. Friends had at one time in Philadelphia Yearly Meeting the testimony of a man who had never heard of the Laing School, that at a certain place all the Negro houses and farms presented a better appearance. He asked the cause, and was told that the influence of Laing school extended about that distance. Will not each Friend help to maintain and extend that influence?

ANNA M. JACKSON.

Superintendent Department Education Colored People, Friends' General Conference.

FRIENDS' ASSOCIATIONS.

The Friends' Association of Quakertown, Pa., met at the home of Annie M. Foulke, First month 19th. Twenty-three were present. Fannie Jamison substituted for an absent appointee and read for us the last chapter in the Life of Whittier, giving us a valuable idea of his labors in spite of much physical suffering. Emma Shaw read for current topics the interesting report in *The Intelligencer* of a recent Association meeting in New town, Pa. Frank Ball read an article from *The Outlook* upon the "New Nationalism" by Theodore Roosevelt. Isaac Reeder gave "The Voice of the Bells." "The Optimist," a splendid rule for life was read by Annie B. Roberts.

Eleanor Foulke was appointed to read at our next meeting Amos J. Peasley's paper, delivered recently at the Brooklyn Conference. And all the members were requested to bring a poem or a reading from Whittier.

After a few moments of silence, adjourned to meet at the home of Mary Shaw Second month 15th. ELEANOR FOULKE.

The Young Friends' Association of Oxford, Pa., was opened by the president reading the 32nd Psalm. Laura Reynolds gave an interesting review of the principal events of the year 1910. The "Death of the Old Year" was read by Ella Thomas. Elizabeth Passmore read parts of "The Closing Year." Anna Smedley, Herbert Way and Katharine Harkness told in a pleasing manner what they wished the year 1911 to bring them. "Ring Out, Wild Bells" was given by Harry Thomas. After sentiments Mary Way gave us a short New Year's talk. We then adjourned to meet First month 14th. MARY E. POWLEY.

Fallowfield, Pa., Friends' Association met at the Meeting House First month 15th. Warren Webster opened the meeting by reading the 14th chapter of John. The business followed the reading of the minutes of the previous meeting. Frances E. Moore read a poem entitled "A New Year Reverie," by A. L. Anthony. Mary Maule then read an excellent paper on "New Year's Thoughts," which was commented upon. The question, "Is any benefit derived from making New Year's Resolutions?" was discussed by Albert Reynolds. Current Events were given by Emmaline Walton and were very interesting. After sentiments it was decided to meet at the Meeting House Second month 19th. The meeting stood adjourned after a short period of silence.

FRANCES E. MOORE.

Our president, Mary R. Brown, opened our meeting [Friends' Association of Mickleton, N. J.] by reading a portion of the 1st chapter of John. Minutes of last meeting read and approved. We then listened to our speaker, Watson W. Dewees, who gave us an excellent address on "The Origin of the Discipline." We all surely appreciate having such an opportunity to listen to such an address. After a few remarks and questions we adjourned.

CORA D. HERITAGE.

At the regular meeting of the Young Friends' Association of Philadelphia, held First month 9th, 1911, "The Discipline" was the topic under discussion.

"The Development of the Discipline" was discussed by Anna J. F. Hallowell. She said, in part,

that the Discipline served to be a crystallization of the central theme as our Society grew. Friendly ideas arose at a time of religious turmoil and brought about many changes. One of the earliest of the Friendly changes was in the marriage form making it a simpler, less ritual affair. Very early also in the Society's life was care taken in the registration of births, deaths, etc. American Friends seem to have been ahead of English Friends in many formalities. Meetings for worship at the early period were frequent and lengthy. About the latest part of the crystallization was that of the "Queries." But they are a central part. An early caution "to Overseers and Visitors" was to the effect that they carry their books of Discipline with them to meetings and that the "Queries and Particular Advices" be read as way opened or at the close of the meeting to prevent indifference.

Walker E. Linvill gathered together the thoughts of many friends in his paper on "The Most Desirable Features of the Discipline." The final summary was that chief features were the organization, the particular advices, the testimonies and meetings for divine worship.

"The Most Objectionable Features" was discussed by J. Harold Watson. He objected to the one creedal clause in the passage advising the frequent reading of the Scriptures by our children. He feared a questioning, because of the contrary statements in the Bible, and a confusion resulting, that weakened rather than strengthened faith, in the young lives. Birthright membership is a disadvantage here felt, because it puts aside the necessity of serious thought on value of membership.

Gospel ministry, particularly free gospel ministry, has come to be largely considered unpaid ministry as opposed to its original idea that all were free to take part as a message came to them. Music, dancing, card-playing are matters of the individual conscience; and plainness of speech and apparel refers to the spirit of the clause rather than a set form of apparel or peculiarity of speech.

In answering the question as to "Queries and Advices; their Influence on Daily Life," John L. Carver felt that our Book of Discipline was most inspiring to honest, upright living; but the reading of it, is too frequently left to be done at our meetings and then not considered in relation to and with daily life. He asked that we would give our Discipline the thought necessary to make it a help in every-day tasks.

A full and free discussion followed. It was felt that a committee might well be appointed from our Association to study and consider the Discipline, as to what changes, omissions and additions might to their judgment be advantageous.

The appointment of this committee was left with the Executive Committee to be reported to the next regular meeting of the Association.

MARY ROBERTS WALTON.

The Norristown, Pa., Friends' Association held its regular meeting in the Meeting House First-day afternoon, First month 15th, 1911.

The meeting was opened by the president reading the 3rd chapter of 2nd Corinthians. A committee was appointed to bring forward names of Friends to serve as officers for the ensuing year.

The treasurer gave an itemized report of expenses during the year, showing a balance of $3.31.

The Prison Committee gave an encouraging report. A testimonial written and illustrated by the prisoners is greatly appreciated by those who are engaged in the work of teaching them. It was urged that something be done to start a Prison Aid Society and a committee was appointed to promote that cause.

Margaret Shoemaker read an essay by John J. Cornell on Conscience and the Inner Light. A recitation, "Silent Worshippers," was given by John Kinsey. A paper on the History of Meetings composing Gwynedd Monthly Meeting was read by Susan J. Sheppard. Alice Williams gave a review of "The Other Wise Men," by Henry Van Dyke, and under the thoughts of this beautiful story, and having enjoyed a very good meeting, we adjourned. L. C. H. TAGGART.

The last and preceding meetings of the Newtown, Pa., Association were among the most interesting the Association has held. In Twelfth month arrangements were begun for a large temperance meeting in conjunction with the W. C. T. U., which meeting has been successfully held.

Franklin Packer gave a sketch of the life of Dr. William James. Mary G. Wilson reported the General Conference, held at Brooklyn; Thaddeus S. Kenderdine read a paper describing Jericho, L. I., and his visit there at the time of the Conference, and Laura W. White read an original poem.

At the meeting held First month 11th, the literary program began with an excellent paper by Abbie B. Rice, "Should Pastoral Work be introduced among Friends?" She answered the question in the negative, showing how a paid pastor at the head of meeting activities would defeat the working out of the fundamental principles of the Society. A commencement oration written by

Francis E. Bickley, of Marietta, Ohio, and published in the *Intelligencer* of 1904, entitled "Quaker Ideals in Modern Life," was read by Sue Blaker. R. Etta Van Horn read an original paper, "Thoughts for the New Year," urging faithfulness in our Association work and earnest endeavor in the new year. The meeting closed with roll call and sentiments. M. G. WILSON.

The Brooklyn Young Friends' Association met on First-day, First month 22nd, in the Brooklyn Meeting House. Under current topics the Child Welfare Exhibit, now being held in New York, was mentioned as being of vital interest to us. In the series of topics for the winter on "Great Books and their Influence," Dr. Jesse H. Holmes. of Swarthmore College, spoke on some of the Wisdom Books. He discussed Job principally and included Ecclesiastes also.

Dr. Holmes first showed how the thought of the Jews at the time these books were written was wavering between two ideas of God; the old local family Jehovah of the Hebrews and the broad omnipotent impersonal conception of God that came with the Persian influence.

In the old thought suffering was the result of sin and in proportion to it. The philosophic author of "Job" seeks a solution of the problem of suffering in a world created by a righteous God, and finds none. His friends argue Job must have sinned. He is eager to justify himself before God but he is lost before a power so far away that he can meet him on no common ground. Dr. Holmes explained that the book ends hopelessly, for the final vindication of Job does not answer the question. Ecclesiastes is just as hopeless in considering the question, is life worth while.

Following the address was a vigorous discussion in which it became clear that the same problem exists to-day. Many people explain suffering by sin. Some of those who spoke argued from a personal conception of God, others thought of God's interests as so vast that one of us means no more to him than the microbe to the physician. The discussion did not reach a conclusion. The influence of the books was seen in the fact that they raise these big questions which each one has to meet for himself. The closing thought was that if we think of God as we find him in our own experience rather than reasoned from abstract theory, if we approach the problem in this light we can find for ourselves an answer which will be sufficient for our situation.

J. BARNARD WALTON, *President.*

The regular meeting of the Young Friends' Association, of Salem, N. J., was held First month 13th. The meeting was opened with a Bible reading by Walter Hall. A committee was appointed for collecting funds for the Advancement of Friends' Principles. Alice Miller read us Longfellow's Nuremberg. A violin solo was given. Annie Smith recited "The Pride of Battery B," and the remainder of the evening was devoted to a talk on Nuremburg itself by Ellen B. Smith. She gave us a delightful talk and also showed pictures of the places visited.

MARGARET G. BASSETT.

BIRTHS.

LIVEZEY.—In Lansdowne, Pa, First month 18th, 1911, to J. Morgan and Florence Burt Livezey, a son, who is named Joseph Morgan Livezey, Jr.

WEBSTER.—At Cheyney, Pa., Twelfth month 27th, 1910, to Frank and Bertha M. Webster, a son, who is named Philip K.

MARRIAGES.

KIRK—MENOUGH.—At Oxford, Pa., Ninth month 7th, 1910, Charles Raymond Kirk, son of Dr. Lewis H. and Emilie Willis Kirk, and Gertrude Menough, daughter of Harry A. and the late Mary L. Menough.

DEATHS.

BOONE.—Near Richmond, Ind., First month 12th, Emily Elizabeth Boone, daughter of Walter S. and Mary Battin Boone, five years old Christmas day.

EVES.—Suddenly, near Freeport, Ill., Twelfth month 9th, 1910, in the 22nd year of his age, Earnest, son of the late James Barton and Adra A. Eves, of Bloomsburg, Pa.

The tragical death of this young man was caused by his being run over by a train while at his post of duty. He was a member of the Monthly Meeting of Friends, held at Millville, Pa., the home of his boyhood days, and interment was made in the family plot at this place. He leaves a wife and babe, mother, sister and two brothers.

HIRST.—Elisha Fawcett Hirst, died at his residence in Richmond, Ind., on the 6th of Eleventh month, 1910, in the 85th year of his age.

He was a son of Jonathan and Charlotte (Taylor) Hirst, of Londoun County, Va., whose land joined the property of Goose Creek Monthly Meeting, of which they were all members. They all moved to Richmond, Indiana, about 1850, when Elisha soon established himself in the general watch and jewelry business, which he conducted with eminent success for more than fifty years. He acquired an enviable reputation as an *honest* watchmaker and jeweler whose expert judgment was sought for and relied upon by a wide circle of friends and business acquaintances.

He remained a member of Friends all his life, and though not a regular attender of meetings, he could always be relied upon when substantial aid was needed.

He is survived by his wife, who was Abigail Morgan, of Richmond, Ind., by a sister Caroline Hirst, of Indian-

apolis, Ind., and by a niece, Caroline H. Harding, of Bloomington, Ind.

An honest, noble, unassuming, kindly, generous man has gone to his reward. J. H. B.

LIGHTFOOT.—First month 13th, 1911, at Maidencreek, Pa., Samuel Lightfoot, son of the late Jacob and Elizabeth (Willits) Lightfoot, aged 84 years.

MAHAN.—At her home, Lawrenceville, N. J., First month 6th, 1911, Rebecca W., wife of Abel Mahan, and daughter of the late David and Eliza W. Lukens, in the 75th year of her age; a member of Chesterfield Monthly Meeting (Trenton, N. J.).

MERRITT.—At Millbank, N. Y., First month 4th, Sarah Eliza, widow of Philip H. Merritt a member of Nine Partners Meeting, aged 85 years. The last half of the life of this dear friend was spent as an invalid. Late in life total blindness was added to her afflictions, all of which she bore with great fortitude and patience, gaining her strength from the source of all consolation.

PARRY.—First month 4, 1911, at Warminster, Bucks Co., Pa., Oliver Parry, in his 65th year; he was a member of Horsham Monthly Meeting. The funeral was held from the meeting house at Horsham on the 7th. He is survived by his widow Phi'ena Mather Parry and three daughters and one son. [The name in this notice was wrongly given last week.]

RICH.—On Fourth-day, Fourth month 11th, 1911, at the residence of her brother, M. Palmer Rich, Woodbourne, Bucks Co., Pa., Elizabeth Rich, a daughter of the late Joseph and Mary (Palmer) Rich, in her 76th year. She was a member and faithful attender of Middletown Monthly Meeting (Langhorne, Pa.) and deeply interested in all the concerns of the Society. Her sweet and gentle spirit brought joy and happiness to those with whom she mingled.

She always had a kind word for everyone, and her cheerful smile brought sunshine into the homes of her associates.

Thus, while making no great display, she exemplified in a large degree the Christian graces, Faith, Hope and Love, emblematic of her beautiful home life.

She is survived by one brother, M. Palmer Rich, and two sisters, Hannah R. Flowers and Susanna Rich.

NOTEES AND ANNOUNCMENTS.

The Wilmington, Del., *Morning News* notes that "the basketball five representing the local Friends' School showed their skill at the game on Saturday night, when the Woodbury, N. J., High School team contested with them, and were defeated by the score of 23 to 10. The local players were outweighed, but Coach Ross had put them through several days of hard practice, and the result was that the Friends' team played an exceptionally fine game. All of the players entered into the contest and the game was replete with fast passing and excellent team work. Walton, for the visitors, played a fine game, and the stars for the locals were Daley, Derrick and Ellison."

The Young Friends' Association of Wilmington Meeting [says the *Morning News*, of that city] was entertained on Friday evening at the home of Mr. and Mrs. Lindley C. Kent. Their guest, John Russell Hayes, the Quaker poet of Swarthmore, read from two of his recent books, "Brandywine Days" and "Old Meeting Houses." The meeting was one of the largest ever held by the society, about one hundred being present.

The Sub-Committee on Temperance and Tobacco of the Committee on Philanthropic Labor of Philadelphia Yearly Meeting of Friends will meet in Room No. 1, 15th and Race Streets, Phila., Seventh-day, First month, 28th, at 11 a. m.

The Sub-Committees will meet as follows:

Educational and Publication Committee at 9.30 a. m. in Room No. 1.

Legislation Committee 10.30 a. m. in Room No. 1.

Chester, Pa. CHARLES PALMER, *Clerk.*

The American Woodbrookers visited Lansdowne, Pa., on the 21st and 22nd. On the evening of the 22nd our meeting house in Lansdowne was well filled by Friends of both branches, who listened to able addresses by Dr. Henrietta Thomas, of Baltimore, and Carroll Brown, of Westtown, Pa. A live discussion followed the addresses.

On First-day morning the Woodbrookers divided themselves between the two meetings in Lansdowne and the meeting in Darby, all of which were well attended, notwithstanding the snow storm. In the afternoon a meeting for Woodbrookers only was held in the Lansdowne meeting house. The people of Lansdowne feel that their guests helped them spiritually and left with them much food for thought.

Young Friends' Association will be held at Rising Sun, Md., Second month 5th, at 2.30 p. m. Subject, "Spirituality." Edward Pennock and wife expect to attend morning meeting and address the Association on "How Can we Make Spirituality More Real."

ALBERT T. BUFFINGTON.

Joel Borton, of Woodstown, N. J., was a visitor at the West Philadelphia meeting on First-day, the 22nd. The snow storm kept many away from this service, there being present, about one-third the usual attendance. Those present, however, enjoyed a season of divine uplift. The message was a strong call for the Friend to be up and doing.

In the paper by Clara Booth Miller in last week's issue, the types made her say (page 36, first column, 13 lines from the bottom) "classifies the light" where she meant to say "clarifies the light."

At Race Street, Philadelphia, LaVergne F. Gardner, will speak on "The Heart of Christianity," at a meeting under care of the Membership Committee of the Monthly Meeting, Sixth-day, the 3rd of Second month, at 8 p. m.

First-day evening, the 5th of Third month at Race Street, Philadelphia, there will be a meeting for worship, at 8 o'clock, under care of the Membership Committee of the Monthly Meeting. LaVergne Gardner, Joel Borton and Isaac Wilson expect to attend.

Dr. Matilda A. Evans, a graduate of Schofield School and founder of the Taylor Lane Hospital and Training School for Nurses in Columbia, S. C., is now in Philadelphia. She has addressed parlor meetings in Moorestown, Riverton and Swarthmore. She would be glad to address either public or parlor meetings in the interests of her race. Her address while in the city will be 1511 Lombard Street. *The Daily State*, Columbia, S. C., speaks of her as "South Carolina's brainiest negro, who has saved hundreds of lives and has educated many trained nurses."

SERENA A. MINARD.

Serena Minard, Grandame peer,
In all this northern hemisphere!
So judged in contest, wide and keen,
By the *New Idea Magazine*.
What were the points of charming grace
That won the prize for this dear face?
'Tis not the form, though passing fair,
But 'tis the soul-life shining there.
The soul-life wrought through Quaker creed—
Of lofty thought, and lowly deed,
Of service unto human need.
No idle life, but work and care,
Alone could weave such wonder there;
Thy life, dear friends, was one of stress;
But now the crown of blessedness;
Because, through all its stress, thou trod
In lowly ways, marked out by God.
In doubt and dire discouragement
To Him alone, in trust, thou went.
O for a faith like thine, I long—
In trust so firm, in love so strong,
Surely no base or soulless creed
Such heavenly look as this could breed.
See all adown the Quaker line
A galaxy of faces shine
Like unto his we deem divine.
There comes before my mental eye
The saintly form of Mrs. Fry,
Passing from prison den to den
Inspiring hope in fallen men.
The presence of Lucretia Mott
Portraying slavery's servile lot,
Proclaiming boldly the decree
That man and soul are both born free.
Smiles up from persecution's fire
The love-lit face of Mary Dyer.
I feel a pride in being enrolled
Within the same religious fold.
So may we all live out our creed;—
We serve God, serving human need.
So may the soul, as grace is given,
Open its chalice up to heaven,
As does the lily to the sun;
That all might see the holy One,
In heart and face; the all divine
Reflected here from mine and thine.

EDGAR M. ZAVITZ.

Coldstream, Ontario, Can.



SERENA A. MINARD.

[This picture is from a plate kindly loaned us by *The New Idea Magazine* (New York.) It is from a photograph by J. H. Hopkins, of St. Thomas, Ontario, Can. The picture having been sent without her knowledge to the Magazine by Serena Minard's granddaughter, Ruth Titus, of St. Thomas, in a contest covering the whole of the United States and Canada it was declared to be that of the loveliest grandmother in North America. Serena Minard is with her daughter for the winter in London, Ont., where the granddaughter is in the Normal School. Her home meeting is Sparta, Ontario. For a number of years she was in New York City with Phebe Anna Thorne.]

SWARTHMORE COLLEGE NOTES.

Two debate teams will represent Swarthmore in the Intercollegiate Debating League of Eastern Pennsylvania this year. It is now the program of the League, that each of the four colleges comprising it, State, Dickinson, Franklin and Marshall and Swarthmore, send out both an affirmative and negative team to meet the opposing teams of two of the other colleges. All four debates will be held on the same subject and on the same night, the first Friday in March. Besides the League debates, Swarthmore will hold prepartory contests with Trinity and Rutgers Colleges. The men representing Swarthmore on the teams are Denworth, Green and Bye; and Willits, Cadwallader and Ogden.

On the night of the 14th, the second play in the series of four given by the Acting Drama Course, was presented. It consisted of the reproduction of Beaumont and Fletcher's "Knight of the Burning Pestle." The play was given faithfully after the manner of the Elizabethan times, both in regard to stage scenery and costumes, Thus the presentation became instructive as well as highly entertaining. It is probably safe to say that no dramatic production at Swarthmore was ever more thoroughly enjoyed.

Swarthmore was especially favored last week in having the opportunity to hear so renowned a scientist as Dr. Percival Lowell, Director of the Lowell Observatory. Dr. Lowell gave an illustrated talk on Mars, and Its Canals, in which he explained the present theory as to the origin and nature of these canals. and their relation to possible life on the planet.

Professor Hayes gave readings from four of his books at a meeting of the Wilmington Y. F. A. on the evening of the 13th inst.,—"Old Meeting-Houses," "In Memory of Whittier," "The Brandywine," and "Brandywine Days."

Charles Keyes, President of the National Council of Education, spoke a most inspiring message in meeting last First-day on the "Call to Service." He plead for a deeper and more useful love for knowledge and for right living.

Mr. William E. Sweet, Swarthmore 1890, a prominent man in religious work in the West, addressed the Y. M. C. A. First-day night. After dwelling on the work being done by the various organizations of the National Y. M. C. A., especially in the field of foreign missions, he made a strong plea for the larger development of the Christian spirit. On the same evening, Mr. P. E. Howard, of Swarthmore, addressed the young women of the College who are interested in the formation of a Y. W. C. A.

The basketball season opened last week with brilliant success. In a fast game with the Carlisle Indians, Swarthmore won by the score of 37-24. This, the first game of the year was witnessed by a large and enthusiastic crowd. In another home game with Brooklyn Polytechnic Institute, the visitors were defeated by a score of 32-12.

W. R. T.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FIRST MONTH 28TH (7TH-DAY).

—Westbury Quarterly Meeting, in New York City (15th and Rutherfurd Place) at 10.30 a. m. Afternoon Session on Boy Scout Movement. Meeting of Ministry and Counsel, day before at 2.30 p. m.

—Scipio Quarterly Meeting at North Street, N. Y.

—Conference for School Committees at Race Street, Philadelphia, under care Yearly Meeting's Committee, 10 a. m. and 1 p. m.

—Temperance Sub-Committee of Philadelphia Y. M., Room 1, Race Street, at 11 a. m. Education and Publication section at 9.30, Legislation section at 10.30.

FIRST MONTH 29TH (1ST-DAY).

—At Home for Aged and Infirm Colored Persons, 44th and Girard Ave., Phila., at 3 p. m., meeting of Friends (all branches).

—The Hockessin, Del., Y. F. A. will meet in the meeting-house, at 2.30 p m.

—At Fairhill, Philadelphia (Germantown Avenue and Cambria Street, near Eleventh), meeting for worship at 3 p. m. First-day school at 2 o'clock.

—Swarthmore Meeting, Swarthmore, Pa., at 11.30 a. m. Henry Wilbur is expected to attend.

—Flushing, Long Island, N. Y., meeting at 11 a. m., Mary Travilla, of West Chester, Pa., will attend.

—At Race Street, Philadelphia, After-meeting Conference at 11.45. "The Committees on Education and Schools, and Friends' Home for Children." Meeting for worship at 10.30. Jesse H. Holmes will attend.



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Geo. Webster

CHRISTIANA - PENNA.

FIRST MONTH 31ST (3RD-DAY).

—Concord Quarterly Meeting, at 10 a. m., West Chester, Pa. Ministers and Elders the day before at 1 p. m.

SECOND MO. 1ST (4TH DAY).

—Purchase Quarterly Meeting at Purchase, N. Y., at 11 a. m. Ministry and counsel same day at 10 a. m. Friends' Association in afternoon. Subject: "The Harrison Purchase and the Establishment of Purchase Meeting." Dr. O. Edward Janney of Baltimore, Md., expects to be in attendance. Conveyances meet the train leaving Grand Central Station at 8.49 a. m.; also trains arriving at White Plains from North, at 8.40 and 9.43.

SECOND MO. 4TH (7TH DAY).

—Philadelphia Quarterly Meeting, at Race St., at 1 p. m. Ministers and Elders, day before, at 3 p. m.

SECOND MO. 3RD (6TH DAY).

—At Race Street, Philadelphia, LaVergne F. Gardner, of Poughkeepsie, N. Y., on "The Heart of Christianity," conference under care of Membership Committee of the Monthly Meeting, at 8 p. m.

SECOND MO. 5TH (1ST DAY).

—At Friends' Home for children, 4011 Aspen Street, West Philadelphia, meeting for worship, at 3 p. m. All interested in religious training of children are cordially invited to attend.

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, No. 2 Bank Street, at 11 a. m.

—Young Friends' Association of Rising Sun, Md., at 2.30 p. m. Edward Pennock and wife will attend meeting in the morning and open the discussion in the afternoon on "How to Make Spirituality More Real."

—Lansdowne, Delaware County, Pa., a circular meeting at 3 p. m. under care of Concord Quarterly Meeting.

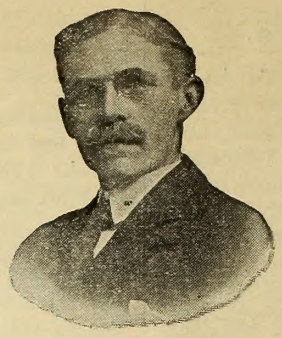
SECOND MO. 9TH (5TH DAY).

—Abington Quarterly Meeting at Abington at 10 a. m. Ministers and Elders, day before, at 11 a. m.

—Community Meeting at West Grove, Pa., under care of the Young Friends' Association. "The Presbyterians." Meeting in charge of the Minister of the local Presbyterian Church.

SECOND MO. 5TH (1ST DAY).

—West Philadelphia Meeting (35th Street and Lancaster Avenue.) LaVergne Gardner will attend, 11 a. m.



W. J. MacWatters

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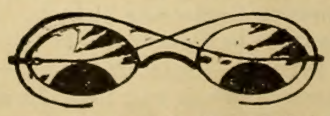
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—At Girard Avenue, Isaac Wilson will be present, 11 a. m.

—Evening meeting at Race Street, Philadelphia, LaVergne Gardner, Joel Borton, Isaac Wilson will attend, 8 o'clock.

SECOND MO. 11TH (7TH DAY).

—Miami Quarterly Meeting, at Waynesville, O., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

—Salem Quarterly Meeting, at Salem, O., at 11 a. m. Ministers and Elders, same day at 10 a. m.

SECOND MO. 18TH (7TH DAY).

—Short Creek Quarterly Meeting, near Emerson, O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

SECOND MO. 20TH (2ND DAY).

—Center Quarterly Meeting at Bald Eagle, Unionville, (Fleming, P. O.), Pa., at 10.30 a. m.; Ministers and Elders, Seventh-day before, at 3 p. m.

—Duanesburg Half Yearly Meeting at Albany, N. Y.

SECOND MO. 23RD (5TH DAY).

—Bucks Quarterly Meeting, at Wrightstown, Pa., at 10 a. m.; Ministers and Elders, day before, at 11 a. m.

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besides being an almanac is a compendium of information concerning Friends' Meetings, First-day Schools, Friends' Associations, etc. No Friends' family can afford to be without it. Price 10 cents, postage two cents. One dozen for 75 cents plus the cost of transportation. Now ready for delivery.

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INTELLIGENCER NOTES.

When our readers renew their subscriptions they sometimes express their appreciation of what they find in the *Intelligencer*. The following extracts are taken from letters received within a week:

From Como, Montana.—"The paper is an ever welcome visitor, the more so as we are so far from any Friendly center."

From Camden, Ohio.—"I have been a reader of the *Intelligencer* since I was quite young and I was never more interested in it than now. I am es-

pecially interested in the accounts of the old meetings."

From West Chester, Pa.—"I want to say a word of praise of the *Intelligencer*. Its improvement of recent years has been marked, and its weekly arrival is always welcomed at our house."

For special offers and other information see the last column on the outside page.

The Twentieth Century Magazine for First month contains:

The Progressive Victory in Wisconsin; The Yuma Reclamation Project, by George Wharton Janon; The Playtime of the American Playwright by William Mailly; Some Factors of Church Decadence, by George Allen England.

Edgar Tregar of New Zealand:

The Proposed Central Bank.

Woman Suffrage in Norway, by Saint Nihal Singh; The Baptist Church and Mr. Rockefeller; How Small-pox was Banished from Leicester; Practical Relief of the Unemployed; Editorials by B. O. Flower on:

Tolstoi: Prophet, Seer and Illuminator.

The Amazing Increase in Liquor Consumption.

THE MAGAZINES FOR SECOND MONTH.

Harper's: "The First Americans," the "unknown" archiological people, with photographs of relics, etc.

"The Conservation of Human Effort" by William Dana Orcutt.

"Baltimore" by Harrison Rhodes; illustrations in tint.

"Camphor; An Industry Revolutionized."

"The Orkney Islands," with photographs.

"General Lee as I knew Him," by a Confederate Major of Artillery, with paintings by Howard Pyle.

Besides stories and poems.

McClure's: Critical Moments With Wild Animals.

Women Laundry Workers in New York.

The Case of the Reporter by Hugo Münsterberg.

The Mormon Revival of Polygamy by Burton J. Hendrick.

Continuation of Mrs. Humphrey Ward's—"The Case of Richard Meynell."

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The entirely new feature of *St. Nicholas* for Second month is the first of a series of letters to the "very little folk" among *St. Nicholas* readers by John Martin. They are to be "all-o'-the year letters," and tell of the wonderful things happening every month; and they are to have John Martin's own drawings. It is safe to say, judging from the first letter, that they will be read by the fathers and mothers, and the grown-up brothers and sisters as well.

Boys and girls who want a real story of adventure, and grownups who rejoice in life in the open and the training it brings will alike find pleasure in Frederick Orin Bartlett's stirring serial of "The Forest Castaways"—the tale of two boys lost in the Maine woods.

For good fun with figures of people and animals torn out of paper read Edward Westcott Peckham's "The Hills of Counterpane."

Arthur Guiterman's "Tales of the Wise King" are real literature as well as fascinating stories. For the young readers are set down "the tales of Suleiman the Glorious, Suleiman ben Daoud, king in Asia, who, of all men, was the greatest of all kings that have ever reigned upon earth." This fabled wizard-king, explains the latest teller of these tales, "is by no means to be thought of as the real King Solomon * * * The simple Arabs of the desert, hearing of the glory, the wisdom and and the splendor of the Temple that he builded, imagined a ruler of far wider sway, gifted with magical powers, to whom they gave a like name; and the legends they wove of this wonderful king have been told all through the East for centuries and now belong to the literature of the world."

FOUR LITTLE WALLS AND A PRAYER.

There's a something that maketh a palace
Out of four little walls and a prayer;
A Something that seeth a garden
In one little flower that is fair;
That tuneth two hearts to one purpose
And maketh one heart of two,
That smiles when the sky is a gay one
And smiles when the sky is blue.

Without it no garden hath fragrance,
Though it holdeth the wide world's blooms;
Without it, a palace a prison
With cells for banqueting-rooms
This Something that halloweth sorrow
And stealeth the sting from care;
This Something that maketh a palace
Out of four little walls and a prayer.

—*Maurice Smiley.*

MARTIN LUTHER AND HIS WORK.

The third instalment of Dr. Arthur C. McGiffert's "Martin Luther and His Work," in the Second month *Century*, deals with Luther and "The Awakening Reformer" in the days following his Italian journey, his growing success as a preacher and teacher, the beginning of his attacks upon many abuses and excesses, and the widening of his horizon in his young manhood.

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We want all the friends of the *Intelligencer* to help us increase our subscription list. We will send the paper *three months for 25 cents* to any one who is not now a subscriber. To any old subscriber who will send us a new name and 25 cents we will give a copy of the Friends' Year Book for 1911 free. We will send the *Intelligencer* three months free to newly married couples whose addresses are furnished us.

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No. 8

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PHILADELPHIA, SECOND MONTH 4, 1911.

Volume LXVIII. Number 5.

The support of the colored schools [the Schofield School and the Laing School, in South Carolina] must be, and is, a wise and righteous thing. Let us not be distracted from it by apprehensions concerning other and less plain matters.

HOWARD M. JENKINS.

THE CHOICE.

Which way were best? To keep
Secure and strong, the steep
And guarded fortress of self-centred thought?
In dreams intent and high
To gaze upon the sky,
Or walk among the lillies, hearing, seeing nought?

So might my purpose run,
Like splendor from the sun,
Orbed in one crystal disc the wide-flung ray;
Till those still fires unite,
A core of fiercest light,
And on the shrivelling scroll a glowing finger lay.

Or else to glide, to dream,
Like flowerets on the stream,
Hither and thither stirred and swayed and rolled;
To lavish love, to live,
To laugh, to hope, to give,
To fill the eager heart more full than heart can hold.

I know not! each is best,
If in the faithful breast
One steadfast purpose reigns, serene and high.
Dive deep, and wander wide;—
Or stand in hope aside,
To hear the swift loud world speed hoarsely thundering by.

In the Thrush. —*Arthur C. Benson.*

CHILDREN IN THE CITIES.

"Ever since the people of America began to hive in the big cities there has been an appalling increase in the proportion of the population in prisons, hospitals, asylums, and other eleemosynary institutions," says a writer in the current issue of *Harper's Weekly*, with reference to the Child Welfare Exhibit which is being held in New York City. It is to counteract this tendency to the vitiation of the race that the exhibit was planned, and the most attractive part of it is the children themselves. "The time to build up worth-while citizens is from babyhood onward. The city child must have pure air, enough pure food and water, proper housing, warm clothing, attractive and decent play, or at his starveling majority he will be a burden or a detriment to society. 'Don't call it philanthropy,' said one of the promoters. 'It isn't philanthropy. It's just racial common sense.' "

SCHOOL COMMITTEES IN CONFERENCE.

The Conference of Committees of Friends' Schools, held First month 28th, was very well attended, nearly all the delegates being present as well as many other members of the Local Committees and a goodly representation from the General Committee. One hundred and three took lunch with us, but we know that that does not include the whole number in attendance at both sessions of the Conference. It may be of interest to know that the "Banner Committee" was that of Newtown Square, every member being on hand.

The meeting was called to order at 10 A. M. by Paul M. Pearson, the Chairman, and after a few moments of silence he opened the business of the day by a few well chosen remarks on the Relation of the Yearly Meeting Committee to the Local Committee. Among other things he said that the relation of the Educational Committee to the Local Committee is purely advisory; the Educational Committee desires nothing more; the income of the fund of which it has control is to help bring the schools to their highest efficiency. What have the Local Committees a right to expect from the General Committee? Money? Yes, some; but they have a right to expect what is or might be of more value—expert advice as to the curriculum, the teachers, the general management of the school. What has the General Committee a right to expect from the Local Committee? That it help itself—that it do its best to reach the highest degree of efficiency possible for the school.

Elwood Hollingshead presented a paper full of valuable suggestions on the work of the Local Committee. This, as well as several others of the papers presented, will be published in full in the *Intelligencer* as space allows.

Caroline Biddle Lippincott, of the Westfield School Committee, opened the discussion by emphasizing the thought that the members should feel their responsibility not only to attend the meetings of the committee, but to visit the school and get acquainted with the teacher and keep in touch with her methods; also to visit other schools and to have their teachers visit other schools, giving them time for this purpose. She made a plea for the grading of the schools so as to avoid loss of time for children removing from one district to another; also urged that commit-

tees have everything in readiness from the opening of school in the fall. She spoke of the need of a training class for teachers.

J. Carroll Hayes, of West Chester, in acknowledging the difficulty of getting trained teachers, spoke of the department of Pedagogy which is about to be established at Swarthmore, and welcomed it as a means of filling a long felt need.

George Miller, of Wilmington, referring to the desirability of employing Friends as teachers, said the supply was not equal to the demand; but he wished us to remember that our Society does not monopolize all who hold Friends' principles; one duty of the Committee he felt was not only to visit the schools themselves, but to encourage parents to visit the schools—the co-operation of parents and teachers is essential to the success of a school.

Anne Sheppard made a plea for Friends as teachers and rejoiced in the prospect of the Training Course at Swarthmore.

Hetty Lippincott Miller felt that Friends were needed as teachers in the Public Schools and could do good missionary work there.

Rebecca Nicholson spoke of the danger of keeping a committee too long in service—thinking it an advantage to add to its numbers some younger people more in touch with the needs of the hour.

Clara B. Miller said that a committee should visit the Principal, at least, and all the teachers if possible living in the community—making it possible for them to enter into the every-day life of their pupils and thus creating an influence over them which could not exist otherwise.

The low salaries paid by most of our Friends' schools called forth comment from Professor Battin, of Swarthmore, and Mary H. Burrough, of Camden.

Beulah D. Pratt, of West Chester, presented the paper on "Should Friends' Schools be Self-supporting?" The discussion seemed at first to center on the matter of higher rate of tuition, as suggested by the paper. It was thought that while it might be difficult in rural communities, in well established schools in large cities the tuition might well be raised, for people value what they pay for. Herschel Norris, speaking of a school of the latter class, bore testimony that after an increase in tuition they had more pupils than ever before.

Abby Hall Roberts said she believed that parents would pay a high price for what they send their children to school for—a good education; and if schools would keep down the extravagances that have been allowed to creep into them and which in no way tend towards the legitimate object of schools—class-rings, excess in dress, social functions, etc.—, they would be sustained in such rates of tuition as would allow them to employ and pay for the best teachers.

Ellen Pyle spoke of the difficulties in the rural school, and George Miller advocated Friends in country places joining with their fellow-citizens in the support of good public schools.

Anne J. Darlington said that if there is one place Friends need a school it is in the country, where the public school is poor and the influence not such as Friends would approve of.

Hetty Lippincott Miller, of the Westfield Committee, also a member of the Riverton School Board, read a paper on "Relation of Friends' Schools to Public Schools." In opening the discussion J. Carroll Hayes said each has its own field, each should realize that both are working for a common cause. He spoke of the smaller number of pupils in our Friends' schools and the possibility of our teachers giving more individual attention to the children. The advantages which Friends schools may have over the public are such as the small college has over the larger—the personal touch. But he felt that there should be no hostility between the two; they should rather co-operate, especially in smaller places, in line of equipment and the matter of lectures, etc.

In the general discussion the thought was brought out that Friends should take more interest in civic affairs and should get into that part of politics which controls the public schools (it is a lamentable fact that the school is *in* politics, but it is), and use their influence for the *best* for all as well as for their own children.

Warner Underwood, of the Woodbury Board of Education, emphasized the fact that the public schools were maintained for the purpose of making good citizens, and thought that Friends should be just as much interested in them as in our own schools.

Louis B. Ambler, of the General Committee, presented a paper on "What Qualities and Experience Should Committees Expect in a Teacher."

In opening the discussion Ellen Pyle, of London Grove, emphasized as desirable qualities in a teacher dignity, common sense, good health, the enthusiasm *that lasts*, fondness for children and ability to teach. Discipline will not trouble a teacher much if he has a knowledge of his subject, enthusiasm and the right kind of personality. It is not always safe to trust to *references;* one can often judge best by what references do *not* say. She would prefer a college graduate with experience, but such are apt to be able to command more salary than a small school can pay. Experience is not always necessary. A

born teacher often does excellent work from the first, while no amount of training or experience will fit some scholars to teach.

Lewis V. Smedley spoke for that personality in a teacher, that strong force of character which impresses itself upon the character of the pupils and leaves an influence that goes on and on from year to year.

Committees were urged not always to judge of teachers from their first year's work; also to get a good principal and let him employ his staff.

The ideal teacher, according to Herschel A. Norris, is the one who has had his high school training supplemented by a course in a good normal school, followed by a college course—then some wide-awake superintendent would secure his services at a salary running into the thousands.

Herschel Norris bore testimony to the efficiency of the class of teachers graduated at the West Chester Normal, preferring them for elementary work to the college graduate who has had no normal training.

Susan H. Jarrett's paper on "The Course of Study—how far shall we make it uniform" called forth much discussion, showing it to be a subject in which school committees have considerable interest.

Professor Pearson's query as to whether it would be feasible for the superintendent to prepare a tentative course of study brought out the fact that such a course had been prepared some few years ago with great care by competent educators, that it had been used to a certain extent and then had fallen into disuse. The thought seems to be that it would be well to *unify* our system as much as possible, mapping out the course in essentials, making the primary and intermediate more uniform and allowing more latitude later on, as the needs of the separate communities seemed to demand. The idea that we must so arrange our course that *students* must *lose* no *time* was made very emphatic.

Tacie P. Paul presented a paper on what shall be our attitude towards backward pupils. The discussion was opened by Charles Palmer, but as the time for adjournment was near the chairman asked that we leave that for the present and hear the questions which had been forwarded for the Question Box. Owing to the lateness of the hour, it was only possible to have these questions read at this time. The number of them and the valuable topics they suggest showed as well as the live discussion through the day how much we committee members have in common and how much we need to take counsel together.

ELLEN H. E. PRICE.

AS TO LONGWOOD IN THE "PENNSGROVE MEETING" ARTICLE.

In the article published in Friends' *Intelligencer* of First month 7th, written by Ella K. Barnard, there are several misstatements.

"Longwood" was the home of John and Hannah Peirce Cox. The poem "The Golden Wedding of Longwood" was written by John G. Whittier for the fiftieth wedding anniversary of John and Hannah Cox, September 11, 1873. The home of Isaac and Dinah Mendenhall was situated about two miles from Longwood and its name was "Evergreen."

Longwood Meeting House received its name from the Longwood Farm, as John Cox had given one acre of land on which to build the meeting house.

Ruth Dugdale was not a sister of Dinah Mendenhall, only an intimate friend.

The quotation given by E. K. B.:

"Here Lowell came in earliest youth
A soul of high endeavor;
Here Parker spoke with lips of truth
That now are closed forever;
Here noblest Whittier scorned and spurned,
Found love and recognition;
Here Garrison's high faith returned
And Thompson's pure ambition."

has "here" changed to "where" and the author is not given, It is a verse from the poem of our own poet, "Bayard Taylor" sent from Germany to John and Hannah Cox at their golden wedding anniversary.

Kennett Square, Pa. I. J. C.

THE PROGRESSIVE FRIENDS OF LONGWOOD.

[This paper was written by Elizabeth Lloyd several years ago, before the Longwood Friends celebrated their fiftieth anniversary. The annual meeting is held the first Sixth-day and Seventh-day in Sixth month, with a meeting for worship on the succeeding First-day.]

In the southern part of Chester county, Pennsylvania, stands a neat frame meeting-house, surrounded by a large grove of beautiful trees. It is a mile from the nearest village or post-office, and almost two miles from a railroad. Yet in this house there has been held annually, for nearly fifty years, a conference of three or fours days' duration, for the discussion of the most advanced reform measures, beginning with the movement for the abolition of chattel slavery in America. A few miles to the south lay Mason and Dixon's Line; slaves were continually escaping over the border and seeking havens of refuge, and no Friend worthy of the name could refuse to shel-

ter these fugitives and help them on their northward way. Thus it came to pass that several well-defined routes of the Underground Railroad traversed Chester and Lancaster counties, most of whose stations were in the houses (or barns) of Friends.

When the American Anti-slavery Society was organized in 1833, several Friends who were in sympathy with its object departed from their custom of seclusion and attended its meetings. Being thus brought into close contact with Christians of other denominations, they discovered that all ministers who received a compensation for preaching were not "hirelings," and that a field of labor was opened before them in which the children of God, sinking all minor differences, were called to unite their forces for the preservation of human liberty. A branch of this Society was organized in Kennett Square; for a time the Friends' meeting-house was opened for anti-slavery meetings; and here Charles C. Burleigh, one of the keenest logicians that America has ever produced, made his first anti-slavery speech. Not satisfied with belonging to an independent organization, the Friends who opposed slavery were continually introducing the subject into the meetings for business, in the hope that the meeting, as a body, would make an appeal for immediate and universal emancipation. This was a constant cause of discord and the discussions that arose were not altogether Friendly in character. Such was the state of affairs when Stephen S. Foster appeared on the scene in the spring of 1845.

This zealous abolition worker had discovered that pro-slavery people would not attend anti-slavery meetings, and that in order to convert them he must go where they were, so he went into the churches of various denominations and demanded a hearing. Sometimes the people listened to him, but often he was unceremoniously ejected, and in some instances he had been stoned and even imprisoned. His salient characteristics are happily set forth in these humorous lines by Lowell:

"Hard by, as calm as summer even,
Smiles the reviled and pelted Stephen,
Who studied mineralogy,
Not with soft book upon the knee,
But learned the properties of stones
By contact sharp of flesh and bones,
And made the *experimentum crucis*
With his own body's vital juices;
A man with caoutchouc endurance,
A perfect gem for life insurance;
A kind of maddened John the Baptist,
To whom the hardest word comes aptest;
Who, struck by stone or brick ill-starred,
Hurls back an epithet as hard,
Which, deadlier than stone or brick,
Has a propensity to stick."

It was known in the neighborhood that this disturber of the peace for the sake of righteousness was the guest of Isaac and Dinah Mendenhall, and that they expected to take him with them to Western Quarterly Meeting, at London Grove, of which Kennett Monthly Meeting is a branch. This is held in the largest country meeting-house in Pennsylvania, and in those days there were sometimes a thousand people in attendance at the spring meeting. What happened on this occasion was related by a venerable Friend when past his eightieth year, substantially as follows:

"We knew Stephen was going to be there, and we felt pretty sure the spirit would move him to speak; if it did we realized that there would be trouble. We had heard of his being carried out of one meeting-house and we didn't propose that this should happen at London Grove. I don't say that what we did was exactly right or Friendly, but young folks are sometimes lacking in discretion. I was one of a dozen young men who went to meeting in good time and seated ourselves, as though it just happened so, near the main aisle well up toward the front, so that if there was any trouble Stephen would have a bodyguard.

"When the first meeting was about half over he got up and said 'I came to speak for the two and a half millions of our brethren who are in bondage, who have no one to speak for them'; before he could get any further a Friend in the gallery told him to sit down. He made two more attempts to speak, but there was so much confusion that he couldn't be heard, and in the midst of it somebody closed the partition between the men and women.

"As soon as it got a little quieter Stephen said, 'I see that I cannot get a hearing in this house; I would have been through by this time if you had not interrupted me. I will go outside and all who wish to hear what I have to say may follow.'

"He went out and took more than half of the men's meeting with him. The women got wind of what was going on and half of them came out too. Then Stephen stood upon the horseblock and said what was on his mind."

Doubtless many of those who went out at this time acted upon the impulse of the moment, while others were prompted by idle curiosity, but there were some who were deeply impressed by the solemn responsibility of the occasion. A woman Friend who was one of the last to leave the house and who afterward became one of the most earnest workers in the new organization, thus expresses her feelings.

"My sympathies were wholly with the radicals, but our family had grown up feeling that the Friends were 'a chosen people.' My ancestors on every side, for five, seven, and more generations had been devoted Friends, some of them even to a degree of persecution long ago; and when I faced the conditions there I realized that to go out of the house *then* meant a separation from this *elect people*, and it was akin to leaving one's very own family for conscience' sake. But directly came the thought, 'If I stay of what use will I be in the Society? If I go out *I will count as one more on the right side.*' This decided me, and I rose from my seat by the partition up stairs and quietly went down and out to where Foster was speaking."

After the meeting was over a number of the leaders held counsel together and appointed a conference in Marlboro meeting-house a week or two later, Marlboro being one of the four preparative meetings of which Kennett Monthly Meeting is composed. Several similar meetings were held during the summer, which are now spoken of as the "Marlboro Conferences," and in them were discussed slavery, free speech, a broader religion, temperance, and reform in general. The Friends and their sympathizers who attended these conferences, for several years held their meetings for worship in Marlboro meeting-house after the regular meeting for the day was over. Finally the conservative element bolted the doors against them, and after some assertion of their rights by forcing the doors and picking locks, they retired to a small house built for another purpose whose owner offered them its use. The little body of earnest thinkers thus organized felt the need of a freer interchange of ideas with liberal minds elsewhere, and in 1853 they issued a call for a general religious conference, with a view to the establishment of a yearly meeting in Pennsylvania, from which we quote the concluding paragraphs.

"The Society of Friends has been a theatre of agitation for years, growing out of ecclesiastical domination on the one hand and the demand for practical righteousness on the other; a domination entirely at variance with the spirit of primitive Quakerism, seeking to suppress free thought, and to exclude from membership those whose lives are without blemish, whose example in word and deed is a burning and a shining light, and who are seeking to know and to do the will of God at whatever sacrifice; a domination which has been deemed so intolerable that in the states of New York, Ohio, and Michigan, Yearly Meetings have been formed. Two of these have taken the name of Congregational Friends, and two others that of Progressive Friends. They invite to membership 'all those who look to God as a universal Father and who regard as one brotherhood the whole family of man.'

"In view of facts like these, and believing there is an extensive preparation of mind for such a movement, we cordially invite, not only the members of the Society of Friends, but all those who feel the want of social and religious co-operation, and believe that a society may be formed recognizing the Progressive Element, which will divorce Religion from Technical Theology, to meet with us in General Conference at Friends' Meeting House—'Old Kennett'—in Chester County, Pennsylvania, on First-day, the 22nd of Fifth month 1853, to deliberate upon such plan of organization as may commend itself to the judgment of those assembled, and to take action upon such other subjects pertaining to human duty and welfare as may appear to demand the attention of the assembly."

This call was signed by thirty-eight men and twenty women,* most of whom were residents of Chester and the adjoining counties. It is worthy of note that at least three women signed this document whose hubands' names do not appear, though they were in sympathy with the movement. The most eminent of the signers were Oliver Johnson and Robert Purvis. The former had drifted from the Orthodox Congregational Church in New England for the same reason that these Pennsylvania Quakers had cut loose from their moorings. He was the youngest of the twelve men who signed the constitution of the New England Anti-Slavery Society, in a "nigger school-house" in Boston in 1832; later on he was for many years editor of *The Anti-slavery Standard*. Robert Purvis was one of the original members of the American Anti-slavery Society. He was a Moor who had married an African wo-

*This is the full list of the names appended to the call: Amos Preston, Jonathan Lamborn, Moses Pennock, Mary I. Pennock, Benjamin Pyle, Esther Hayes, Castner Hanway, Sumner Stebbins, Hannah Cox, Jesse Pennock, Hannah M. Darlington, Oliver Johnson, James Meredith, Sarah B. Dugdale, William Barnard, Joseph A. Dugdale, Ruth Dugdale, Eusebius Barnard, Isaac Meredith, Thamazine P. Meredith, Isaac Mendenhall, Dinah Mendenhall, Vincent Barnard, Benjamin Kent, Thomas Borton, Beulah Borton, Bartholomew Russell, Rebecca Russell, Ann Coates, James Fulton, Ann Fulton, Enoch S. Hannum, Enoch L. Taylor, Alice Eliza Hambleton, James Truman, Mary A. Truman, Simon Barnard, Sarah D. Barnard, James Painter, Rebecca L. Fussell, Ephraim Wilson, George Chapman, Richard Janney, Cyrus M. Burleigh, Robert Purvis, Harriet Purvis, Elijah F. Pennypacker, Jacob L. Paxson, Barclay Ivins, Fannie Schofield, Mahlon B. Linton, Thomas Garrett, Edward Webb, William Webb, Rowland Johnson, Henrietta Wolcott Johnson.

man and cast in his lot with the African race. Those who were privileged to know him will never forget the refinement of his manners, the dignity of his bearing, his eloquence as a speaker, and his genial wit in private conversation.

In response to the call several hundred people gathered in Old Kennett Friends' meeting-house, which is about four miles from Kennett Square, and the Society of Progressive Friends was organized. The name was chosen to indicate that the members retained their belief in the principles of Friends, "with the added conviction that religious opinions should keep pace with human intelligence." At this opening meeting letters of greeting and encouragement were read from Theodore Parker, Gerritt Smith, Cassius M. Clay, William Lloyd Garrison, Thomas Wentworth Higginson, and others. A resolution declaring for "equal brotherhood without regard to sex, color, or condition" was adopted, after an animated discussion participated in by Lucretia Mott and that remarkable colored woman, Sojourner Truth.

(*To be concluded.*)

THE BIOGRAPHY OF ELIAS HICKS AND ITS LESSONS.

What mesage has this book for me; what lesson does it teach? This was the question which occupied my mind after reading Henry W. Wilbur's recently published book on the Life and Labors of Elias Hicks.

That the book will supply, to some extent at least, a long felt want there can be no doubt. It is unfortunate, however, that the preparation of a biography of so distinguished a personage should have been delayed so long, until all who knew him personally have passed away. Had it been published earlier, while his associates in life were still living, it could doubtless have been enriched by reminiscences which would have given us a clearer and more definite conception of his individuality than is possible at this late day.

Notwithstanding these serious disadvantages we have in this biography a most interesting and instructive volume. From the mass of manuscripts and printed matter at his command the author has carefully and conscientiously compiled this work, with such comments and explanations as were necessary to give coherence to the narrative.

Inexpressibly sad and depressing are the chapters in which the "separation" or division in the Society of Friends is depicted. How so many truly concerned Friends could possibly become so at variance with each other on points of doctrine is a question of no little interest. The probability is, that each one, from his or her individual standpoint saw the truth in a fragmentary manner without being able to grasp it in its entirety. Not recognizing this, diversity of view was inevitable, and out of this sprang the separation. Bitter indeed must have been the controversy that could disrupt a religious organization bound so closely together by family and social ties and religious associations.

Fortunately, a broader and nobler conception of Christianity is slowly but surely taking possession of the human mind. Sectarianism has had its day and is fast passing away. To quote the words of a recent writer, "Those earthly names that now divide us, Luther and Calvin and Wesley, and all the rest will be forgotten and fade away in the light of the one name above every other." * * "It is a narrow egotistic conception of the Gospel to hold that our philosophy of truth, our special viewpoint is the unchanging one. The world has come by many painful steps to its present knowledge of Christ and His salvation, and the message getting and message bringing is not all over" * * "Such unfolding of the principles of Christ must ever go on to meet the growing intellectual and social life of man."

Such, as I understand it, is the lesson taught by this interesting volume.

Brooklyn, N. Y. H. B. HALLOCK.

JESUS, THE WORD?

In issue of Twelfth month 10th, page 756, there appeared an article, entitled "Emphasizing Doctrinal Difficulties," in answer to my article of Tenth month 15th, page 624, on "Unearned Pardon." I would be unfaithful to my light and to my trust, if, by default, I would seem to acquiesce in what is there specially offered for the approval of all 'deeply thoughtful Friends."

In the first place I wish to acknowledge the kindly spirit accompanying the criticism and trust I may maintain the same friendly feeling in what I am called to say.

The writer expresses a regret to see in the *Intelligencer* of late the "emphasizing of doctrinal differences." To many of us these articles have been of exceptional interest, especially to those who have the welfare of our Society the most deeply at heart and who understand its distinctive mission in the world. Those Friends who have spoken and written have not done so from vain glory, but under a deep sense of duty, and a large share of the conviction that Paul felt when he said, "Woe is unto me if I preach not the gospel." It is not for notoriety that they champion an unpopular cause, but that they are humbly willing to endure the criticism of their fellows

for the ultimate triumph of truth. Surely, if we are afraid of our convictions, or hold them half heartedly, we are unworthy of the trust imposed in us, and the crown of the faithful will be withheld.

I have heard of the beautiful spirit in College Park meeting, to which friend Joel incites us. It may not depend though upon similarity of doctrine. I apprehend that *love* is the one foundation of all true fellowship. May the various Friends at College Park long enjoy the liberty of their beliefs and the meeting maintain that love which alone binds hearts together in the sweetest fellowship.

In the article exception was taken to my statement of the evangelical faith regarding the so-called vicarious element in the crucifixion of Jesus. I simply took the statement from authentic records, and if it does not represent their present belief why do they not employ the time in the revision and restatement of their creed that they now repeatedly spend in heresy trials of those who are enlightened enough to renounce it?

It was hardly just to make the word "for" in the passage "where is the justice in the innocent suffering *for* the guilty," mean "because of" when the whole article plainly indicates that I meant it to mean "instead of" or "in place of." And in that sense my statement was endorsed by said article. Likewise I used the word "vicarious" in its original and evangelical sense, meaning "instead of" or "in place of" a sense that Orthodoxy has based its whole scheme of salvation upon, and it was that that brought forth my former article. I own their faith in breaking away from it, but their creed stands. If vicarious only means that Jesus suffered "on account of" or "because of" sin, then we can accept it, but Orthodoxy does not stop there. It plainly declares that Jesus suffered "in the place of," or "instead of" the sinner, in the sense of substitution, and on that point we beg to differ. Jesus never said that of himself, never meant it to be said of him. It is simply an easy process by which humanity has duped itself into believing that it may escape the results of its sins and procure salvation.

In the latter part of the article will be found the notable passage to which I referred at the beginning of this. It is expected that every "deeply thoughtful Friend" will endorse the statements there laid down. Let us examine them. "Was Jesus of Nazareth a Jewish teacher of singularly fine and holy life? Yes, but more. Did he die a noble death, and set a splendid example of self-sacrifice to all the ages to come? Yes, but more. Was he emphatically the son of man, the noblest offspring of the human race?" All very well so far. Then comes, "Was he the Word of God?" and we are asked to answer "Yes." At this point we must object. There is here a change of subject and a glaring breach in the line of argument. Who can believe, or imagine, for one moment, that the Logos, the eternal Word of God, could suffer death upon the cross? It is a plain confusion of ideas. Jesus, indeed, suffered death, but the Christ, never.

The particular passage in the Bible accountable for this misunderstanding is found in the gospel of St. John, 1st chapter, 14th verse, "And the Word was made flesh." The translators could probably have made a more fortunate choice of words to interpret the Greek thought. But, fortunate for the truth, it is not at the mercy of translators, she still pleads her own cause, nor is this age subject to one of less enlightenment. Let us read our text in the light of other passages. Let Jesus himself interpret it. The same Greek word is used by Jesus, when, talking with Nicodemus, he says, "Ye must be born again," meaning ye must be born of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Jesus knew what he was talking about. He had experienced this new birth all along. He was experiencing it at that moment. And this process, this new birth, this being born of the Spirit, of the Word, lasted throughout his life even to the time when he cried out upon the cross, "It is finished." He did not overcome every temptation in the wilderness. He was sorely tried in the garden of Gethsemane, when, in his mortal weakness, he prayed that this cup might pass from him, yet in his willingness to submit we see the Word still being made flesh, in the "not as I will but as thou wilt." And this same process goes on in every child of God.

As an exponent of God's dealings with men, we cannot become too familiar with the life of Jesus, especially in the manner of his enlightenment, and we must lay hold of it, through experience, if it shall aid in transforming our own. The more we come to see how he depended upon his heavenly Father, the more we will realize the necessity of our humble dependence upon that same power.

Let us understand that God still lives, that the saving power still operates, that the soul grows just as the body, but its "meat is to do the will of God."

How simple! Yet how wonderful! How gloriously marvellous!

Coldstream, Can. EDGAR M. ZAVITZ.

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 4, 1911.

THE RELIGIOUS EDUCATION CONVENTION.

The annual convention of the Religious Education Association will be held in Providence Second month 14th to 16th.

The general theme will be Religious Education and the American Home. At the opening session in the evening of the 14th the speakers will be Bishop Lawrence, Mrs. Frederick Schoff, President of the National Congress of Mothers, and Lyman Abbott on The Christian Ideal of Marriage. The subject of the second general session will be The Adjustment of the Home to the Life of To-day. Among the speakers will be Rabbi David Philipson, of Cincinnati, and President Frank K. Sanders, of Washburn College, Kansas. Another session will be devoted to The Home and the New America. Shailer Mathews, of the University of Chicago; Jane Addams, Henry F. Cope, General Secretary of the Association, and President Henry Churchill King, of Oberlin College, will be the speakers.

Department sessions will be devoted to moral and religious life in the colleges and universities, The Religious and Character Value of the Curriculum of the College, the details of First-day school management and course, The First-day School and the Home, The Training of the Teacher of Religion, Religious Training in the Home, Parenthood and the Religious Life, The Right of the Child to be Well Born. Among the speakers on these subjects will be Professor Coulter, Jeremiah W. Jenks, of Cornell; President Bryan, of Indiana University; President G. Stanley Hall.

All the meetings except those of committees are open to the public and all are cordially invited to attend. The final program will be ready Second month 10th.

In the *British Friend* this year, Edward Grubb, the Editor, is giving a series of Bible study notes (Twelve Monthly Lessons) on "The Person of Christ in the New Testament," similar in treatment to those published in recent years in *The British Friend* on The Life and Teaching of Jesus, by Edward Grubb, and the Life and Teaching of Paul, by Professor Franks.

A Summer School for Religious and Social Study is being arranged for by the General Conference Committee for the Advancement of Friends' Principles. It will be at Swarthmore College in Sixth month a few days after the close of College, and will begin Third-day, the 13th, lasting two weeks, to the 27th.

Among the lecturers already secured are William Wallace Fenn, of Harvard; Arthur C. McGiffert, of Union; Rabbi David Philipson, of Hebrew Union College, Cincinnati; Elbert C. Russell, of Earlham College, Richmond, Ind.

It is hoped that one or more Friends from England will be with us for lecture and conference courses, and that a number who may be in this country at the time will attend.

A number of our own Friends will give lectures and conduct courses of study. Among those will be Paul M. Pearson, Jesse H. Holmes, William I. Hull, Benjamin F. Battin and others of the College; Henry W. Wilbur, Laura B. Garrett, of New York; George A. Walton, of George School; J. Byron Deacon, of Philadelphia.

On the evening of Second month 22nd, (Washington's Birthday) an important meeting will be held in the Race Street meeting house, to consider a phase of the race problem. The general subject for consideration will be "Educational Features for Colored Children." The meeting will be held under the auspices of the National Association for the Advancement of Colored People. Wendell Philips Stafford, of the Supreme Court of the District of Columbia will preside. Other speakers will be, Oswald Garrison Villard, grandson of William Lloyd Garrison, Dr. W. E. Burghardt DuBois, and R. C. Ransom, an eloquent colored clergyman of New York City. This will be a most informing meeting, and Friends should make a note of the date in order not to make any other engagement for the 22nd.

THE MILLER-CURTIS BILL.

Speaking with a friend to-day about my letter in the *Intelligencer* of the 28th, urging Friends to write to Congressmen in favor of the Miller-Curtis bill, I *wondered* how many would do so; my friend said *"Not one."*

To test the question, will every one who writes drop me a postal card saying *"I did"* over signature.

Ashton, Md. BENJ. H. MILLER.

TO FORTIFY THE CANAL.

[A letter to the Editor of the *Intelligencer*, from a non-Friend.]

Yesterday I was handed draft of a bill for State Legislature offered by "Mr. Magee" and referred to Committee on Judiciary, January 23, "expressing the wish of the *people of Pennsylvania* that the Panama Canal *be fortified.*"

As this would be fatal to the uses of the canal and would greatly increase its cost and our burden and is a gross misrepresentation of the attitude of all peace-loving citizens, I hope you will write to General J. W. Keiffer, M. C., in Washington, protesting against it and urging neutrality as at Suez. He has taken very active ground in favor of neutrality and is on the Appropriation Committee. Also use your good influence to put the Society of Friends on record in Harrisburg, and ob'ige,

LEWIS M. HAUPT.

107 N. 35th St., Philadelphia.

THE WORK OF A MEMBERSHIP COMMITTEE.

[A report to the Monthly Meeting of Swarthmore, Pa.]

In presenting to the Monthly Meeting its annual report, the Membership Committee feels that the record of its year's work shows a steady attention to the details of routine demands, rather than to features of unusual interest.

The basis of its work has been an earnest and sustained effort to discover and visit all Friends and Friendly persons who have come to reside within our limits, either temporarily or permanently, and, although not fully executed, this work has been fairly well accomplished. It has been our endeavor also to visit such Friends, whether in membership with us or not, as have been confined at home, through illness or for other reasons, and it is gratifying to learn that the quiet friendly attention thus paid has been deeply appreciated by some.

Allied with this phase of our work has been the concern that all strangers in attendance at our Meeting should be given a warm welcome and invited to meet with us frequently. To accomplish this end small committees have been appointed to serve for one or two months. Faithful effort on their part has been largely successful, but the situation is a difficult one to meet fully, and the Membership Committee earnestly desires the co-operation of our entire membership in this important matter.

Individual letters have again been sent to all our isolated members and from several of these, appreciative replies have been received.

A calendar of our Monthly Meeting dates has been prepared and placed in the hands of each family.

A few months ago a sub-committee was appointed to assist the Recorder in bringing our Records fully up-to-date and it now reports them to be practically complete, a few items only of information being still awaited on blanks not yet returned. The Recorder has fully indexed the book and bound the inquiry blanks and all are in excellent shape.

Only one social gathering has been held during the past year. This was on Second month 2nd, in the Meeting House and was thoroughly enjoyed by a large number of our members and neighboring Friends, among whom were many young people. On this occasion Henry Wilbur gave an interesting illustrated talk upon his recent English travels.

A Children's Social has been under consideration for some months but the sub-committee having it in charge has heretofore had excellent reasons for its postponement. It now reports a prospect of holding this gathering in the near future.

Our committee is now in need of its annual appropriation which it hopes will be granted by the present session of the Monthly Meeting. As it desires to reimburse the Recorder for the expense of extra correspondence, the sum of $10 will be needed instead of the usual amount of $8.

Seriously realizing the importance of the diverse duties assigned to our Committee, we earnestly hope that we may be enabled during the coming year to discharge them with even greater fidelity and thoroughness.

MARGARET G. SELLERS,

Second month 24, 1911. *For the Committee.*

Surely, though the days seem dark, we may remember that men longed for freedom while yet they were slaves; that it was in time when swords were reddened every day that men began to think of peace and order, and to strive to win them.

—William Morris.

WESTERN QUARTERLY MEETING.

Western Quarterly Meeting of Friends was held at London Grove, First month 24th. Soon after the gathering of the meeting O. Edward Janney, of Baltimore, appeared in supplication.

Dr. Janney afterwards spoke helpfully of the reasonable faith of Friends. He analyzed the principles and quoted scriptural authority for his statements. The ministry of the Holy Spirit was beantifully emphasized and more receptivity to it was urged.

Edward A. Pennock spoke of the growing acceptance of the faith in the personal presence of God amongst all denominations, and all classes of society, this faith enlarges life and adds to its efficiency.

An appropriation of twenty-five dollars was granted the Circular Meetings Committee for their work. Philanthropic Meetings were appointed as follows: Kennett Square, in Third month, afternoon of Quarterly Meeting, in Fourth month and Doe Run, in Fourth month, the latter to be addressed by O. Edward Janney, on "Our Boys and Girls."

The active work of London Grove and New Garden Monthly Meetings against licensed hotels in their vicinity was favorably discussed and they were encouraged in their work.

London Grove mid-week meetings were discontinued. In introducing the subject of the afternoon Philanthropic Meeting, "The Needs of Our Rural Meetings," the clerk, Edward A. Pennock said, "Rural life is engaging special attention to-day. How to help and deal with the constantly changing rural community and meeting is a problem."

Dr. O. Edward Janney was then introduced and said in part, "The rural meeting being useful to member and non-member is worth while. First as a help to us receiving help. Second, as a means of expression. But a good member like a good instrument must be *used* and well taken care of. We are the best organized religious society in the world, and the most democratic. All are ministers and apostles to carry the truth.

"There is something wrong if the meeting is always silent. Attend and go with the idea of giving, not getting. Meetings should be made attractive and more social and the centres of interest. Put young people on committees more. Open the meeting house doors to all good things except a political meeting."

Dr. Janney recommended considering Philanthropic subjects in monthly meetings, a course of lectures in meeting houses and a bureau of lecturers in Philadelphia, also more secretaries to do organizing and "pastoral work."

Above all it is absolutely necessary to have the right spirit of devotion, fellowship, brotherly kindness, lack of criticism, etc. If we have not this, ask of God and he will guide us as he always has. Among others who spoke on the question, were Mary Tudor, Elma Preston, Ella Broomell, F. W. Hicks, Robert Pyle, Whittier Fulton, Augustus Brosius, etc. MARY R. HICKS.

Avondale, Pa.

"OVER THE RIDGE."

On the sixteenth of First month, one of the meetings of Fairfax Quarter, was held at Waterford, a quaint, almost foreign looking, little town, in the Loudoun Valley of Virginia, east of the Blue Ridge Mountains.

To attend this meeting, the Friends, belonging to Hopewell Quarter, have for many years gone by private conveyance the forty miles that lie between. While not out of reach of modern methods of travel, it is the most direct, and often the most enjoyable route to take,—across the mountain—and it is a rare treat to view the beautiful and fertile valleys on either side, with the Shenandoah River skirting the western foothills.

While the charm of such a drive in a winter month may be less than in the summer,—if well protected, and prepared for an all-day ride,—only the extremes of cold or falling weather need deter any one from making the trip.

Perhaps the busy rush of to-day may cause some to give an indulgent smile at the expense of those who take the time for such a ride,—but maybe *they* have never enjoyed to the full all that it means, and all one sees, that will enrich the thoughts for days to come.

The passing pictures of homes and people, and the variety of work and methods, suiting their environment,—from the mountaineer, or the boatman, to the tiller of the broad acres with the "great house," the center of wealth and hospitality in *ante bellum* days. Then at the end of the day, the warm and genuine welcome of true friends, who spare no pains or effort to give comfort to man and horse,—if they have not known these, they have missed one of life's sweet experiences.

This Quarter,—always small,—seems for the two or three days devoted to it, just like a large family given over to social and religious pleasures, and the time is spent going the rounds of the homes, and the meeting house. The select meeting, Seventh-day afternoon; the regular meeting, on First-day; and the Quarterly meeting on Second-day, is the routine, as is common elsewhere. This small company of interested

Friends, with the addition of Isaac Wilson, seemed ideal in point of unity of feeling, and genuine interest in the well-being and advancement of our Society.

To simply say that the meetings were "seasons of spiritual refreshment" seems a trite saying and almost too mild in expression. They were more,—they were inspiring, and those who were favored to attend them, surely cannot soon forget the uplift.

One is led to wonder how it is that so large a portion of the human race follow after and strive to understand the letter of the law, as explained by the many human minds employed in teaching it, when the simple method of *being good* according to the spiritual impress made directly upon each soul by its Maker, can be so clearly taught.

This year the weather was exceptionally favorable for those who attended in this way, causing additional gratitude for the pleasures we had shared, and we separated, feeling a happy and helpful chapter had been added to our book of life.

M. S. L.

JOSEPH H. BROSIUS.

The death of Joseph H. Brosius, at Octoraro, Pa., on the 4th removes from our midst one who was for many years a prominent figure in the neighborhood.

The article of Ella K. Barnard on "Pennsgrove Meeting and Stirring Times of the Early 50's," was just in press when the spirit of our friend was released, and it is not necessary to repeat that, of which she has so well written.

Joseph was probably the last survivor of the young men, who, full of generous impulse and high ideals, went out from the sessions of Western Quarterly Meeting, because of the attitude of those in control on the slavery question. The sun of universal liberty was rising, and those who had seen and recognized the light in the early dawn, preferred the free air of the grove and the teaching of Joseph A. Dugdale, with the horse-block as a rostrum, to the conservative reiteration of old truths from the galleries within—to them inside came no inspiration from Lowell's lines:

"New occasions teach new duties
Time makes ancient good uncouth."

The noted Christiana riot was a neighborhood tragedy of this period, which served to intensify and embitter the feelings of both parties. Joseph was a man of generous impulses and strong feelings, and he took a valiant part in the contest for freedom, as he did a little later in the temperance reform. Much of the energy of his young manhood was spent in this work.

The aspiration and hope of his later years was that Christian men should come to see that their obligation to their weaker brother, and to humanity, called for the closing of the wayside saloon; that a man could go from his home to his work, or from his home to his church, protected from this temptation.

Joseph was a member of the Octoraro Farmers' Club, from its organization in 1855, and the pioneer Creamery man, of Lancaster county,—he was for some years a heavy operator in this line.

In the family circle he was a devoted husband and father. His strong desire to live, that he might care for Mary, who was much an invalid, was gratified. Since her death, three months ago, his only grandson died and he came to feel that his greatest treasures were on the other side.

Two daughters, Ella B. King and Annie Webster, with one brother and a sister survive. At his funeral on the 8th inst., strong testimony was borne to his many sterling qualities, and six former employees acted as pall-bearers.

Interment was made in Horneville Cemetery.

H. C.

JAMES V. WATSON.

Another friend of the Schofield School has passed on to his reward. As his frequent guest at Buck Hill Falls in a drive to the Friends at Pocono Manor, many of his interesting conversations are still with me. Especially this: In 1861 when soldiers were without pay and soldiers' families suffering at home, our great Secretary of War, S. P. Chase, called a meeting in New York of the Bankers of New York, Philadelphia, and Boston. James V. Watson was the youngest Bank President. All day they discussed the advisability of lending the money from the banks. $325,000 was due the United States troops and they needed it. Towards the close of the day the Chairman called on Mr. Patterson, of Philadelphia.

He replied, with deep feeling, thus:

"The call compels me to rise and say that Mr. Patterson, *of Philadelphia,* is not here, but Mr. Patterson, *of the United States* is here—the *United States,* the security of whose Government is now imperilled by assaults of enemies' arms battling for its destruction. You are all citizens of this same *United States.*"

Then there was a unanimous resolution that the banks lend the Government $50,000,000 in notes or bonds of the United States. And still another fifty millions, until the banks loaned the Government $150,000,000, on which the 7.30 bonds were issued, and were bought all over the

United States. The President, Mr. Chase, said: "History will record your action of this day as an illustration of the truth that battles may be won in the Council Chamber not less than in the field. This act has no parallel in history."

M. S.

FRIENDS' ASSOCIATIONS.

The Germantown Friends' Association held the third of their general evening meetings on Fourth-day, the eighteenth of First month, with an attendance which filled the Meeting House.

The address of the evening was delivered by Jesse H. Holmes, of Swarthmore College, who spoke on the "Essentials and Non-Essentials in Quakerism." He emphasized the fact that we should not stick to customs and practices of ancient times just because our ancestors did so as this would be mere formalism and would make our meetings dead and colorless. Preparation in the ministry was suggested and enlarged upon and the necessity of making our meetings what the members wanted them to be was shown with the consequent necessity of adopting any means of finding this out which would definitely determine it without regard for the ancient "way Friends do." The main idea brought out by the speaker was that we must adopt the best means for these times and these people of ours which will bring them in closest communion with the Divine will which is the central and essential truth professed by the Society of Friends.

If there are any old ways of Friends which are barriers to this they should be done away with and the older Friends should realize that soon the meeting will have to be turned over to the now rising generation and if it is to be kept concerned the ways of Friendly activities and interests must be made attractive. The discussion following the address was participated in by Elizabeth Powell Bond, Henry Ferris, Daniel Batchellor, Charles F. Jenkins, Stuart S. Graves and Andrew M. Bye.

After the serving of refreshments the meeting broke up about 10.15. The next meeting of the Association will be in the Meeting House on the first of Second month when the discussion of the Discipline will be continued. The general meeting of Second month will occur on the twenty-third when President Isaac Sharpless of Haverford College will speak upon "The Effect of Education in Developing National Character."

H. M. L.

On First month 22nd Hopewell, Va., Young Friends' Association met as usual at the meeting house. It being a stormy day, the members were not all present, and as the president and secretary were both absent, Lewis Pidgeon and Carrie D. Lupton filled their places. One month ago an even more unfavorable day reduced the attendance so that the meeting was dropped.

Although the minute books were not at hand, there was no lack of effort to preserve the interest of the meeting.

Jonathan Branson read a selection from the minutes of Indiana Yearly Meeting, on the subject of "Football," which brought out interested expression. He also read a short article on the subject of aviation. In both articles the value of human life was made the subject of comment.

Daniel W. Lupton read a portion of the first chapter of "The Spirit of Youth in the City Streets," by Jane Addams. A short voluntary was given, from the *Literary Digest.*

It was decided the next meeting would be one of voluntary contributions by each member at roll call, hoping some of them would be of such a character as would call forth expression among the members.

It may be of interest to some rural neighborhoods situated as we are, to know that one of our very pleasant features on Association day, is the little lunch dinner we are in the habit of taking, during the winter months. When the days are so short, and the roads often not good, it is an item to reduce travel: so the time for the Association is set at one o'clock and those from a distance come prepared to remain and the hour between the meetings is most socially and pleasantly passed around an improvised lunch table, where all visit together.

The meeting closed with the reading of the 19th Psalm.

GRACE CLEVENGER.

THE WHITE RAIMENT.

A vesture the Master is weaving,
  And every separate strand
Is wrought with a definite purpose
  In the great Designer's hand.

To his will, and his work He calls us
  Our goodliest treasures to yield;—
The best from the flocks in the pasture
  The choicest of flax from the field.

Severe are the tools of the workman,
  The shears, and the brake and the comb,
The severing, bruising and swingling
  That fit for the wheel and the loom.

Every fibre and thread in the making
  That sums of no value alone,
Is needed, to give to the pattern
  A beauty and strength of its own,—

As fibre is twisted with fibre,
And thread is inwoven with thread,
And the purple, the blue and the scarlet
Their lustre and harmony shed.

When the work of the tools is completed,
The gold and the needlework wrought,
Like the raiment that clothes the King's daughter
Then the web from the loom will be brought.

Be patient, O soul, if the process
Be painful through which thou must go;
And hidden from sight be the purpose,
And progress be weary and slow.

When the threadings of shuttle and needle
Are finished, and seen in the light,
Thy robe shall be faultless and spotless,
Its colors all blending in white.

In the Friend (Phila.) JOEL BEAN.

BIRTHS.

ENGLE.—At Pittsburg, Pa., First month 8th, to James G. and Ruth W. Engle, a son, who is named, James G. Engle, Jr. A member of Woodbury, (N. J.) Monthly Meeting of Friends.

HUNT.—At White Plains, First month 14th, to B. Lawrence and Fannie Hunt, a daughter, who is named, Katherine Hunt.

SMITH.—To J. Russell and Henrietta Stewart Smith, of Swarthmore, Pa., Twelfth month 15th, 1910, a son, who is named, Thomas R. Smith, Jr.

WEBSTER.—To Franklin and Bertha May Webster of Cheyney, Pa., Twelfth month 27th, a son, who is named Phillip Kent Webster.

MARRIAGES.

KENT—DURNALL.—At the home of William W. Kent, Halcyon, Cal., by Friends' ceremony, First month 15th, Bartram S. Kent, son of Wm. W. Kent, and Helen Bartram Durnall, daughter of Mary Whitehead and the late Bartram Durnall, of Philadelphia.

DEATHS.

ATKINSON.—At his home, near Jacksonville, N. J., Twelfth month 30, Isaiah E. Atkinson, aged 66 years; a member of Burlington Monthly Meeting.

CHAMBERS.—In Unionville, Pa., First month 2d, David E. Chambers, in his 72d year.

HAVILAND.—At his home, 317 East Second Street, Plainfield, N. J., First month 10th, Edwin Haviland, son of the late James C. and Phebe Seaman Haviland. He was born at Jericho, Long Island, Tenth month 6th, 1833, and was a birthright member of the New York Monthly Meeting.

HAYES.—Near Moorestown, N. J., First month 8th, Hannah H., wife of J. Borton Hayes, in her 76th year.

SATTERTHWAITE.—At the home of Charles S. Kinsey, Willow Grove, Pa., on Third-day, First month 24th, Mary Satterthwaite, daughter of the late Abel and Susan Satterthwaite, in the 87th year of her age. Interment at Abington Friends' ground.

[For many years this faithful Friend sent large clubs to *Friends' Intelligencer* and *Scattered Seeds.*]

LAMB.—At his home, 1432 McCulloh Street, Baltimore, Md., First month 25th, Eli Matthews Lamb, in his 76th year; a member of Baltimore Monthly Meeting of Friends, Park Avenue. He is survived by his wife Annie C., his daughters Elizabeth, Margaretta, Helen Lamb Hull, and his sons Emerson and Arthur.

Funeral services were held at the late home at 10 a. m., First month 27th, and at Park Avenue Meeting House at 11, the latter attended by more than four hundred representative citizens of Baltimore and about two hundred and fifty students of the Friends' School. Tributes of an unusual character were pronounced by many men and women who had been pupils of Eli M. Lamb, at different times during his teaching career of over forty-five years in Baltimore.

Eli M. Lamb has been a manager of Swarthmore College, since its foundation.

Burial took place at Friends' Burial Ground, on Harford Road, in Baltimore.

THOMAS.—In Malvern, on Fifth-day, First month, 5th, Sidney P., wife of Levi S. Thomas, in the 62d year of her age.

WOOLMAN.—At Merchantville, N. J., Martha L., daughter of the late Dr. G. S. and Phebe W. Woolman. Funeral services were held at Rancocas, N. J., where she lived until she became an invalid five years ago. She was a patient sufferer and one of nature's noble women, living for others. Her life was an exemplification of the law given by Jesus, "That we should love one another as he loved us," and of the one test of discipleship, "He that would be greatest must be servant of all."

NOTES AND ANNOUNCEMENTS.

The Membership Committee of the Monthly Meeting of Friends, of Philadelphia, has arranged a meeting at Race Street, on Sixth-day, the 3rd, at 8 p. m., when LaVergne F. Gardner will speak on "The Heart of Christianity."

On the following First-day morning, LaVergne Gardner will attend West Philadelphia Meeting at 11 o'clock, Isaac Wilson, at Girard Avenue at 11, and Henry W. Wilbur, at Race Street, at 10.30. The subject at the after-meeting conference at Race Street, at 11.45 will be "Public Playgrounds," and will be introduced by Wm. H. Stecker, Director of Physical Education in the Philadelphia Public Schools.

First-day evening an appointed meeting at Race Street, at 8 o'clock, attended by Joel Borton, Isaac Wilson, LaVergne F. Gardner.

The meeting at West Philadelphia, on First-day, First month 29, was well attended. Four Friends were heard in message; Daniel Moore said, "Seek and ye shall find, for the Father is always seeking those that seek him."

Elizabeth Newlin, (of Darby) spoke from the text "The Kingdom of Heaven is Within Us." The concern of Samuel Jones was "Are we a Peculiar People." While the thought of Alice Sellers was "Comfort ye Each Other in Sorrow." The social hour was of much strength.

The many friends of our dear Hannah H. Woodnutt, of Philadelphia, about whom much anxiety has been felt, will be thankful to learn that she is slowly but surely recovering from her prolonged and very serious illness. Her utimate restoration to health is, we trust, assured. She has been greatly missed in the many places of usefullness which she has filled, and by her large circle of loving friends. S. M. C.

A Conference under the care of the sub-committee on Temperance, of the Philanthropic Committee of the Quarterly Meeting, will be held in the Meeting House, 35th and Lancaster Avenue, on First-day, Second month 19th, at 3 p. m. Francis H. Green, of West Chester will address the meeting.

Kennett Friends have called our attention to some errors in Ella Barnard's article on "Penn's Grove Meeting," as noted in another column. It was John and Hannah Cox who lived on Longwood Farm, and not Isaac and Dinah Mendenhall; and it was for their fiftieth anniversary that Whittier wrote "The Golden Wedding of Longwood." The verse quoted by her is from a poem written by Bayard Taylor, for the same occasion, and the first word should be "Here" and not "Where."

The *Friendly Messenger* [England] is no more—the name having been altered to *The Quaker at Home and Abroad*. It is still edited by J. Elliott Thorp, for the Home Mission and Extension Committee, but will henceforth include articles and information on foreign as well as home mission and extension work. The first issue of the paper under its new name is a good one, containing articles on Opium, on "Labour and Peace," on "The Social Need" (by Lucy Gardner) and many others, including an interesting account of John Archdale, who, after being appointed to a high position in Charles II.'s new colony of Carolina, was on his return in 1699 elected by the burgesses of Chipping Wycombe to represent them in Parliament—the first Quaker to have that honour. But, as he could not take the oath, he was not allowed to take his seat; the first Friend who actually did so being Joseph Pease, in 1833.—*British Friend.*

Eight Friends were chosen as Members of Parliament [Great Britain] at the General Election last month, seven of whom, all Liberals, were re-elected; viz., J. Allen Baker, Sir J. Emmott Barlow, T. Edmund Harvey, Walter S. B. McLaren, Arnold S. Rowntree, and John W. Wilson. In addition, Alfred Bigland was for the first time elected by a large majority as Conservative member for Birkenhead, displacing Henry Vivian. The members of the Society who retired from the House of Commons were J. E. Ellis (since deceased), F. W. Gibbins, of Neath, and F. Leverton Harris, late Conservative member for Stepney.—*British Friend.*

GEORGE SCHOOL NOTES.

A regular meeting of the Forum was held Sixth-day evening, the 20th, when the following new officers took their places: President Arthur L. Smith; Secretary and Treasurer Paul K. Whipple; Executive Committee Wyatt A. Miller and C. Leland Harmonson. Among other items of business transacted the following new members were elected to the Forum: Horace L. Gregg, 1913, Thomas L. Foulke, 1912, and Walter E. Smith, 1912.

Seventh-day evening the third number on the regular lecture course took place, when Agnes Knox Black gave a program of readings. Mrs. Black is Professor of Oratory at Boston University and also an instructor in Oratory at Emerson College.

The following was her program: Ballads and Poems; (a) Amy Wentworth, Whittier; (b) The Ballad of East and West, Kipling; (c) The Solitary Reaper, Wordsworth; (d) Cuddle Doon, Anderson.

The Cunning Speech of Drumtochty.....MacClaren
From the Dolly Dialogues.....Hope

PART II.

Scenes from Hamlet.....Shakespeare

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

SECOND MO. 3RD (6TH DAY).

—At Race Street, Philadelphia, La-Vergne F. Gardner, of Poughkeepsie, N. Y., on "The Heart of Christianity," conference under care of Membership Committee of the Monthly Meeting, at 8 p. m.

SECOND MO. 4TH (7TH DAY).

—Philadelphia Quarterly Meeting, at Race St., at 1 p. m. Ministers and Elders, day before, at 3 p. m.

SECOND MO. 5TH (1ST DAY).

—At Friends' Home for children, 4011 Aspen Street, West Philadelphia, meeting for worship, at 3 p. m. All interested in religious training of children are cordially invited to attend.

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, No. 2 Bank Street, at 11 a. m.

—Young Friends' Association of Rising Sun, Md., at 2.30 p. m. Edward Pennock and wife will attend meeting in the morning and open the discussion in the afternoon on "How to Make Spirituality More Real."

ROYAL


BAKING POWDER
Absolutely Pure
The only baking powder made with Royal Grape Cream of Tartar
No Alum, No Lime Phosphate

PART III.

From Queen's Gardens.....Ruskin
Confessions .....Conan Doyle

A regular meeting of the Forum was held Sixth-day evening the 20th when the following new officers took their places: President Arthur L. Smith; Secretary and Treasurer Paul K. Whipple; Executive Committee Wyatt A. Miller, C. Leland Harmonson.

Among other business transacted, Horace L. Gregg, 1913, Thomas A. Fouke, 1912, Walter E. Smith, 1912, were elected active members.

On First month 21, George School's first team in basket ball played Swarthmore Preparatory School, at Swarthmore. The game was very exciting, the final score being 31 to 28 in favor of Swarthmore Preparatory. On the same day the second team played Swarthmore High at George School, winning with a score of 18 to 12.

E. G. W.

SWARTHMORE COLLEGE NOTES.

The Sophomore class has been receiving numerous and flattering compliments on the marked success of their musical comedy production, entitled "Lucky 13." It was composed and arranged by Anna Oppenlander and Iva Appleby, and presented by the young ladies of their class. For originality and charm it has yet to be surpassed. The Sophomores deserve all credit for producing the most delightful comedy of the year.

At a recent meeting of the Joseph Leidy Scientific Society, two most interesting talks were given. Dr. Trotter gave an illustrated account of his recent trip abroad, in which he described the various places visited and the mannerisms of the people. Walter Rittman lectured on "Recent Achievements in Chemistry."

Dr. Talcott Williams, Literary Editor of the *Philadelphia Press*, addressed the Y. M. C. A. last week. He showed the need of more effective work along College Settlement lines in Philadelphia, and made a strong plea for the active participation of Swarthmore men in this field of social labor. The Service Committee of the Swarthmore Association is now working along the lines suggested by Dr. Williams.

Some of the officers chosen for the coming semester are as follows:

Junior class—Horace Jenkins, President; Tom Taylor, Vice-President; Phoebe Lukens, Secretary; Charles Collins, Treasurer.

Freshman class—W. Russell Green, President; Charles Sheppard, Vice-President; Gertrude Wood, Secretary; John Raymond, Treasurer.

Delphic Literary Society—Earl Miller, President; Horace Jenkins, Vice-President; Arthur Latimer, Secretary; H. Elliott Wells, Treasurer.

Eunomian Literary Society—Raymond K. Denworth, President; Tom Hall, Vice-President; Walter Lukens, Secretary; James Monaghan, Treasurer.

In basket ball, Swarthmore, succeeded in defeating the Army, at West Point, by the score of 30-27. The class basket ball games have started. The first rounds resulted in the Freshmen winning from the Sophomores by a score of 32-15, and the Juniors defeating the Seniors, 17-12.

W. R. T.

—Lansdowne, Delaware County, Pa., a circular meeting at 3 p. m. under care of Concord Quarterly Meeting.

—Lansdowne, Pa., meeting at 11 a. m. Joel Borton expects to attend.

—West Philadelphia Meeting (35th Street and Lancaster Avenue.) LaVergne Gardner will attend, 11 a. m.

—At Race Street, Philadelphia, Henry W. Wilbur will be present, 10.30 a. m. At after-meeting Conference at 11.45, Wm. H. Stecker, Director of Physicial Education, Philadelphia Public Schools, will introduce discussion on "Public Playgrounds."

—At Girard Avenue, Philadelphia, Isaac Wilson will be present, 11 a. m.

—Evening meeting at Race Street, Philadelphia, LaVergne Gardner, Joel Borton, Isaac Wilson will attend, 8 o'clock.

—Professor Daniel Batchellor, of Germantown, Philadelphia, at Abington Meeting, near Jenkintown, Pa., at 10.30 a. m.

—Swarthmore Meeting, Swarthmore, Pa.; at 11.30 a. m. Paul M. Pearson is expected to attend.

—Meeting at Fairhill, Philadelphia, (Germantown Avenue and Cambria Street) at 3 p. m. First-day school at 2.

SECOND MO. 7TH (3RD DAY).

—Chesterfield Monthly Meeting of Friends held at Trenton, at 2.30 o'clock.

SECOND MO. 9TH (5TH DAY).

—Abington Quarterly Meeting at Abington at 10 a. m. Isaac Wilson expects to attend. Ministers and Elders, day before at 11 a. m. Conveyances at Jenkintown station. Those going by trolley also will be met at Greenwood Avenue, Jenkintown. Members of Meeting of Ministers and Elders, on Fourth-day will be met at both places. Luncheon will be served in the school building. All are cordially invited.

—Community Meeting at West Grove, Pa., under care of the Young Friends' Association. "The Presbyterians." Meeting in charge of the Minister of the local Presbyterian Church.

SECOND MO. 11TH (7TH DAY).

—Miami Quarterly Meeting, at Waynesville, O., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

—Salem Quarterly Meeting, at Salem, O., at 11 a. m. Ministers and Elders, same day at 10 a. m.

—Conference of representatives of committees with regard to establishment of Central Bureau of Informa-



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tion, Room 1; Race Street, Philadelphia, 1.30 p. m.

—New York Monthly Meeting in Brooklyn (110 Schermerhorn Street) at 2.30 p. m.

SECOND MO. 12TH (1ST DAY).

—Meeting at Merion, Pa., visited by Mary Travilla, at 10.30 a. m.

—West Philadelphia (35th and Lancaster Avenue) Joseph Walton, of George School, at 11 a. m. First-day school at 10.

SECOND MO. 18TH (7TH DAY).

—Short Creek Quarterly Meeting, near Emerson, O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

—Pelham Half-Yearly Meeting at Pelham, Ont.

SECOND MO. 19TH (1ST DAY).

—In the afternoon, at West Philadelphia (35th and Lancaster Avenue) Francis H. Green will address a Conference under care of Quarterly Meeting Committee on Temperance.

SECOND MO. 20TH (2ND DAY).

—Center Quarterly Meeting at Bald Eagle, Unionville, (Fleming, P. O.), Pa., at 10.30 a. m.; Ministers and Elders, Seventh-day before, at 3 p. m.

—Duanesburg Half Yearly Meeting at Albany, N. Y.

SECOND MO. 21ST (3RD DAY).

—Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 a. m.; Ministers and Elders, day before, at 2.30 p. m.

SECOND MO. 23RD (5TH DAY).

—Bucks Quarterly Meeting, at Wrightstown, Pa., at 10 a. m.; Ministers and Elders, day before, at 11 a. m.

SECOND MO. 25TH (1ST DAY).

—Blue River Quarterly Meeting, in Chicago (Room 506, Fine Arts Building, 203 Michigan Avenue, near Van Buren Street) at 10 a. m.; Ministers and Elders, day before, at 2 p. m.

SECOND MO. 27TH (2ND DAY).

—Warrington Quarterly Meeting at Menallen, Pa., at 10 a. m.; Ministers and Elders, Seventh-day before, at 3 p. m. Isaac Wilson expects to attend.

The issue of *Harper's Weekly* for First month 28th contains an additional eight pages devoted to a reproduction of the tableaux, exemplifying noted women of history, which were given at Maxine Elliott's theatre, New York, under the auspices of the Equal Franchise Society recently. Articles in this issue include: "The Humor of the Old Turks,'" by Charles Johnston; "Setting the Stage for the Coronation," by Sydney Brooks; "Giving the Child a chance." This issue contains William Winter's dramatic review, and the usual fiction, editorial, finance, and humor features.

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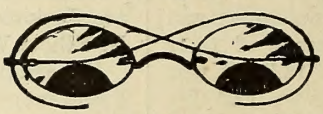
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CONSERVATIVE BIBLE CRITICISM.

In the *Bibliotheca Sacra* for First month the leading place is given to Harold M. Wiener's review of the "Conservative Task in Pentateuchal Criticism." This he shows to be not merely an effort to disprove and refute many of the conclusions of the critics, but to make an earnest attempt to answer the difficulties which are found in the study of the Pentateuch. Many of these difficulties the opponent of higher criticism believes will disappear by a careful revision and purification of the text. Others are removed by recent archaeological discoveries. For instance, the fact that Abraham was a real person and not a myth has been established by recent finds, they say. Conservatism is believed by its adherents to have abundant materials for a strong constructive case at the present time.

Other articles are: "The Theologian of the Future," by Dr. A. A. Berle, an able answer in part to President Eliot's address on "The Religion of the Future"; "The Christ Myth," by Licenciate Dunkmann of Wittenberg, translated from the German by Professor Warfield of Princeton; "Making Religion Popular," a sermon preached before the Synod of New York, by Dr. Willis J. Beecher. Prof. Albert H. Currier has a striking article on "Crime in the United States: Reforms Demanded." When Germany punishes 97 per cent

of the homicides committed in that country, and the United States only 3 per cent. it would seem that something ought to be done to remedy the fearful miscarriage of justice in our country. A description of the important discovery of the Aramaic Papyri at Elephantiné in Egypt, is given by Rev. W. W. Everts. These documents are 1,500 years older than the oldest Hebrew manuscripts of the Bible, and hence throw great light on the manners and customs of the fifth century, B. C. "The World, an inductive Exegesis and an Exposition," by Dr. W. H. Bates, is an able and unique attempt to treat the word "World" as found in the Old and New Testaments, and to show its relation to the teachings of Christ and the apostles. The last article is on "The Basis of Theism," by Dr. John Bascom.

($3.00 a year; 75 cents, single copies. Bibliotheca Sacra Company, Oberlin, Ohio.)

THE MAGAZINES FOR SECOND MONTH.

The Century: "How America Got Into Manchuria," by Frederick McCormick.

"Shakespeare on the Stage," the first of a series by William Winter.

"Labor and Capital," an Editorial.

Lippincott's: "Lo the Pure Puritan. A Sketch," by Elizabeth Maury Coombs.

"Epigrams," by Ellis O. Jones.

"On Being Bored," by Thomas L. Masson.

The Complete Novel, is by George Randolph Chester.

"American Society in 1783," by Mrs. John Van Vorst.

Poems, by Ella Wheeler Wilcox, John Kendrick Bangs.

Stories, by Elliott Flower, Courtenay DeKalb.

Twentieth Century: "The Religion of Henry George," by Herbert S. Bigelow.

"The Transformation of the Imperial Valley," by George Wharton James.

"Legal Righteousness and Christian Ethics."

"Our Postal Deficit."

"Origins of Religious Liberty in America."

Friends' Literature Free

Any one desiring any of the following pamphets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

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at Ocean Grove, bound in cloth, 50cts. Uniform with above, Proceedings of Winona Lake and Mountain Lake Park Conferences, 25 cents each. FRIENDS' INTELLIGENCER, 15th and Race Streets, Philadelphia.

"The Gentle Art of Humbugging."

"The Public Health."

"Factors of Church Decadence," by George Allan England, M.A.

"The Co-operative Association of America," by Hiram Vrooman.

"A Study in Sovereignty."

"The Founder of Christian Science," by B. O. Flower.

Editorials,

"Lloyd-George and the Battle Between Democracy and Privilege."

"Imperative Need of a Statesman at the Head of the Post Office."

"Radical Reform News."

The Atlantic: "A Letter to the Rising Generation."

"German and British Experience with Trusts."

"Coddling the Criminal."

"My First Summer in the Sierras," by John Muir.

"Lee and the Confederate Government."

"Life beyond Life."

"Archaeology."

"Journalism as a Career."

"Wild Life in a City Garden."

"The Poetry of William Watson."

"The American Spirit," by Arthur Benson.

"The Contributors' Club:" "Toleration," "A Moment of Revolt," "Foundations of Simplicity," "The Tailor's Paradox."

Stories, by Edwina Stanton Babcock, Margaret Ashmum.

Poems, by Jefferson B. Fletcher, Amy Lowell.

Continuation of John Galsworthy's serial, "The Patricians."

The American: How the great express companies have "usurped" the privileges that are not rightly theirs and how the public have had to pay the "unfair" tariffs the companies have imposed and contribute to their tremendous profits is told by Albert W. Atwood.

A character study of Louis D. Brandeis, by Ernest Poole.

The personal property tax laws in the different States and how inadequate and unjust they are.

Lieutenant Greely and his men at Cape Saline, their terrible struggle to survive and their rescue by Admiral Schley.

William Allen White in an article on politics.

"The Adventure of the Arlesienne" is by William J. Locke and other fiction is by Richard Washburn Child, Frances Hodgson Burnett, James Hopper, Lucy Pratt and Maurice Brown Kirby.

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No. 9

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PHILADELPHIA, SECOND MONTH 11, 1911.

Volume LXVIII. Number 6.

The Right will not accomplish itself spectacularly, but must be the sum of all men's poor little efforts to do right, accomplished, for the most part, in the chill of self-distrust.

In McClure's. JANE ADDAMS.

STANDING AT BAY.

O for one heart that has faith—just one.
There are many who smile in pity,
There are many to help in need,
But it is not for pity I hunger,
I want to succeed.

You say I am plucky for trying,
You bid me not care if I fail,
You never thought I could do it,
You tell me *to try* will avail.

Do you know the torture of pity?
Do you know how it hurt when you smiled?
Have you felt the despair of failure?
And yet, you call me a child!

I have overcome failures and failures,
I know I can do so still,
In spite of the smile and the pity,
I have faith in myself, and I will.

ELEANOR SCOTT SHARPLES.

THE UPPER AND THE NETHER SPRINGS.

In the division of the land of Canaan among the tribes and families of Israel there was one, Achsah, to whose lot a goodly portion fell; but she was not satisfied until she came to her Father with the petition, "Thou hast given me a south land, give me also springs of water."

There are those to whose lot among the churches and people of God, there has been given a spiritual inheritance, like unto a south land; fertile for the growth of the heavenly seed; open to the rays of the Son of Righteousness. But what is any land, even the best, without water? With all that has come to us through a godly ancestry, and through a guarded and enlightened religious instruction, and with all the sacred influences that surround us, our lives must become like a dry and parched and barren ground, without living water from celestial springs.

To the petitioner of old in answer to her request, there were given "the upper and the nether springs." Let us never be content, dear friends, with the inheritance of any favored lot without the water springs. We need the "upper and the nether springs":—the "upper springs" gushing out in the heights to enrich the most sacred relations and the sweetest joys of life, in the summit lands of earthly happiness. We need the "nether springs" upwelling in the low lands when we have to pass through the "valley of humiliation," to endure chastening and suffering and sorrow, in order that the lowest depths of our experience may be made fruitful and fragrant as with the spices of the "garden of the Lord."

So with thanksgiving for all that is given us richly to enjoy, let us not cease to pray for the fresh springs of eternal life. —*Joel Bean.*

College Park, San Jose, Cal.

OLD CONANICUT MEETING.

The Island of Conanicut in the State of Rhode Island is situated at the mouth of Narragansett Bay beween Newport and Narragansett Pier. It is about fourteen miles long and of an average width of less than two miles. Thither flock many Philadelphians for the summer months dotting the island with their attractive cottages. At the lower end toward the sea, are many small hills, called "Dumplings," where the Friendly families of Clothier, Wharton, Lippincott, Shoemaker and Lovering reside, while further up the Bay near the village of Jamestown are the Evans' and Emlens. These with many other summer visitors make the Friends' Meeting on the hill two or three miles above the town.

The island takes its name from Conanicus, chief of the Narragansett Indians, who lived there and to whom came Roger Williams in 1636 to obtain territory for himself and fellow refugees from Massachusetts Bay Colony. Though a Puriton, or more aptly a Pilgrim, Williams was an able and unflinching advocate of religious freedom. His distinguishing tenet was the "sanctity of conscience" and he maintained that "the civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul."

Though Roger Williams established the first settlement at Providence, which he named in thankfulness after the Puritan custom, yet the territory he received from Conanicus comprised more than the "Providence Plantations." Thus William Coddington with the larger portion of

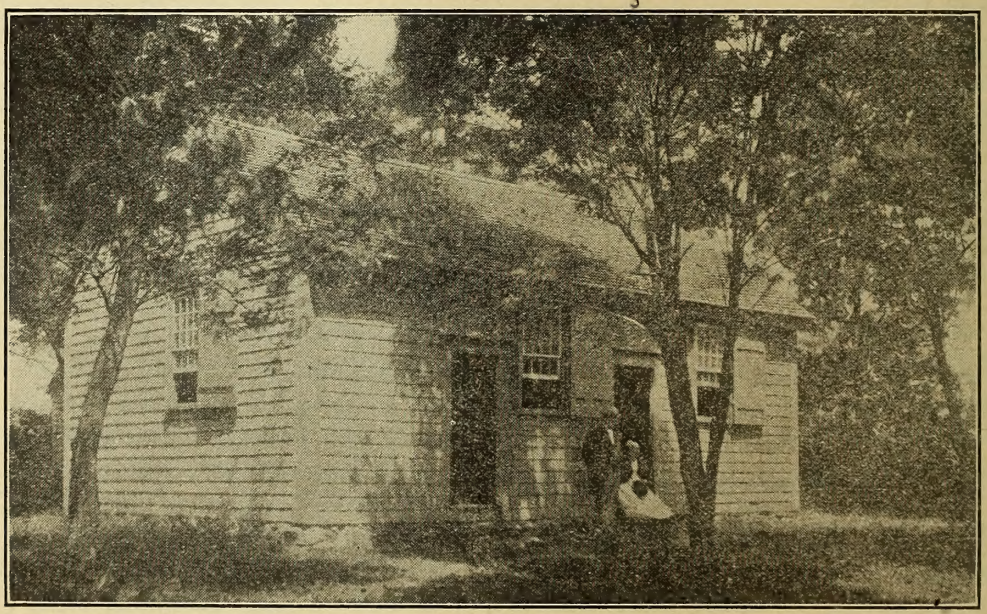
the refugees proceeded southward to "Rhode Island" which was the island where their first town of Newport was situated. It was first called "Roodt Eylandt" (Red Island) by its Dutch discoverers from New Amsterdam, because of the red clay banks they saw there. Here the persecuted and banished Friends of New England found a quiet asylum.

Coddington visited England and obtained from the Council of State under Oliver Cromwell, a commission to govern the islands of Rhode Island and Conanicut during his life. He lived at Newport and soon became a zealous and efficient Friend, the New England Yearly Meeting being held in his house until his decease in 1688. The first general meeting of Friends in America was held at Newport for four days about 1661 and in 1671 it was attended by seven ministers from England, including George Fox, who described it in his Journal. He remained "for some time" on Rhode Island and Conanicut, where they had "many large and serviceable meetings." The number of Friends increasing, the whole government of the Colony fell into their hands and after the reverses of King Philip's War in 1676 many Indians came to Conanicut and submitted to their government. In 1678 the Assembly of Rhode Island incorporated Conanicut Island as the township of Jamestown in honor of King James. They established the ferry in 1700, surveyed and laid out the highways in 1704 and built Beaver Tail lighthouse on the seaward end in 1749.

At an early time the Meeting House was built on Conanicut Island as we can well judge from the fact that the inhabitants were Friends and the Society so flourishing in those parts. It was situated about a mile further up the island than at present, belonged to Newport Monthly Meeting and was one-half its present size. George Fox is said to have preached in it which seems reasonable from his own account of his sojourn in the vicinity. The old house was moved down to its present site many years ago and was added to, doubling its size.

It is of frame and covered with rude shingles. The timbers, woodwork and benches are unfinished and very forcibly remind one of primitive and rigid times when Friends were fired with the zeal born of persecution and martyrdom and built their outposts in the wilderness with the crude implements at hand.

During the Revolutionary War the island of



CONANICUT MEETING HOUSE.

Conanicut was visited by both sides. A naval en gagement was fought off the Conanicut shor Sixth month 15th, 1775, in which the Amer icans came off victorious, and a little late in the same year the Assembly gathered 8 head of cattle and 444 sheep to sell and pr vent the British from capturing. This show how well inhabited the island was at this ear date. Still later in 1775 the British lande at the East Ferry and burned 12 dwellings, b sides barns, plundering and carrying off the r maining live stock. Fort Dumpling was then bui at the sea end and until recent years was a sturd and picturesque relic of those stirring times. 1778 the French troops from D'Estaing's fle disembarked on Conanicut Island and the pred tory excursions of the British continued down 1779, when they landed 700 men and caused gre

alarm. As an echo of these warlike things there now yawn the bastions of Fort Wetherill, a modern and powerful fortification, named after the Friendly Philadelphia family, which has taken the place of old Fort Dumpling and with Fort Adams at Newport and Fort Greble on Dutch Island guards the entrance to the Bay and protects the vast manufacturing centers of New England. It is very beautiful and inspiring to stand on one of the "Dumplings" when the shadows grow long and the sun is setting across the wonderful bay back of the island, shining on the sails and flashing in the windows of Newport. Even a Friend must feel the blood quicken amid such a scene when the band plays the "Star Spangled Banner" at Fort Adams and the music floats across the water as the flag comes down.

What a different and lasting inspiration it is at the old Meeting House far up on the hill, clustered among the trees in its walled garden surrounded by fields of golden-rod. The house is filled on First-days and the meetings are very "tender." Samuel Emlen usually appears in the ministry and Charles Wood, of the Presbyterian Church, has lately returned to his Quaker heritage with helpful messages during his summer vacation. It seemed a great jar to come out from this communion last summer and look from the surrounding loveliness created by God, out upon the bay to the Atlantic Squadron of the American Navy anchored there in all their ugly grey war paint, the most powerful fleet ever assembled by these United States.

HORACE MATHER LIPPINCOTT.

Germantown, Phila.

THE PROGRESSIVE FRIENDS OF LONGWOOD.

[This paper was written by Elizabeth Lloyd several years ago, before the Longwood Friends celebrated their fiftieth anniversary. The annual meeting is held the first Sixth-day and Seventh-day in Sixth month, with a meeting for worship on the succeeding First-day]

(Continued)

In 1854 the annual gathering assembled at the same place, but after the second day's deliberations the Friends that were not "progressive" locked the doors, and the session was concluded in a hall in the village of Hamorton, half a mile distant. During this session committees were appointed to investigate the causes of crime and the treatment of criminals, to study the relations of capital and labor, and to prepare a testimony concerning amusements.

It was now decided that the Progressive Friends must have a permanent abiding place to which they would have an undisputed title, and what more fitting spot could be chosen than a few acres of Longwood Farm, the home of John and Hannah Cox? These Friends were faithful conductors of the Underground Railroad and hospitable entertainers of visitors who came from a distance to attend the meetings. It was the fiftieth anniversary of their marriage that furnished the theme of Whittier's poem, "The Golden Wedding at Longwood." By the next spring a simple and comfortable house was built here, which was relieved from plainness by a picturesque and roomy porch. It would seat between three and four hundred people, and into it five hundred have more than once been packed. The railroad had not yet made a near approach and the only public conveyance was the stage coach; but most of those who attended the yearly gatherings came in their own carriages, some of them driving thirty and forty miles.

On Fifth month 19, 1855, Longwood Meetinghouse was formally opened "for the use of Progressive Friends and for moral, scientific and literary purposes."

The dedicatory sermon was preached by Theodore Parker, at the mention of whose name the hearts of those who heard him still kindle, and the Hutchinson brothers, Judson, John and Asa, sang Longfellow's "Psalm of Life" and other selections. The work of securing freedom for the slave not being sufficient to engage all the energies of these people, a committee was appointed to investigate the wrongs of the Indians. Several other topics were discussed and testimony was adopted at this time which declared that "the use of tobacco is a filthy, dangerous and execrable custom."

In 1858 addresses were delivered by Samuel J. May and Moncure D. Conway. A committee was appointed to consider the limitation of the acquisition of property. The high ethical standard of the Progressive Friends is shown by the report of the Committee on Amusements, from which we quote two passages.

"Any form of amusement, the obvious tendency of which, even in the smallest degree, is to diminish the power of conscience, to corrupt the moral feelings, to inflame and bewilder the imagination, to becloud the reason, to free the passions from wholesome restraint, to diminish the reverence for justice and truth, to excite a spirit of emulation and revenge, to promote or foster the taste for intoxicating drinks or for tobacco in any of its forms, or to make us indifferent to the obligations and claims of our common humanity, ought not only to be scrupulously avoided but earnestly opposed.

"On one point we are fully agreed,—that thea-

tres generally, as now conducted, ought not to receive the support of the friends of morality."

In 1857 William Lloyd Garrison, the great abolition leader whom all were anxious to see, was one of the orators of the occasion, and the house would not begin to hold the crowds that flocked to hear him. Overflow meetings were held out of doors and the speakers went from one audience to another. The subject of spiritualism, which was beginning to attract general attention, was discussed by Garrison, Lucretia Mott, and others, and the following testimony adopted: "We recommend it (spiritualism) to the individual investigation of each and every mind. That theory is alone admissible which will explain all the attendant phenomena and observed facts."

In 1858 Joseph A. Dugdale opened the meeting by reading selections from the Vedas, Confucius, Zend Avesta, Koran, and the Hebrew and Christian Scriptures. Large crowds were again in attendance, and Theodore Parker and Charles C. Burleigh were among the speakers. Testimonies were adopted against caste and land monopoly.

In 1859 Thomas Wentworth Higginson, who had denounced slavery from his pulpit in ringing terms, was the most distinguished guest. It was probably under his leadership that this declaration was adopted: "We know of no question too sacred for examination, nor in regard to which human reason should yield to human authority, however ancient or venerable." Spiritualism was again discussed and the following additional testimony adopted concerning it: "To remove the terrors which superstition has thrown around death and immortality is a task worthy of the joint efforts of men and angels." Concerning capital and labor it was declared, "Every one who has not rendered himself criminally unworthy should be entitled to a fair share of sunlight, air, water, soil and all spontaneous growths." In regard to marriages this opinion was recorded: "We renounce the idea hitherto asserted by church and state, that man is born to command and woman to obey. Especially do we claim for her the supreme control of her own person, and utterly deny the right of any husband to force upon his wife the sacred duties of maternity against her will."

In 1860 the excitement of the coming presidential campaign was in the air and the discussions were animated. The following testimony was offered and deliberately considered: "We call upon the friends of freedom everywhere to be careful that they do not, by their votes or otherwise, countenance those who, whether as magistrates or citizens, would aid in enforcing the Fugitive Slave Law." It was felt by some that this was intended as a restriction upon those who contemplated supporting the Republican ticket, and the vote for its adoption stood 53 yeas, 23 nays.

The next year the war had begun, and for the only time in its history the annual gathering was omitted. In 1862 Garrison was again in attendance, and also Theodore Tilton, who was then in the height of his popularity. A memorial was sent to Abraham Lincoln urging the immediate abolition of slavery; and the following significant testimony was adopted concerning peace: "While we utterly condemn the rebellious course of the South, and recognize the constitutional obligations of the government to suppress it, we nevertheless feel that, so far from the present warlike state of the country disproving the validity or saving power of peace principles, we are the more confirmed in the conviction that it is solely their rejection which has involved our nation in the present conflict of blood, and that their adoption would forever render slavery and war impossible." It was probably at this time that Garrison first heard Anna E. Dickinson, the Philadelphia Quaker girl, whose eloquence so impressed him that he arranged a meeting for her in Music Hall, Boston, when she was scarcely out of her teens.

(To be concluded.)

WOODBROOKERS IN AMERICA.

At the meeting held in Lansdowne by the Woodbrookers in America on the evening of the 21st, Geo. A. Walton was chairman, and explained that it had been planned to consider "What gave rise to the establishment of Woodbrooke in England" and then to draw the parallel as to conditions with Friends in our own country to-day.

Dr. Henrietta Thomas, of Baltimore, who is a niece of Mary Snowden Braithwaite, present wardeness of Woodbrooke, opened the first subject and showed the problems which the Friends of England faced, especially with relation to their young people, many of whom were throwing their best energies into the adult school movement thereby having little strength left for their meetings. Further, the development of science and higher criticism was having its effect upon the minds of the young who were not having their needs gratified in their own meetings. Friends were not getting a proper grasp upon

the history of Friends, and hence the Friendly message was not being presented as it deserved to be.

For these and other reasons was Woodbrooke established.

Carroll T. Brown, of Westtown and Wm. Penn Charter School of Philadelphia, was frank in his discussion of present-day conditions among Friends. He said that meetings for worship and an effective ministry are essential to the real life of the Society. Between Quaker evolution and modern thought there is no essential difference. He liked to listen to some sermons that we hear but they don't inspire us; they are interesting and artistic as a relic of something that is passing. What we really want are sermons that will get hold of us and sweep us away. He thought it a tremendous responsibility to become a speaker—to come out and be willing to stand for a principle. He thought that in the busy efforts for social work there was danger of allowing the primary religious basis to slip away —that greater emphasis should be placed on the religious life. We are too apt to compromise—we want to be good Quakers and also to go to the theatre and take part in all social affairs, but he doubted if a life given up to service had time for all these things too. He thought compromise impossible.

Regarding the possibility or wisdom of establishing a Woodbrooke in America, he thought that with Swarthmore and Haverford and other Friends' colleges that we do not here have the same need as did Friends in England, but that in our Friends' colleges we need not only religious instruction, but also the kind of persons who can pass on inspiration. For the problem still remains to give to these "evolutionary, higher critical" young Friends the inspiration—the spirit which made the early young Friends give all their time, thought and prayers to service. The question of defining the Divinity of Christ need not worry us, but he would stake all Quakerism upon understanding with thoroughness the message of Christ.

Walter Haviland, of Lansdowne, thought that too many of us sit amicably on the bank (some on one bank and some on the other) and see the stream of spiritual life sweep by, that both banks are touched by it, but we need to get into the midst of the current. Rufus M. Jones felt that "Moral earnestness is the center of the whole business." We need to develop filial relationship. To feel in the service of God just as if we were serving our mother.

He thought that Friends as a body were best fitted by history and ideas to minister to the needs of the people, and he hoped the Woodbrooke group would be one instrument to help in this work.

The Woodbrookers were entertained until First-day evening by Lansdowne Friends, and enjoyed a most delightful reunion. R. P.

THE INFLUENCE OF SCHOFIELD SCHOOL.

A few days ago Ida Graham, an old student, came to see Miss Schofield. The chief object of the visit was to pay her $2.00 that M. S. had loaned her when she was at school thirteen years ago. We are always gratified, when old students pay up their debts in this way, for it is one of the things we try hardest to teach.

Jacob Sapp, one of our old students, is carpenter in Augusta, and has forty men working under him.

Herman Fleming, class of 1909, is one of the carpenters working on our new bank building in Aiken.

Heyward Johnson, one of our earliest graduates, is a harness maker at Bamberg, S. C. He owns, clear of debt, a brick store, and a comfortable five-roomed home. He married one of our graduates, and they are both much respected in the town in which they live.

LETTERS.

Miss Schofield i set my self to enform yo this few lines and Will look for anser soon. Will yo Prepere me a comfuble Place for Me an My fatherles children as to what i mean to Have a house an Room an so that i can work an Get pay for what i do so My Little children can Go to school. I have 3 children one is Grown one is 12 one is 7 and my self and if consent Let me here from yo soon an send me a family Pass in January that will Gave chance to Rent My Land out And Be Ready to Come I will Close.

I Remain as Ever,

My Dear Miss Schofield,

I have been thinking several days that I should write to you so that you might know where I am. I am teaching a school up here ten miles from Camden, the term is very short and because of the short terms the children are far behind. If this school closes, as I think it will, on the first of February; I still have the mind to come to you to take the L. I. course, though I have no trouble in getting a first grade certificate. I wish for you and the Schofield Family a Merry Christmas; may the joy of many a Christmas be

yours. We are looking forward to a Christmas Tree, it is to be a new affair, so imagine the excitement.

Best wishes to all

Camden, S. C. SUSIE M. TAYLOR.

SCHOFIELD INDUSTRIES.

Our Industries are making good progress and are busy all the time. One recent visitor, the Master Mechanic for a Northern Car-Building Company, remarked, "I think you do remarkably well considering your limited equipment of tools."

Our paint and varnish room is becoming so small for us, that we are compelled to handle our stuff a good many times, and sometimes do a job over again because of wind blowing dust on it before it dries hard.

A second floor room for this work is one of our immediate needs.

We are, as the *Bulletin* goes to press, getting bids on two heavy log-carts for a lumber firm, and a set of double harness for a local merchant for whom we have just covered two delivery wagons.

Our Carpenter Department is busy re-finishing several tables, and the dining-room for a local Club House.

The Printing Office delivered to-day an order from the U. S. Post Office for some Registry Memorandum Blanks.

Aiken, S. C. —*Schofield School Bulletin.*

JAMES V. WATSON.

[Minute of the Board of Managers of the House of Refuge on the death of its President, James V. Watson, Twelfth month 21, 1910.]

This Board has heard with great sorrow of the death of its late President. It here places on record its sense of obligation to him for long and faithful service and a lifelong interest in its welfare. He became a member of this Board in 1872, becoming Vice-President to the Corporation in 1885, to 1901, when he became President, which office he retained until his death.

As an apprentice to Mr. Ogden, he had worked on its old buildings. He thus represented the men who founded the House of Refuge and laid down the rules for its government that still continue to be the guiding traditions of their successors.

Mr. Watson was an active man of affairs and besides his own large business, was engaged in some of our large financial corporations and in many charities. He always found time to fulfill all his duties connected with his position as a Manager of the House of Refuge. He attended with great regularity the meetings of the Board and its Committees. He was a frequent visitor of the house, and was the constant friend of all the officers and of the boys and girls entrusted to their care, helping many of them by his friendly interest in later life.

He was active in working for the removal of the boys to Glen Mills and as Chairman of the Building Committee, gave care and attention to the provision for the training and comfort of its growing population. Even in his old age, long past his 90th year, he showed great interest in the removal of the girls to Sleighton Farm near Darlington.

Until infirmities incidental to his great age precluded his discharge of its duties, he filled with fidelity the office of President, representing the House of Refuge with great advantage to its interests on all public occasions. He pleaded its cause successfully before the Legislature and the Executive, also the State Board of Charities and the City Government, and he secured many of the large individual gifts which have enabled the House of Refuge to attain its large plant and its great success in its laborious and difficult task of reforming and guiding the children entrusted to its care.

Belonging to the Society of Friends, and high in its councils and confidence, he was liberal and considerate towards all the sects represented in the wards of the House of Refuge, and gave all of them his strong support.

He saw the House of Refuge grow from small beginnings to its present importance and efficiency. In all the long years of his faithful service to its best interests, he won the affection and respect of all who were associated with him in its management.

This Board conveys to his family, his friends and his fellow workers, their earnest sympathy and their regard for his memory. No better epitaph can be placed on his tomb than the few words:

"Good and Faithful Servant."

This minute is ordered to be printed in the *Glen Mills Daily*, and copies sent by the Secretary to the family of Mr. Watson.

Resolved, That this Board and the officers of the House of Refuge, together with a representative delegation of the boys, attend the funeral of Mr. Watson in testimony of their affectionate regard for his memory, and of their abiding sense of his long years of good service in its work, and of his great help in all that it has accomplished.

PUBLIC PLAYGROUNDS.

William H. Stecher, Director of Physical Education in the Philadelphia Public Schools, spoke to the Conference Class at Race Street, Philadelphia, on the 5th, on the subject of public playgrounds.

The agitation for public playgrounds in this city was begun by the Civic Club in 1904, and recognized by the Board of Education the following year. Finally the City Council became interested sufficiently to appoint a committee to visit other cities and investigate the operation and result of playgrounds there. Last July, following the report of this committee, a Playground Committee was appointed.

Though the movement has made fair progress, there is great need of educating public opinion that its importance may be more fully realized. The public has been trained to provide for the sick and for paupers, it sustains an elaborate system for the punishment of crime, but it is not yet awake to the possibility of preventive measures, among which is the education of the future citizens away from wrong-doing and towards right impulses by a wise supervision of their play.

The playground is not merely a hygienic proposition but an educational one as well. Juvenile offenses in a given neighborhood have decreased in inverse ratio, as playgrounds there have increased. Arrests among children in such sections have fallen more than fifty per cent. The child is not naturally an offender against good order; he must be given an opportunity to be healthfully active, or he will find objectionable forms of activity.

These facts should prove to all intelligent people and to those in official positions that large appropriations to the playground movement would gradually reduce the need for such large grants for the detection and punishment of crime which might have been prevented.

Philadelphia is fortunate in having many open spaces, but their number is too few and the distances between them too great. It has been observed that the playgrounds are used mostly by children under twelve years of age and that they rarely go more than two and a half squares to a ground. The school yards are not very near together and are far too small to be very effective; larger space is needed in every section of the city.

Not only should there be ground large enough to provide sand piles for the little ones and room for the active games of boys, but there should also be large recreation halls for use in wet or cold weather, and for evening play and club gatherings of larger children whose days must be given to work. The public bath houses, used as such for only three months of the year, could be floored over for recreation rooms during the other nine months; some of the public squares would not be injured by the erection of a handsome hall in the centre; armories and arsenals might well be diverted from their use as places to train men to take life and used in training children to make a good use of life; athletic grounds of both public and private schools should be given to the children during vacation weeks.

These playgrounds must have intelligent supervision, not chiefly for the prevention of misdemeanors, but for the wise direction of the children in their play. The Board of Education has a training school, and some five hundred teachers are preparing to take positions in the playgrounds, eighty of which will be open next summer. Last year there was an average daily attendance of 16,000 children.

Friends of the movement can aid it by encouraging members of the Board of Education, for all are not in favor of vigorous action in this direction; by showing city officials the advantage that will come of numerous playgrounds and the need there is of generous appropriations for the work, by influencing persons who have the control of land or means to consider the advisability of aiding this movement for a better citizenship.

BOOKS FOR FIRST-DAY SCHOOLS.

The following books are now in the possession of the First-day School Committee of Philadelphia Yearly Meeting. Any one of them will be loaned for six months or more to the first school within the limits of the Yearly Meeting making application:

Hastings' Bible Dictionary (too heavy to be sent by mail).

Historical Geography of the Holy Land, George Adam Smith.

Smith's Book of the Twelve Prophets, Vol. 1, Amos, Hosea, Micah.

Smith's Book of the Twelve Prophets, Vol. 2 the remaining minor prophets.

Kent's History of the Hebrew People—The United Kingdom.

Kent's Founders and Rulers of United Israel.

Kent's Kings and Prophets of Israel and Judah.

Fisher's History of the Christian Church.

James' Talks on Psychology and Life's Ideals.

One can usually recognize an old family by the decay of its branches.

In Lippincott's. —*Ellis O. Jones.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 11, 1911.

ENDOWMENTS FOR MEETINGS.

The report in the *Intelligencer* recently of the conclusions reached by the Conference Class at Race Street, that Friends' meetings need endowment, has recalled to my mind a subject that has occupied my thoughts for a long time.

My observation has shown me, that many meetings need increased endowments to enable them to allow their young people to perform the social service to which in this age they feel themselves called.

My surprise and sorrow have been aroused when the newspapers have reported, upon the death of a wealthy Friend, that he or she gave largely to public charities, and not one cent to Friends' Meeting or Friendly activities.

I have wondered if it was not because the attention of Friends had not been called to the needs, and the opportunities among their own denomination.

In New York we have two small organizations that are doing fine work for the poor.

The Friends' Employment Society was founded during the Civil War to give employment to the wives and widows of soldiers.

After the war it was decided to get work from public institutions, and that is the present plan.

It obtains garments from hospitals, asylums, etc., cut out and ready to make.

It gives this sewing out to the poor women, one dollar's worth as a unit. It thus does a double charity, gives employment and relieves institutions of a burden.

The Young Friends' Aid Association helps the poor in their homes. It co-operates with the Employment Society, so that what helps one Society helps the other.

If Friends' Employment Society could distribute sewing all the year round, the work of the Young Friends' Aid Association would be vastly diminished.

To each of these societies, Phebe Anna Thorne bequeathed $5,000.

As chairman of the Finance Committee of the Young Friends' Aid Association I know the amount of good done these by this bequest.

The proceeds of the annual fair which is the largest source of income of the Association were smaller than usual this year, and but for the income from the endowment some of those needing help would not be able to get it.

The hope had been to use the proceeds of the endowment to increase the work in the summer. There is great need for this, but it must be postponed for the present.

The endowment of each Society was started by a small gift from the estate of Mary E. Davis, who was active in the early days of the First-day school in 27th St. Meeting.

The size to which the endowments have grown should be an encouragement to give one's mite as one can.

If an amount could be bequeathed to the meeting or organization that the income from it would only equal the amount of his or her contributions each year it would be of great assistance.

In each Yearly Meeting there are organizations or monthly meetings needing help, as do these in New York and the report of the Conference Class impressed me with the desire to lay before Friends generally the opportunities in the Society for the wise use of gifts or bequests.

New York. HARRY A. HAWKINS.

The chairman of the Executive Committee on Legislation of the Five Years Meeting of Orthodox Friends has addressed the following letter to all Congressmen from States where Friends reside in any considerable number:

As chairman of the Executive Committee on Legislation of the Five Years Meeting of the Religious Society of Friends which comprises Eleven American Yearly Meetings and represents a membership of nearly 100,000—I write to protest against the proposed expenditure of the public funds for the fortification of the Panama Canal and request that you vote and use your influence against such use of the public funds, and I respectfully urge upon you the advantages of procuring by international agreements the neutralization of the whole canal zone.

JAMES WOOD.

"It would help greatly," says *The American Friend*, "if this letter could be reinforced with private letters and telegrams from individual Friends encouraging their representatives along the same line."

ASSOCIATION OF FRIENDS' SCHOOLS.

The Executive Committee of the Association of Friends' Schools is arranging for its mid-winter meeting on Second month 25th. Morning and afternoon sessions will be held in the Meeting House, 15th and Race Streets, Philadelphia. The program for the morning meeting is not yet completed. In the afternoon the subject of teaching sex hygiene in our schools will be considered.

BERTHA L. BROOMELL, *Secretary.*

CALN QUARTERLY MEETING.

Caln Quarterly Meeting of Friends was held at "Sadsbury" Meeting House in Christiana, Pa., First month 26th, 1911. Being in midwinter, the day was not the most favorable and there was a slight rain in the morning. It was not cold, and considering that many had to drive some distance, the attendance was good.

Our friend, Isaac Wilson, was with us and we were especially favored in having the opportunity of listening to a most instructive and inspiring message from him. It was a spiritual uplift and appealed to all to seek the Gospel truths which would open the way for developing better manhood and womanhood.

The meeting's appreciation of his helpful interest was recorded on the minutes.

Lunch was served at the close of the session to which all were invited.

CONCORD QUARTERLY MEETING.

The attendance at Concord Quarterly Meeting, held in West Chester, on First month 31st, was unusually large. In the first meeting there were sermons by Edwin J. Holmes, of Mickleton, N. J., Henry W. Wilbur, Jesse H. Holmes, Caroline J. Worth, Elizabeth Newlin, and others.

The business meeting began with a new method of procedure. Instead of reading extracts from eight different reports, worded in almost exactly the same way, the clerk, Morgan Bunting, stated that reports had been received from all the monthly meetings except Concord; then the assistant clerk, Margaret G. Sellers, called the roll of representatives. The queries were answered much as usual. The statistical report showed that while quite a number of members had been received on application during the year, owing to the large number of deaths, there had been a net loss of a few members.

A concern was introduced from Swarthmore Monthly Meeting that measures be taken to drop out some of the repetitions from routine business, in monthly, quarterly and yearly meetings, and that a general revision of the queries be entered upon. Concerning the latter proposition it was urged that when the queries were framed conditions were very different from what they are today. Why ask whether the behavior in meeting is becoming when the answers uniformly say that it is? Why question concerning "fraudulent and clandestine trade" when smuggling is no longer carried on as a business. Why attach to the query concerning intoxicants the question whether there is moderation at weddings and funerals? It is evident that when this clause was put there it referred to the use of alcoholic liquors on such occasions.

The concern was united with and a committee was appointed to take the subject into consideration and report to a future session of the quarterly meeting.

MARY SATTERTHWAITE.

The notice in the last week's issue of the *Intelligencer* of the death of Mary Satterthwaite and the allusion of faithfulness to that paper and *Scattered Seeds*, has stirred our hearts in the way of loving remembrance and we feel to testify to her long useful life in our midst. She was a member of Abington Meeting, her life was one of conscientious service, a faithful attender of both First-day and mid-week meetings.

In hours of trial she was our ministering angel. These lines by her sister represent her loving care:

> But when sorrow was our inmate
> And afflictions pressed us sore
> And when death approached our household
> She was waiting at the door.

At her home at Willow Grove she sustained injuries from a fall from which she never fully recovered. Her love of nature and books and her letters "sent forth like words of cheer"; loving interest in the loved ones she had followed from childhood to manhood, brought to her a restful pleasure and contentment.

As she sat beside her window enjoying and loving the beautiful landscape before her, waiting as it seemed for the summons, a little nearer to the Kingdom, and its joys in which she seemed to have such perfect trust and faith. During her last hours, with the one she loved best beside her she spoke of entering the gate which was opening before her, so trustingly peacefully she passed into the great Beyond:

"And waiting a little longer
For the wonderful change to come
She heard the summoning angel
Which calls God's children home.
To her in a holier welcome
Was the mystical meaning given
Of the words of the blessed Master
"Of such is the Kingdom of Heaven."

A. B. S.

THE RACE STREET AFTER-MEETING CONFERENCE.

The Race Street Conference class on the 29th finished its discussion of Meeting organization and began the consideration of institutions in which Friends, individually or collectively, are finding opportunities for social service.

The Monthly Meeting's Committee on Education holds itself in readiness to aid the children of Friends in getting an education. Unfortunately there is no special fund for this purpose, hence such aid must come from the general Monthly Meeting treasurer.

J. Eugene Baker emphasized the thought that there is no activity carried on by Friends more important and more productive of good than that under the care of the School Committee. He asserted that the schools under their care are the equal of any others in Philadelphia, and are worthy of the moral support of every Friend. Though the public schools are improving, there is still a place for these schools—there will always be a place for a good school.

The School Committee give constant care and thought and time,—much more than their fellow-members in the Meeting realize. Under their care, the schools have added much to the Meeting. The financial gains of the schools have been used to increase the buildings and the equipment, and all belong to the Meetings. Children of Friends have been strengthened in their attachment to the Society, many not members have decided to continue their education under Friendly influence at Swarthmore, several have asked for membership with Friends, and hundreds have been strengthened in those elements of character that count for righteousness in their intercourse with the world.

It is believed by many that the Friends' Schools in Philadelphia receive aid from the Jeanes bequest, but this is not the case. The Yearly Meeting's Committee that has charge of that fund administers it carefully as stipulated in the bequest for schools outside of the city of Philadelphia. There should be an endowment fund for the city schools, for they must be kept up to the highest excellence.

FRIENDS' HOME FOR CHILDREN.

Edward C. Dixon gave a brief but comprehensive review of the work done in the Friends' Home for Children. In Tenth month, 1881, a few Friends felt so strongly the desire to care for some of the many destitute children in our city that they began in a humble way the excellent work which now centers about the Home at 4011 Aspen street in West Philadelphia. They have there a property 150 feet square, with a good house and pleasant grounds. About seventy different children, between the ages of five and ten, come under the care of the Home Board of Directors annually, some from the courts, others from the Society for the Prevention of Cruelty to Children and other sources. A few are placed there by relatives able to pay a nominal board.

The children are not kept in the Home indefinitely, but are placed with families in homes which have been approved by a visiting agent or members of the Board. Care is still exercised over them, visits made and reports required. Four hundred and twenty-five of the twelve hundred children who have come under the care of the Home have been indentured and are living in families as if born there. Very creditable records have been made by children for whom life seemed to hold but little when the Home took charge of them.

Some Friends have objected to the name of Friends' Home, when no Friend's child has been or probably ever will be housed there, but the name signifies what it is—a Home managed by Friends. The expenses average about $5,700 annually. Of recent years the State has appropriated $2,000; the remainder must be raised by contributions. A small fund has been formed by twenty "patrons," each of whom paid $500, and eighty life members, who paid $25 each. Last year bequests to the amount of $12,500 were left to the Home, but there is need for a larger endowment.

In answer to the question what Friends could do to aid the good work, Edward C. Dixon said there is need for helpers in the afternoon First-day school. Friends are earnestly invited to attend the Meeting, which is held the first First-day of each month, and many can help with the sewing circle, which meets on Third-days.

He [Jesus] wrote no book, accumulated no wealth, formed no government, organized no church. He came to cast fire upon the earth and needed nothing more after it had kindled. Against the world's hoary bulwarks of evil he set the blazing passion of his cross, and having seen the flame

kindle in his disciples, he went his way sure that he had overcome the world. He planted his kingdom as seed and leaven in the hearts of men, confident of the vital power of its truth and love to grow and fructify in the soil of humanity, assured that it would permeate and transform the world. The power of an idea, or a resolution, or a passion, to make history and to change and determine destiny is a commonplace of our thinking to-day, but with Jesus it was the daring of genius, the insight of inspiration. Thus we reach one measure of the greatness of Jesus, as we see how far he surpassed his contemporaries in insight, and realize how great was the faith required to adopt such a plan in the face of the world's skepticism and hostility; how daring the courage to hold it fast even in the seeming failure of the end.

—*Elbert Russell in "Jesus of Nazareth in the Light of To-day."*

FRIENDS' ASSOCIATIONS.

The Young Friends' Association of Mt. Holly, N. J., was very enjoyably entertained by Dr. Elmer D. and Nellie D. Prickett, First month 17th, with about 57 members and several visitors present. The meeting was opened by the President with reading from 2nd chapter of St. Matthew. After a brief silence Alexander Thomson recited a beautiful little poem. The resolutions on the deaths of our beloved members, Bessie Kille and Isaiah Atkinson were read. It being time for election of officers, the following were elected: President, Elwood Stokes; Vice-President, Frankin Zelley; Secretary, Martha D. Engle; Treasurer, Cora Stokes. The meeting was given up to Mrs. Emma H. Conrow, of Moorestown, who entertained us with her numerous selections, both comic and pathetic; her ability as an elocutionist and her willingness to recite so often was appreciated by all. Dora Melcher, Miss Ross and Florence Moore, kindly entertained us with vocal and instrumental music. A vote of thanks was extended to those who so kindly entertained us. We adjourned to meet at the home of B. Henry and Annie L. W. Jones, Second month 16th. MARY R. ENGLE.

The Friends' Association of Germantown, Phila., met in the Meeting House on the evening of Second month first. After a Scriptural reading by Beatrice C. E. Henszey, the continued discussion of the Discipline was opened by Charles F. Jenkins and taken part in by Wilfrid Hagaman, Beatrice C. E. Henszey, Walter S. Longstreth and Horace M. Lippincott. The principal point of discussion was our method of deciding matters in the Meeting for Discipline, and it was very generally felt that a majority rule would be a better plan for the progress and activity of the meeting, or as Dr. Jesse Holmes said at our last meeting, "It is better for a meeting to be run poorly by the majority than to be dictated to by a few." The next meeting of the Association will be on Fifth-day, the 23rd, when President Isaac Sharpless, of Haverford College, will speak upon the "Effect of Education in Developing National Character."

The Young Friends' Association of Lincoln, Va., met on the afternoon of First month 29th.

Elizabeth Nichols opened the meeting by reading the second chapter of Timothy, after which the minutes of the last meeting were read and approved.

Four of the members gave current topics, after which Louise Hoge recited "The Arrow and The Song."

Phineas Nichols and Mary P. Brown gave talks on "What are the advantages of a system of birthright membership?" After further discussion of the question the meeting adjourned.

Purcellville, Va. NELLIE G. NICHOLS.

Young Friends' Association of Oxford, Pa., on First month 28th, opened by the President reading the 122nd Psalm.

"Why are not Friends' willing to give as much money for church purposes as others do?" was discussed by Ethel Reynolds and Granville Coates. Allen Way, Eva Wright and Isaac Walton discussed the question, "Do Friends' appreciate their religion?" Andrew Passmore then gave a reading. "Does the individual gain in strength by belonging to a religious society?" was discussed by Eva Pugh, Edna Evans Reynolds and Granville Coates. Anna Smedley read a paper on "How to increase interest in our religious meetings?" and Melvin Reynolds read one on "How to increase interest in our Y. F. A. meetings."

Current Events were read by Benjamin Passmore. Charlotte Way read a paper prepared by Herbert Way on "Should children in F. D. School be taught to give regularly?" The Quaker of the Olden Time was recited by Ruth Taylor, Eva Wright, Isaac Walton. Granville Coates answered the question, "Does a college education make better men and women."

The program for next meeting was read and we adjourned to meet Second month 11th.

MARY E. PAWLEY.

After repeated attempts to revive "The Woodlawn Young Friends' Association," it was decided to call a special meeting to be held at the close of our First-day Meeting, First month 29th, in the unused side of the Meeting House.

This was to take the place of the First-day school. Sarah E. Anthony was asked to arrange a program. Such a goodly number were in attendance that it was decided to hold the meetings once a month at this hour (11 a. m.). Frances H. Wilkinson and Lida W. Gillingham were again chosen President and Secretary.

The President opened the meeting by reading the 58th chapter of Isaiah, after which all joined in singing, "He Leadeth Me." A selection from *The Youth's Companion* was read by Abbie Gillingham. Little Christine Cox gave us two short recitations, which all enjoyed. Ella Gillingham read an account of Eli M. Lamb's sudden death from the *Baltimore Sun.* Much regret was expressed that we have lost such a valued member, and I am sure any of us who have attended Baltimore Yearly Meeting can recall his cordial welcome and bright happy face.

A solo by Ella Gillingham and Dorothy Walton, "Lead Kindly Light," was followed by Edward Walton reading a few chapters from "Christianity as Friends see it," written by Edward B. Rawson.

Adjourned after a short silence to meet in two weeks, the regular time of meeting.

Ascotink, Va. ABBIE A. GILLINGHAM.

A meeting of the Y. F. A. of Horsham, Pa., was held First month 29th, 1911, in the Horsham Meeting House. Anna M. Hallowell opened the meeting by reading the 21st chapter of Revelation. Recitations were given by Anna Butcher and Eleanor Hallowell.

Sara Garrett read an excellent paper, "Heroes of Every-day Life." Among other good thoughts she brought forth this one: "Those people who to-day live within the bounds of their circumstances and deal honestly with their fellowmen are to be counted true heroes."

Current events were given by Alice M. G. Wood.

The members of the Association felt themselves fortunate to have had with them Benjamin Battin, of Swarthmore College, who spoke most interestingly upon the subject: "Political and Social Conditions in Germany." Current events were given by Alice M. J. Wood. After a few moments of silence the meeting closed to meet Second month 26th.

The meetings of the Association have been unusually well attended and full of life and interest.

At the November meeting Joel Borton gave a strong talk upon the subject of "Temperance." His words contained something of interest for everyone present.

At the December meeting Augustus Cadwallader, student at Swarthmore College, spoke upon the subject, "How We Give To-day at Christmas Time." As the Christmas season was fast approaching the subject was timely and full of interest to all.

TRUTH.

So near I come to grasping Truth,
I almost hold it firm at last,
As in my hand I clasp this flower
O'er which the winds and sun have passed.
Their influence, with that of days
That gave it fragrance,—this I hold
And yet I know not what my hands enfold.

So near I come to viewing Truth,
As if all things at last were clear,
Just as I see the distant hills—
Knowing the power of each year,
Counting the ages that have toiled
Upon their sides 'til verdure grew,—
And yet I know not what it is I view.

So near I come to living Truth,
Letting my whole life with it fill,
Like the persistent season's march
It bears its influence on my will,
Imparting unto life its strength,
Yet though it comes each passing hour
I know it not, but only feel its power.

When I have nearest drawn to Truth,
Or some stray ray has filled my being,
I have seen nature with new eyes
And there has come to me with seeing—
Like light that falls on eyes long blind—
A strange and other-worldly sense,
A sudden feeling of omnipotence.

As though I dwelt within the Force
Which lies behind the flower's life,
That Power that hollowed out the depths
And stirs the storm-clouds into strife,
That called my nature into being,
And ever present from my youth
Has touched me with the fleeting wings of Truth.

Philadelphia, Pa. H. PERCIVAL ALLEN.

BIRTHS.

LIGHTFOOT.—In Philadelphia, First month 31, to Thomas and Alberta Reeve Lightfoot, a son, who is named, L. Reeve Lightfoot.

LUKENS.—At Cynwyd, Pa., on First month 29th, to Brittain Ely, and Helen N. E. Lukens, a son, who is named Joseph William Lukens.

MILLS.—Born to Charles W. and Florence N. Mills, of Cambridge, Mass., First month 4th, a son, who is named Robert Johnson Mills.

PARROTT.—In Philadelphia, Pa., First month 29th, to David F. and Esther Henszey Parrott, a son who is named David Furman Parrott, Jr.

DEATHS.

ASH.—On Fourth-day, First month 25th, 1911, at his home, Swarthmore, Pa., Samuel Shinn Ash, in the 82nd year of his age; a minister of Philadelphia Monthly Meeting. The funeral services, held in the Friends' Meeting House, Darby, Pa., on Seventh-day, the 28th, were largely attended. Among those who bore testimony to the beautiful character of this dear Friend and the value of his life, were Sarah T. Linvill, Margaret Howard, Caroline J. Worth, Henry W. Wilbur, Sidney S. Yarnall, Elizabeth Lloyd, Joel Borton, Elizabeth Newlín, D. Henry Wright and Alfred H. Love. Several of them spoke of his work for the abolition of slavery in the days when it required courage to be an abolitionist, and of his activity in the promotion of peace as long as he was able to take part in movements for social betterment. Those who knew him best told how his daily life was an exemplification of his peace principles. Feeling reference was made to the faithful wife who was not able to be present, and her loneliness without him who had been her congenial companion for more than fifty years.

COMLY.—In Philadelphia, First month 2nd, 1911, while his wife's funeral services were being conducted, James Comly, son of the late Dr. Isaac Comly, of Byberry, Pa., in his 73rd year.

COMLY.—In Philadelphia, Twelfth month 29th, 1910, Mary DeHaven, wife of James Comly.

FIELD.—At Mount Vernon, N. Y., First month 21st, Lottie A., wife of L. Eugene Field and daughter of Thomas and the late Jane Thorn.

HOWEY.—At the Friends' Boarding Home, Woodstown, N. J., Twelfth month 29, 1910, Robert Howey, aged 77 years. A member of Woodbury Monthly Meeting.

RICH.—On Fourth-day, First month 11th, 1911, at the residence of her brother, M. Palmer Rich, Woodbourne, Bucks Co., Pa., Elizabeth Rich, a daughter of the late Joseph and Mary (Palmer) Rich, in her 76th year. She was a member and faithful attender of Middletown Monthly Meeting (Langhorne, Pa.) and deeply interested in all the concerns of the Society. Her sweet and gentle spirit brought joy and happiness to those with whom she mingled.

She always had a kind word for everyone, and her cheerful smile brought sunshine into the homes of her associates.

Thus, while making no great display, she exemplified in a large degree the Christian graces, Faith, Hope and Love, emblematic of her beautiful home life.

She is survived by one brother, M. Palmer Rich, and two sisters, Hannah R. Flowers and Susanna Rich.

SHINN.—At his home in Mount Holly, N. J., First month 3, Willit Shinn, youngest son of the late William and Ann Forsyth Shinn, in the 86th year of his age. He was a birthright and consistent member of the Society of Friends (Burlington Monthly Meeting) a faithful attender at the meetings for worship and discipline as long as his strength permitted. He was a subscriber to the *Intelligencer* for many years, and interested in all the activities of the society.

NOTES AND ANNOUNCEMENTS.

The Old Kennett Bi-Centennial volume is now ready (published by Walter H. Jenkins, 15th and Cherry Streets, $1.00). It contains the addresses and poems of the centenary meeting in full, among the contributors being President Sharpless, Joseph Walton, Henry Wilbur, Senator Heyburn, Sharpless Lewis, John Russell Hayes, Gilbert Cope.

"A good substantial supper" will be served on the evening of monthly meeting at Race Street, Philadelphia, Second month 15th, under care of the Membership Committee, from 6 to 7 o'clock, in the ground floor gymnasium of the school adjoining the meeting house. From those who wish to defray the cost a small contribution, that evening, will be acceptable. All who expect to attend monthly meeting and the supper are requested to notify the Best Interests Committee, 15th and Race Streets, Philadelphia.

Elizabeth Powell Bond was summoned to Waltham, Mass., more than a week ago by the death of her brother, Judge Bond. She will remain for a time with his family.

Matilda Garrigues and Mary McAllister, who were prevented from going to Pasadena for the winter by the illness of the latter, are now at Mount Dora, Fla.

A meeting of the sub-committee on Temperance and Tobacco of the Philanthropic Committee of Philadelphia Yearly Meeting was held First month 28th, 1911, in Room No. 1 of Race Street Meeting House. Reports were received from the two sub-committees of this committee as follows: The Educational and Publication Committee has had printed for distribution, copies of an article originally printed in *The Outlook*, entitled, "Rights of Non-Smokers," and a package of book markers on "Boys and the Cigarette" was received from Albert T. Mills, chairman of the General Conference Department of Tobacco. The report of the Legislation Committee recommended that Friends use their influence for the passage of bills for better Temperance Laws in our Legislatures and a bill in for Local Option were called to our attention for favorable action.

Joel Borton was appointed our representative in the organization of the Anti-Saloon League of New Jersey and Charles Palmer and Arabella Carter were appointed for the Pennsylvania organization.

CHARLES PALMER, *Clerk.*

The work undertaken by the Junior Conference Class of Girard Ave., Phila., this season seems to have aroused more than usual interest. The Program Committee would like, however, to extend to a greater number the advantage and profit of the study of the Gospel according to John, under the direction of George Walton, of George School.

The committee proposes to continue the present plan of devoting each week to a chapter, one chapter a month to be presented by George Walton, while the chapters assigned for the other First-days in the month will be presented by one or another of the class which meets George Walton once a week for the consideration of such chapters. The chapters to be studied for the 12th, 15th, and 26th of Second month are the XVII-XIX. The Committee urges that each attender of the Junior Conference shall read the chapter assigned for the day before coming to the class. This very small amount of work would increase the interest of individual members and the whole class would be the gainer.

It is encouraging to learn [says the *American Friend*] from the current number of the *Africa Record*, that Kan-

sas Friends have raised $3,000 for the building of a hospital at Kaimosi in connection with the Africa Industrial Mission. The estimated cost of the building with equipment is $2,550.

Our friend, Irving King, of Iowa State University, whose "Religious Psychology" was reviewed in our columns last summer, has prepared a series of lectures for institutes, teachers' associations, commencements, chautauquas, and the like. The lectures are classified under the following themes: "Practical Pedagogy," "The Larger Problems of Education," and "The Philosophy of Personal Efficiency." Several institutions, where he has given a series of these lectures, speak very highly of his work.—*American Friend.*

J. Augustus Cadwallader gave an address before the First-day school at Kennett Square, First month 29th, on "Good Literature in the Home."

Some of the readers who were once members of the "Olio," of Coldstream, Ontario, will be interested to know that a meeting of that nature was recently held at the home of John and Mary Bycraft in honor of an old member, George Graham, of B. C., who testified to the uplifting influence which that society had shed on his life.

GEORGE SCHOOL NOTES.

Seventh-day afternoon 28th, George School's first team played Westchester Normal School at Westchester, resulting in a score of 25-22 in favor of George School.

On the home floor was played a game between George School team and Abington Friend's School, with a score of 35-7 in favor of George School.

Seventh-day evening both Penn's and Whittier's held private meetings, the Penn program rendered in Study Hall, was as follows: Mandolin solo, T. Herman Butcher; recitation, "The Captain's Daughter," Lylburn Steele; recitation, "The Lecture," Francis Griscom; reading, "Betty and the White Water," Esther Miller; "Gleanings from the Penn," Elizabeth J. Webster; Mouthorgan solo, Lylburn Steele; recitation, "Mandalay," Agnes Briggs; oration, "Wendell Phillips," Paul K. Whipple; recitation, "To a Waterfowl," Darlington Hoopes; recitation, "The Tailor's Consolation," Evan Stover; Mandolin solo, T. Herman Butcher.

The Whittier program given in the assembly room was the following: Piano solo, Ruth Smith; monologue, "A Bear Story," Edith G. Walton; *Whittier Greenleaf*, by the Editor, Ruth Davis; Boys' Trio, Philip Stair, Harold Haviland and Charles Evans; monologue, "The First Call on the Butcher," Harriet Stabler; recitation, "The Walrus and the Carpenter," Katherine Miller; oration, George Craig; "A New Invention," Samuel Hicks, Betsy Dixon and Ellwood Tylor.

Three games of basketball have been played between the Penn and Whittier girls, the first resulting in a score of 16-11 in favor of the Whittiers, and the second 11-4 in favor of the Penns. Second-day afternoon the final game was played, when the Whittiers succeeded in winning the championship by a score of 9-5.

Fifth-day evening, Miss Gordon, Secretary of the College Settlement Organization addressed the George School Sub-Chapter. She spoke to the girls of what many of them had not know before, the origin of the College Settlement Work. It was first attempted and carried out by Oxford students, and then spread to other countries. She then developed the outline of the work in the United States telling of the work accomplished in Baltimore, New York, Locust Point, Philadelphia and other centers.

Sixth-day evening, at 7 o'clock a portrait of Linneaus was unveiled in the assembly room. The painting is a copy of the one which hangs in Science Hall, Philadelphia, and was painted by Mr. McGee. Dr. Battin, of Swarthmore, Dr. Wilmer Stone, Curator of Science Hall, Philadelphia, and Nathaniel Richardson, were among those present and all spoke to us during the evening. The painting will hang opposite the entrance of Retford Hall.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

SECOND MO. 11TH (7TH DAY).

—Miami Quarterly Meeting, at Waynesville, O., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

—Salem Quarterly Meeting, at Salem, O., at 11 a. m. Ministers and Elders, same day at 10 a. m.

—Conference of representatives of committees with regard to establishment of Central Bureau of Information, Room 1, Race Street, Philadelphia, 1.30 p. m.

—New York Monthly Meeting in Brooklyn (110 Schermerhorn Street) at 2.30 p. m.

—Young Friends' Association of Oxford, Pa.

SECOND MO. 12TH (1ST DAY).

—Meeting at Merion, Pa., visited by Mary Travilla, at 10.30 a. m.

—West Philadelphia Meeting (35th and Lancaster Avenue), Joseph Walton, of George School, at 11 a. m. First-day school at 10.

—Race Street, Phila., Conference class at 11.15. "Vacation Schools." The discussion will be opened by Mrs.

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Sixth-day evening, the Agora held its session immediately after the unveiling. There was given a formal debate "Resolved that United States has done more to educate foreigners than either Germany or England." On the affirmative side were Hanna Hendrickson and Emma G. Walton, those debating negatively were Ella Parry and Katharine Miller. The judges decided affirmatively.

At 9.15 on Sixth-day evening, Miss Van Sant and Mr. Swayne received the faculty and members of the Science Club, in the front parlors, in honor of Dr. Battin, Dr. Stone and Mr. McGee. All enjoyed the social time and appreciated meeting those who had entertained us earlier in the evening.

Seventh-day afternoon a game of basketball was played with Williamson Trade school resulting in a score of 26-23 in favor of Williamson.

Seventh-day evening a most enjoyable entertainment was held here, when the Chicago Glee Club gave a recital. The evening consisted of quartets, solos, trombone quartets and solos and readings. These men have been together for ten years and this one was their three thousand and fifty-ninth recital. E. G. W.

SWARTHMORE COLLEGE NOTES.

The Delphic Literary Society program held last Sixth-day night consisted of four especially well rendered subjects. James Shoch talked on the life of Francis Bret Harte, and was followed by a reading from the author's works by Harold Roberts. Joseph Willets gave a sketch of the colored poet, Paul Lawrence Dunbar. William Price spoke on the works and ideals of Tolstoi.

The Eunomian Literary Society held the following program at the recent meeting: "Life on a Ranch," James Monahan; "Some Urgent Needs at Swarthmore," Russell Perkins; "The Express Business of Railroads," George Tarble.

The Somerville Literary Society elected the following officers to serve for the semester: President, Ruth Verlenden; Vice-President, Anna Hazlitt; Secretary, Anna Oppenlander.

Two lectures along the lines of social work were given at the college last week. Miss Gordon spoke to the young women about college settlement work in the large cities. D. Henry Wright, of Riverton, outlined the function of the national Red Cross Society.

Dr. Walter Dennison, Professor of Greek and Latin, at Swarthmore, addressed the Y. M. C. A. First-day night, on practical Christianity. Dr. Dennison explained that it was because Christianity embodied the idea of brotherly love and sympathy, that it has become such a great religion and power in men's lives.

The basketball team met with its first defeat of the season when the Baltimore Medical College defeated the Swarthmore team, 36-21. Swarthmore also lost from the Navy, at Annapolis, by the close score of 28-34. W. R. J.

Edwin C. Grice, President of the League of Home and School Associations. Meeting at 10.30.

—Swarthmore Meeting, Swarthmore, Pa., at 11.30 a. m. Edward B. Rawson, Superintendent of Friends' Schools, New York City, will be present.

—Meeting at Fairhill, Phila. (Germantown Avenue and Cambria Street), at 3 p. m. First-day school at 2.

—At Girard Avenue, at 9.45 a. m., Junior Conference, Gospel of John, Chapter XVII.

SECOND MO. 13TH (2ND DAY).

—Young Friends' Association of Philadelphia, at 8 p. m., in the Auditorium, 15th and Cherry Streets.

SECOND MO. 15TH (4TH DAY).

—Monthly Meeting of Friends of Phila., at Race St., at 7.30 p. m. Supper served by the Best Interests Committee in School Building from 6 to 7 p. m.

SECOND MO. 16TH (5TH DAY).

—Monthly Meeting at Green St., Phila., at 7.30 p. m.

—Young Friends' Association of Mt. Holly, N. J., at home of B. Henry and Annie L. W. Jones.

SECOND MO. 18TH (7TH DAY).

—Short Creek Quarterly Meeting, near Emerson, O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

—Pelham Half-Yearly Meeting at Pelham, Ont.

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SECOND MO. 19TH (1ST DAY).

—In the afternoon, at West Philadelphia (35th and Lancaster Avenue) Francis H. Green will address a Conference under care of Quarterly Meeting Committee on Temperance.

—At West Phila., Rachel Lippincott, of Mullica Hill, N. J., at 11 a. m.

—Friends' Association of Norristown, Pa., at the meeting house, at 3 p. m.

SECOND MO. 20TH (2ND DAY).

—Center Quarterly Meeting at Bald Eagle, Unionville, (Fleming, P. O.), Pa., at 10.30 a. m.; Ministers and Elders, Seventh-day before, at 3 p. m.

—Duanesburg Half Yearly Meeting at Albany, N. Y.

SECOND MO. 21ST (3RD DAY).

—Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 a. m.; Ministers and Elders, day before, at 2.30 p. m.

SECOND MO. 23RD (5TH DAY).

—Bucks Quarterly Meeting, at



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No. 10

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The Dealer (*Continued*)

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, SECOND MONTH 18, 1911. | Volume LXVIII. Number 7.

John Burneyate and John Cartwright, being come out of New England into Rhode Island before I was gone, I laid this place (Shelter Island) before them, and they felt drawings thither, and went to visit them. At another place, I heard some of the magistrates said among themselves, "If they had money enough, they would hire me to be their minister." This was where they did not well understand us and our principles; but when I heard of it, I said, "It is time for me to be gone; for if their eye was so much to me or any of us, they would not come to their own teacher." For this thing (hiring ministers) had spoiled many, by hindering them from improving their own talents; whereas our labor is, to bring every one to their own teacher in themselves.

GEORGE FOX.

THE QUAKER OF THE PRESENT TIME.

[Suggested by Whittier's poem, "The Quaker of the Olden Time."]

The Quaker of the present time
Is striving to be true,
And upward steadily doth climb
To gain a wider view;
The wisdom of an earlier day
Will save him not from sin,
But hour by hour he must obey
The light that shines within.

And when to him the voice divine
Comes like a trumpet call,
His heart is thrilled with large design
To do away with all
That causes men, through love of gain,
Their fellows to oppress,
And wield a power red with the stain
Of human wretchedness.

This Quaker with the earnest brow
Holds fast his right by birth
To help establish, here and now,
God's kingdom on the earth;—
The kingdom of the golden rule,
Where man shall own his labor,
Where none shall be another's tool,
And each will know his neighbor.

O Spirit of the living day,
So pure and strong and true,
Be with us in a broader way
Than e'er our fathers knew;
Give wisdom as the years go by
To deal with things that are,
Give strength to hold Truth's torch on high
And spread her light afar.

ELIZABETH LLOYD.

ELI M. LAMB.

[Notes from speakers at the funeral, held in Park Avenue, Meeting House, Baltimore.]

A Member of the Old Guard: As one of the Old Guards, of which he was President, I wish to offer a tribute to our friend. I have known him for forty years, I have been associated with him in that which tries a man's life, tries his character; and the tribute I wish to lay upon his bier is that he was a good man and true, and to my mind he was a man of that character that angels might delight to view.

Dr. Janney: I do not wonder that there is this great assembling of people this morning to do honor to the memory of this, our dear friend —friend in a very true sense to many of those that are here gathered.

On the monument that was erected to the great inventor, Louis Agassiz, is the simple word following his name: "Teacher," and it does seem that no more beautiful tribute could be given in memory of our friend than that word "Teacher." There were in his life such beautiful qualities that made up his capacity for teaching—such a mixture of sweetness and firmness and love that it was no wonder that he drew to him the hearts of all who came into contact with him; and so he was able to impress his character and qualities upon those who came under his influence, an influence that I think we can say has always been for good. But back of it all was that strong, true quality, faith in God, that enabled him to live the life that he did, and enabled him to exert that influence on others which we all acknowledge. The lessons that come to us from such a life are many, and they are beautiful and helpful. Let us take this lesson to heart, and let us realize that what makes a life like this is faith in God and love for God's people.

Joseph J. Janney: At this hour assembled as we are to give expression to our grief at the loss of this dear friend, the thought that is uppermost in my mind is that of his great lovableness; for I believe that he was beloved by more people than any other man in this great city. This is due to that rare combination of the traits of character that we find in him: his great loyalty—loyalty to his family, loyalty to his church, loyalty to the boys and girls in the school, loyalty to his friends, loyalty to his city, loyalty to his country; his unfailing cheerfulness—he never met you except

with a smile; and that cordial hand-grasp of his. We believe in the life everlasting, the everlasting life of the soul; and if his emancipated soul is conscious at this time of what is passing in this room, I believe it would be a pleasure to him to know that some one who loves him is standing by his open casket and repeating those beautiful lines of the poet:

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

And I believe when I set out upon that last voyage and cross that bar and meet that same Pilot face to face, I need hope for no safer harbor in which to cast anchor than the one to which that Pilot will guide me.

Alice Robinson: The dear friend who has passed from life needs no words of mine to bring to our memory what he was and what he did. We all know. We know Cousin Eli as a strong Christian man, a follower of his Master, gentle, quiet, full of peace and love. How many men and women there are who have listened to his kindly advice and have been helped and strengthened by it! How many boys and girls, when temptations surrounded them and they were taking the wrong way, have been guided aright by this same kindly influence! As our brother has said, there are few, probably, in this city who have helped to mold more lives than he; I do not mean as a teacher only, but as a fellow-man. He was quiet and retiring, but with strength and determination, always ready to take the right side although possibly not always the popular one. Let us realize that those who have been under this influence should pass on to others what they received, not to those of their own household merely, but of the household of God; so that they also may be an uplifting power wherever they may be.

Pauline Holme: "God is love and whosoever loveth is born of God." This Friend who has passed from our mortal vision, not only loved God but he manifested that love in love to his fellow men, in such a love that it worked for the best good of humanity, and this is the lesson that he leaves. By taking this lesson we can best show our appreciation of his life, of that noble life which was consecrated to the good of humanity, which was largely sacrificed in the service of humanity. Let us thank God for the life, and remember that although he has passed beyond our mortal vision, he still lives.

There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

Let us rejoice in this life, let us lay hold of it and make it a life that God calls on us to live, a life devoted to mankind. It is the greatest help and strength to remember the words of Jesus when he said, "I am the resurrection and the life." "Though a man were dead, yet shall he live," and "Whosoever liveth and believeth on me shall never die." Believing and knowing that our friend is living and is called to a higher and grander service, let us look upward to God and ask that we may be filled with the love of God. Oh, Heavenly Father, we ask that we may profit by this example which has been lived in our midst, and we thank Thee for the beautiful life of service.

Jesse H. Holmes: His was a beautiful, kindly, courageous career—one of those abiding lives, not passing but permanent, becoming a part of a thousand other lives; becoming a part of the growth of humanity, the development of character, manhood and womanhood, an eternal life in Baltimore, an eternal life in the United States of America. Such is the career that we meet, not to grieve over, but to rejoice in. The personal side we must meet and must bear, but turning from it, should we not rejoice in the thought that there has been set in our midst this great example of sweetness and love, of true nobility of character; one who, as he often told us, has met with temptations and discouragements and trials, but who, as he did not tell us, met them with serenity and courage and without loss of that sweetness which everyone who has spoken this morning has mentioned and which everyone here feels, which makes the atmosphere of this gathering, which is a halo around this school and this meeting wherever its members can be found. As I say again, we are met not so much to lament as to rejoice, to be glad. Here is a rounded life. He has fought the good fight and he has kept the faith. And there is not one of us here, knowing the many temptations that come, the weaknesses we have discovered in our own lives, that does not look forward with a hope of lying in the midst of his friends with calm face and folded hands and the knowledge that he has completed the race, fought the good fight, and kept the faith

to the end. If I could keep the faith to the end! There is nothing greater than that, to have kept love, and faith, and trust—the love of a little child, the confidence in God, the devotion to friends.

I want to say just a word, not alone as one who loved his friend, but as representing Swarthmore College, in whose development and usefulness he has been a constant and unfailing ally, and which will feel his loss as institutions must feel the loss of those who are the very foundation of the things they stand for. There will be a great sense of loss in all parts of our College—among the managers, the faculty, and the students; but there will be that greater thing of which we have spoken, that sense that there has been a great spirit among them, and there will be a permanent monument in all the young people who are sent out from that institution, in that they will feel the touch of his power, even though they know it not.

This city and this meeting may well be thankful, may well be proud and lift up their hands, because they have produced this life. He was a kindly, gentle-hearted, true-spirited man. I thank God for him.

(To be concluded next week)

REBECCA MAHAN.

This concerned Friend was the daughter of David and Eliza Woolman Lukens. On her mother's side she was related to John Woolman, the well-known preacher of Mt. Holly, N. J. She was born in Bristol, Pa., in 1837. During her girlhood her father kept a boarding school in Bristol. Later the family moved to Morrisville, Pa., where Rebecca was married to Abel Mahan, Tenth month 5th, 1865. She was educated in the Trenton schools, and in Dubrie Knight's school in Wilmington. She was a devoted member of the Society of Friends all her life, and was especially interested in the forward movements which the Society has made in recent years. She had marked social qualities, and found much of her delight in life in the duties which belong to the concerned wife and mother.

Her funeral was held at Lawrenceville, N. J., the morning of the ninth of First month, and was largely attended by many Friends and neighbors.

The ultimate facts of life are only to be appreciated by immersing ourselves in life's stream and feeling it. BERGSON.

Quoted in The Atlantc.

NEW CHRISTIAN SCRIPTURES?

There was put forth recently from the Cambridge University Press a work in two volumes which may embody one of the most remarkable corroborations of Biblical history that have ever been made. The author is Dr. Schechter, president of the Jewish Theological Seminary in New York City, and he discovered the document which has now been made public in the *Genizah,* or manuscript store-room of the synagogue at Cairo; and if the opinion of one authority may be accepted we have in this fragment a record of the activities of the early Christians which antedates the Gospels.

This document has reference to a set of Jews who, if they accepted Christ, had so little conception of the revolutionary change to be wrought by his teachings, foresaw so little the results of Paul's activities, that the record affords no certain clue to the personality of any of the religious teachers to which it alludes. Professor Schechter, indeed, puts forth the theory tentatively that this was a sect which broke away from the main body about the year 290 B. C., and that their document is a commentary upon the Grecian persecutions. It is Dr. Margoliouth, of the British Museum, who reads into it an anti-Pauline message and ascribes its date to the time of the destruction of the Temple of Titus, some forty years after the death of Christ.

If Dr. Margoliouth's interpretation be correct we have in this document a Christian record antedating that of the earliest of the Gospels—that of Mark, whose composition is generally believed to have occurred at about the end of the first century of the present era.

—Harper's Weekly.

FORCES THAT MAKE FOR PEACE.

There are three great forces in our civilization, each of which, more potent here than elsewhere in the world, voices for international peace, and government of and by the people will heed those voices.

First, the business interests. Nowhere are there more varied and larger business enterprises carried on than in the United States. Our merchants sweep the entire horizon of the world in their pursuit of business. Our manufacturing industries, some of them gigantic in extension, search the whole realm of industry in the furtherance of their work. . . .

Second, the laborers. The great mass of the American people are toilers, and their votes de-

termine the policy of the government, for it is a government of and by the people. . . . . The toilers see that war means the waste and destruction of property. They know it takes life, that the army is drawn from their numbers and that their homes are drained to fill the cemeteries of the battlefield. They also realize full well that the cost of armies and of war is enormous; that that cost is made good by taxes, and they are beginning to appreciate more and more the fact that they pay the bulk of the taxes. . . .

Third, woman. I am not now speaking as champion or prophet of female suffrage. . . . . Whether voting or not she has become an active and vigorous force in the national life. . . . There never was a time since the beginning of days that woman longed for bloodshed or the carnage of war, and the more fully she realizes its waste and destruction the more earnest will become her opposition. Nowhere in the world is she so potent a force in public life as in this country, and you may be sure that that force will be ere long concentrated in steadfast opposition to war and in favor of the settlement of international disputes by arbitration. She cannot be sneered or laughed out of her faith, and he who looks for public recognition in this country will do well to take note of this fact.

—*David J. Brewer.*

THE PROGRESSIVE FRIENDS OF LONGWOOD.

[This paper was written by Elizabeth Lloyd several years ago, before the Longwood Friends celebrated their fiftieth anniversary. The annual meeting is held the first Sixth-day and Seventh-day in Sixth month, with a meeting for worship on the succeeding First-day.]

(*Concluded.*)

In 1864 there seems to have been a moral and spiritual feast, for among those participating in the discussions we note Garrison, Robert Purvis, Anna E. Dickinson, and the great English anti-slavery orator, George W. Thompson. The Hutchinson Family were also present, and sang, among other things, Whittier's hymn, beginning,

"We wait beneath the furnace blast
The pangs of transformation;
Not painlessly doth God recast
And mould anew the nation."

The next year was the occasion of a general thanksgiving, for the war was over and slavery had perished with it. Garrison, who was the presiding clerk, gave a graphic description of the raising of the flag over Fort Sumter, on which occasion he and George W. Thompson (who was also at this meeting) had been present by invitation of the Secretary of War. As he alluded to the honors that had been heaped upon him in the very cradle of secession, doubtless many of those who listened recalled the prophetic lines written on his prison cell in Baltimore in 1829:

"Though beat, imprisoned, put to open shame,
Time shall embalm and magnify thy name."

On examining the records of later years testimonies are found opposing sectarianism and caste, advocating dress reform, woman's suffrage, and sexual holiness, urging considerate treatment of hired men and women, suggesting more just methods of taxation, and recognizing the influence of heredity. Declarations concerning peace, equal suffrage and the prohibition of the liquor traffic have been made almost annually.

In 1867 the rights of children were set forth as follows: "They should be allowed to exercise their own judgment and to cherish and express their own opinions. They have a right to receive apologies from parents for wrongs done them, and to be governed by love, and not enslaved by force or dogmatism." In 1870 this opinion was recorded concerning the connection between church and state: "The declaration so often made that this is a Protestant country, and that its institutions rest upon the Bible as an authorized revelation of the Divine will and a perfect rule of human duty, is both historically and constitutionally false." In 1874 a resolution was adopted favoring the kindergarten, just one year after the endorsement of that form of child training by the National Educational Association at Elmira, New York.

Among those who have addressed the meetings, not already mentioned, we note Theodore Weld, Susan B. Anthony, Robert Collyer, Henry C. Wright, Lucy Stone, Bayard Taylor, William H. Channing, Mary A. Livermore, James Freeman Clarke, Joseph May, Samuel Longfellow, Antoinette Brown Blackwell, Edna D. Cheyney, May Wright Sewall, Abby Morton Diaz, Mangasar Mangasarian, Hugh O. Pentecost, Terence V. Powderly, Isabella Beecher Hooker, Jenkin Lloyd Jones, Henry George, Carrie Chapman Catt, Anna H. Shaw, Charles F. Dole, and Charlotte Perkins Gilman.

For many years Frederick A. Hinckley, a Unitarian minister of Philadelphia, has been the presiding clerk and one of the most active members, always ready to fill the breach when there is any break in the program. William Lloyd Garrison the second, was as highly esteemed at Longwood as his father was in its early days. He first attended the annual gathering in 1888, and

was again the leading speaker in 1900, when he delivered an address entitled "Democracy's Insidious Foes." Later in the day he offered the following declaration of sentiments, which was fully discussed the next morning, and adopted with but two dissenting votes, the dissentients favoring an educational qualification for suffrage:

"*Resolved*, That we accept without reservation Abraham Lincoln's definition of democracy, 'a government of the people, by the people, and for the people,' consequently to draw the line of suffrage at race, sex, color, education, or property violates the saving principle of self-government.

"We protest against the repeal of the Fifteenth Amendment and the nullifying legislation of the Southern States.

"We desire also to register our conviction that for a republic to hold in subjection alien lands and races is wicked and suicidal."

At the meeting held in the first year of the twentieth century the Labor Question occupied a prominent place in the deliberations, and the following testimony concerning it was recorded: "We recognize that to understand the Labor question involves a study of sociology, and especially the economic processes of society: that when properly understood we shall see labor to be a natural social function—the orderly expression of the Divine Spirit in the creative activities of humanity, in production and distribution, and the best way to improve labor conditions is to apply the full advantages of society to all its members, that each may fully and freely give his best service to the world."

Few practical efforts have been made in recent years by the Longwood Friends for the elevation of the colored people of Chester county. The negroes in a state of freedom are not nearly so interesting to these and other philanthropists as when they were held in slavery. Many who endeavor to be their helpers forget that their ancestors were African savages, and that for two hundred years family ties were discouraged among them, the rights of property ignored, and education forbidden. To convert these people into honorable and intelligent American citizens will require greater wisdom and more patience than were expended in overthrowing slavery.

The meetings at Longwood have been from the beginning entirely free to all who chose to attend. Every one present has a right to speak, to vote, or to introduce a testimony on any subject which he feels to be important. The only limits to discussion are a ten-minute rule, and the law of courtesy that no one shall speak twice on any subject while there are others that desire to be heard. Of course there have sometimes been cranks in attendance, but the restraint of self-controlled public opinion has been sufficient to keep these within reasonable bounds, and the meetings have been as remarkable for their harmony as for their earnestness.

The Friends who organized this movement belonged to the liberal branch of the Society in America, popularly called "Hicksite." There was no separation within the limits of Philadelphia Yearly Meeting except in Chester county, though Friends from other neighborhoods came to the Yearly Meeting at Longwood, while still retaining their membership in their own meetings. To maintain the annual gatherings a financial association was formed of about fifty members, who pledged themselves to make good any deficiency that might occur. Voluntary contributions are received to defray the expenses, and, contrary to the custom of Friends, a collection is taken up daily except in the religious meeting on First-day. Singing in the meetings was also a new departure. For several years after the Society of Progressive Friends was organized, a meeting for worship was held by them at Longwood on First-day mornings. Kennett Monthly Meeting disowned between twenty and thirty of its members for attending these meetings and absenting themselves from their own. About twenty years afterward, when all the Friends had become abolitionists, a member who had been most active in the disownment arose in one of the business meetings and said that he was about to leave the neighborhood, and that before he went he wished to see the meeting retract its action in regard to these Friends, for he now felt that it had disowned some of its best members. After a deliberate consideration of the subject, "under the anointing influence of Divine love," the meeting approved of this proposition, and a committee was appointed, as recorded in the minutes of Kennett Monthly Meeting, Third month 3rd, 1874, "to confer with any of the individuals that by minute of the monthly meeting were released or disowned on the charge of joining with others in forming another religious society distinct from us; so that all such persons and their children who may wish to be reunited to the Society will be gladly received by us on their simple expression of such a desire." When one of those who was thus restored to membership was informed of the action of the meeting he was so overcome by emotion that the tears rolled down his cheeks.

So far as is known, this is the only instance in the history of the Society, of a member disowned by Friends being restored to membership

without a formal request. The weekly meetings for worship at Longwood having been discontinued, nearly all of those who were still living accepted the olive branch offered by Kennett Monthly Meeting, and again became active members of a body that was no longer afraid of losing its spirituality by engaging in practical forms of philanthropic work.

Across the road from Longwood Meeting-house is the beautiful cemetery in which many of those who signed the call for the meeting in 1853 are buried. In the centre of these grounds is an enclosure which is of interest not only to Friends, but to all who delight to honor Pennsylvania's traveller, lecturer, novelist, and poet, Bayard Taylor. Beside him in this peaceful spot lie his father and mother, and the brother who lost his life in the great struggle for freedom. The stone that marks the last resting place of the young soldier bears an inscription by his poet brother, which brings tears to the eyes of those who lived through the Civil War and shared its sacrifices:

"Youth, with surest promise crowned;
Love, that held him fondly bound;
Pride of soul, untaught to bow;
Noble heart and fearless brow;
Hand to help and will to bless;
Old heroic tenderness;
Richest life in brain and limb;
All he gave; and we give him."

Over the grave of the poet is a Greek altar inscribed with his name and the words, "He, being dead, yet speaketh." It also bears these lines from his "Prince Deucalion," which are applicable not only to him whose body lies beneath, but also to the men and women of Longwood who have passed with him through the gates, and who, because they were ever reaching upward while on earth, are still growing in the life beyond.

"For life, whose source not here began,
Must fill the utmost sphere of man,
And, so expanding, lifted be
Along the line of God's decree,
To find in endless growth all good—
In endless toil, beatitude."

If the Church truly desires to save the social life of the people, it must be content with inspiring the social movement with religious faith and daring, and it must not attempt to control and monopolize it for its own organization. If a man wants to give honest help, he must fill himself with the spirit of Jesus and divest himself of the ecclesiastical point of view.

—*Walter Rauschenbusch.*

In "Christianity and the Social Crisis."

PURCHASE QUARTERLY MEETING.

The Quarterly Meeting was held in the old Purchase Meeting-house on the 1st of Second month, 1911. The day was beautiful and Friends came from far and near to worship and transact the business of the Quarterly Meeting. A warm welcome was accorded to Dr. O. Edward Janney and his companion, Seneca Broomell, of Baltimore. Dr. Janney, in delivering his message, began with the prayer, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." While acknowledging that there is much of evil in the world and in ourselves, we are not to be thereby discouraged, for the signs of the times indicate great progress in humanitarian institutions. The query, "Am I my brother's keeper?" is being answered by the earnest effort to do what we can for the weaker brother to make his life worth while. We are at all times in great conflicts, the principle of right on the one hand and the principle of evil threatening us on the other. God has and will give us the power to conquer. It makes a great difference which way we turn our faces, whether toward God or worldliness—whether we be sons and daughters of God, helping these things to come to pass, or drifting indifferently with no purpose in life.

George T. Powell referred to Jesus' parable of the five, two, and one talents, which were given to the servants, and the uses made of them, indicating that the servant with the five talents seemed to have the hardest task. In the world of to-day, taken as a whole, there seems to be more conscientious use of wealth, and a higher and better standard in business affairs.

Charles Griffen said it is proper for every one of us to help the needy. We need to be fed spiritually, mentally and physically. "Seek and ye shall find."

In the second meeting, after the routine business was disposed of, the petition of the Peace Association of Friends, relative to fortifying the Panama Canal, engaged the earnest attention of the meeting. It was decided to send the same to the Congressmen having the matter under consideration, and a copy to President Taft. The clerks were also authorized to send to President Taft, and the British Minister, a letter expressing approbation of their efforts to bring about an Arbitration Treaty between the United States and England, which shall cover all points of difference.

The Friends' Association convened at 3 o'clock with the new President, Ellwood Burdsall, coming to the chair, James S. Haviland retiring, after years of faithful service. The minutes

were followed by a report of the committee appointed a year ago to consider the causes of war, read by its chairman, Jonathan C. Pierce. The conclusion reached was that harmony of interests means peace and that there can be no peace without it. The great combinations of capital will, ere long, be an efficient means for the prevention of differences among the nations of the world. Labor is also becoming organized for the final struggle with capital, which shall end class distinction under real democratic government. Andrew Carnegie's princely gift for the promotion of peace will keep the subject continually before the people and serve to show what progress human thought is making.

Amy A. Barnes and Wenona K. Algia had papers on meetings established by Purchase Meeting. Purchase was set off from Flushing in 1695. In 1739 New Milford asked Purchase Monthly Meeting for a meeting for worship. Quaker Hill, which was originally called Oblong, had its meeting-house built in 1742. Chappaqua (Shapaqua) Friends in 1745, having been faithful in meeting at the home of Abel Weeks, desired a meeting established among them. In 1777 the meeting-house was declared too small and an addition of 20 feet was ordered, at a cost of £170. This was not all paid for until 1781, owing, doubtless, to this being neutral territory and many of the members lost heavily by the skinners and cowboys that overran this part of the country. The Peach Pond Meeting for worship was rewarded by having a house built, 20 ft. by 30 ft., on three acres of land, which had been purchased for $15 per acre in 1762. The Valley Meeting was allowed by Oblong Monthly Meeting in 1776, which merged into a preparative meeting nine years later. Cortland Manor had an indulged Meeting in 1766. Amawalk Indulged Meeting was made a preparative Meeting in 1774 and Bedford or Salem Meeting allowed by Purchase in 1777. North Castle Preparative Meeting was set off to Chappaqua in 1796, by request of members. Middlesex Preparative Meeting, afterwards called Mamaroneck, was established in 1809.

Robert Barnes gave personal recollections of Purchase Meeting in his boyhood when the house would be nearly filled, many wearing the plain garb, some coming five and six miles over poor roads in open wagons. He referred to his father, David H. Barnes, having served two weeks in the White Plains Jail, with other young men of the meeting, for not taking part in military drill or payng a fine in lieu thereof.

The discussion which followed showed the deep interest taken in this glimpse into the past.

Chappaqua, N. Y. J. C. W.

SCHOFIELD SCHOOL.

With five hundred pupils enrolled, we need more money to pay the teachers. Our Primary Room had over a hundred children, and we had to move them across the street into old Carter Hall, once the girls' hall until we built the brick "Verlenden Hall." Here an extra teacher is needed, and some of the little ones walk four miles. When I said, "Why don't some of you go nearer home," they replied—"Don't learn nothin' there: don't have figures, only readin' and spellin'." Last year our pupils paid here as tuition $684.04.

The ache comes in my heart at the missing of long and faithful friends—who gave liberally. Samuel Marshall, of Milwaukee, always gave $250 a year; Mary R. Fox, of Philadelphia, $100; Miss J. I. Bailey, $200; S. V. Lapham, $100; Phebe Anna Thorne, $100; Elizabeth H. Russell, $100.

All of these dear friends, according to our faith, are looking down at us now and we feel assured that they do not regret the aid they gave to such a needy cause.

We are not beggars, we know that *Truth* can clarify vision; and "without vision the people perish." Yes, we have been asking a long while —45 years. But, do we not do *our* part? There *is* money somewhere, and to us come the words, "Ask and ye shall receive." We believe it firmly. We are sure the Father of all knows His own and wants His work to go on. These innocent ones work and struggle and strive for an education. He who put the desire in them, a desire that is marvelous to my human vision, knows how the desire can be fulfilled.

Aiken, S. C. MARTHA SCHOFIELD.

A PHASE OF THE RACE QUESTION.

Public School Education for Colored Children will be considered at a public meeting, to be held under the auspices of the National Association for the Advancement of Colored People, in the Race Street Meeting-house, the evening of Second month 22nd, at 8 o'clock. Justice Wendell Phillips Stafford, of the Supreme Court of the District of Columbia, will preside. Among the speakers will be Oswald Garrison Villard, grandson of William Lloyd Garrison; Dr. W. E. B. DuBois, the well-known colored scholar; Rev. R. C. Ransom, of New York, and Bishop Coppin, of Philadelphia.

This will undoubtedly be a great meeting. There will be no preferred or reserved seats, therefore it is desirable for those who wish to be sure of seats to come early. Gallery seats are as good as any to those who do not mind the stairs.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 18, 1911.

OUR QUERIES.

In one of the quarterly meetings of Philadelphia Yearly Meeting a movement has been started looking toward a revision of the queries and some changes in the manner of answering them. There is no evidence of any desire to do away with the queries. In many of our meetings much interest has been manifested, especially by the younger members, in the study of the discipline, and the result has been an increased respect for the wisdom of those who framed it. When they are carefully studied and discussed the value of the queries is appreciated and the responsibility of the members in connection therewith is better understood. But there is also a feeling that the present method of answering them, especially in our quarterly and yearly meetings, is monotonous, and that many things that ought to be inquired after are not reached.

One trouble with the queries is that they require merely affirmative or negative answers. In the monthly meetings this is a good thing for it is well for the meeting to search itself as to its moral and religious health; but when conditions are reported to the quarterly meeting something more than this is desirable. It is not enough to know that meetings have been regularly held and duly attended. It would be of interest to know what proportion of the resident members regularly attend and what efforts, if any, are made to increase the attendance. It is not enough to know that a faithful testimony is maintained in favor of the free ministry of the gospel; information ought to be given as to whether this faithfulness is manifested by a sufficiency of live ministry in the meetings.

When the query concerning plainness of speech, etc., was written it meant to inquire whether the members used a peculiar language, wore a peculiar garb, and avoided certain outward ceremonies, such as the use of Mr. and Mrs., the lifting of the hat and other conformity to general social usage. Does it mean this to most of us to-day, and if it does not would it not be well to change the query to conform to existing condition? A suggested wording is "sincerity of speech and behavior and simplicity of apparel."

In Philadelphia's ninth query "fraudulent and clandestine trade" is a survival of the time when vessels crossed the seas for the express purpose of smuggling goods into the country, and when many merchants dealt in goods brought in in that way. Smuggling as a business has disappeared, but there are modern business practices quite as reprehensible, and it would be more to the point to inquire into conditions that actually exist.

There are none of us who desire change merely for the sake of change, but just as a healthy child outgrows its clothes and has to have new garments, so a healthy religious organization outgrows modes of thought and forms of expression, and must learn to think and speak in accordance with the needs of to-day if it desires to be a power that makes for righteousness.

The Boyd Local Option Bill has been introduced into the Pennsylvania House of Representatives. In substance it is the Fair Bill of two years ago. It provides that 25 per cent. of the voters of any borough, township, or ward of a city may, by petition, bring on an election. If the borough, township or ward votes against license, then no license shall be granted until another vote is taken and the decision of the people reversed. If the borough, township or ward votes for license, it remains under the operation of the Brooks Law as at present. The question may not be voted on oftener than once in three years. The ward feature applies to cities only and not to boroughs; the latter must vote as a whole.

Now is the time for Pennsylvanians who would like this bill to become a law to write to their representatives in the Legislature urging the adoption of the Boyd Local Option Bill. Now is also the time for monthly and quarterly meetings and Friends' Associations to urge the adoption of the measure. It will be passed if strong public opinion is manifested in its favor.

Dr. O. Edward Janney will deliver his illustrated lecture on "Castilian Days," including an account of a visit to the King and Queen of Spain, at Friends' Meeting House, Park Ave., Baltimore, on Seventh-day, Third month 11th, at 8 o'clock p. m., for the benefit of McKim free kindergarten. Admission, 25 cents.

A SUGGESTION FOR WHITTIER READING CIRCLES.

The Lansdowne Whittier Circle has planned its fourth year's work and arranged the following program for the first month. The reading to be done at home by all the members of the circle is the introduction and first two chapters of Elias Hicks, and the first chapter of Jane Addams' "Spirit of Youth and the City Streets." The topics assigned, based on the contents of these chapters, are: The Dominant Characteristics of Elias Hicks; the Boyhood of Hicks; the Young Manhood of Hicks; the Ethics of Dancing; the Ethics of Hunting and Fishing; the Necessity for Organized Amusements; the Connection between Music and Morals. These will be presented by the individuals to whom they were assigned and then discussed by the members generally.

AN OPPORTUNITY OF A LIFE TIME.

The Quarterly Meeting's Philanthropic Committee feels that we Philadelphians now have the chance of a life time to secure in the Fourth and Green Streets property a wonderfully suitable home for our settlement work.

The time is ripe. After this Monthly Meeting (Second month 16th) we expect that this property will be placed on the market with preference to being sold for philanthropic use. The last session of Philadelphia Quarterly Meeting approved our trying to raise the purchase funds—and it now remains for us to show how much we are willing to do for this charity. We should like to see our settlement on as high a basis of efficiency as those maintained by other interests and denominations in the city and we believe that this change to a bright and improved plant would increase our usefulness many fold.

Green Street Meeting property is one of the few breathing spaces in this locality; but a generation back, pleasant residences, and now stores and factories. Many of us have feelings of sentiment for the Friendly buildings and the splendid far shading maple trees, and aside from other reasons, would much prefer to see the place one of those (alas! only too rare) play grounds sounding with the laughter and healthy tunes of little children otherwise on the streets), and in general an uplift to the neighborhood, than to see smoking factories, high office buildings shutting off sunlight, unwholesome tenements, rising there. Those who have visited or worked in our present cramped dreary quarters at 151 Fairmount Avenue can realize what the larger well-lighted rooms might mean to us.

We hope that everyone who reads this and feels sympathy with this concern of the Philanthropic Committee will come to Room No. 1, 15th and Race Streets, Philadelphia, at 8 p. m., on Sixth-day, Second month 17th, when those that have volunteered to solicit contributions to the Building Fund of the Guild will meet to perfect plans for raising the money and to receive literature for distribution among prospective contributors. Anna N. Lukens, clerk of the Quarterly Meeting's Philanthropic Committee, 1702 Oxford Street, Philadelphia (Bell telephone, Poplar 4721a) will glady furnish further information.

THE PHILANTHROPIC COMMITTEE OF PHILADELPHIA QUARTERLY MEETING.

DAILY VACATION BIBLE SCHOOLS.

Of unusual interest and inspiration was the talk given by Mrs. Edwin C. Grice, president of the League of Home and School Associations, before the Race Street Conference class on Second month 12th.

The Vacation Schools are the result of a movement which aims to take the little ones off the streets in summer and give them a taste of higher and better things than their little world has known. One incident given by Mrs. Grice reveals the impulse that is at the heart of the movement. A little boy whose life was cramped and barren received much needed attention, and finally was taken to a good country home. On the way he expressed the thought that had probably been puzzling him for days:

"Why have you done all this for me?"

That was an opportunity not to be missed. The wise caretaker said:

"I believe God is your father and I am sure he is mine. What relation then are you and I?"

A wonderful light came over the boy's face. "Do you mean that you are my sister?"

"Yes; I am your big sister. I am older and have had more experience than you, but our Father expects me to help my little brother."

Then, after a moment of thoughtful silence, came the startling remark: "They don't talk that way in church."

It was and is a challenge to the churches. During the long summer days, when the heat comes up from the pavements as well as down from the great sun, little children throng the streets and suffer physically and morally, while the great cool church rooms and yards are tightly closed six days in the week.

The Vacation Schools, besides placing the idle children in the idle church buildings, benefit a

third element. Numbers of young men and women, with newly-awakened impulses to serve humanity, are employed as teachers; and who can estimate what this daily service may mean to them? They may realize, as did one young college man last summer, in the words of Joseph to his brothers, that "except my brother be with you, ye shall not see my face."

The schools are under the direction of a Central Committee, of which Floyd Tomkins is chairman. This committee furnishes material for handwork and financial aid. The schools open soon after the Fourth of July and continue six weeks. For three days before the opening, all instructors attend a conference, at which they receive instruction concerning the conduct of the schools and the daily plan of work. A general plan is outlined, but there is no obligation to follow the plan.

Each school should have one young man, to have oversight of the larger boys, at least two young women teachers, and a kindergartner. The first half-hour is given to the telling of Bible stories, and many of the children hear them there for the first time. The schools are entirely non-sectarian; Jews and Catholics mingle with Protestants. No denominational points are given to the stories, but their literary and ethical value to the eager little minds that hear them cannot be estimated. There were 8,000 children last summer in thirty church buildings.

Friends who heard the address of Mrs. Grice felt a deep sense of obligation, not only to her for presenting the matter so sympathetically and effectively, but also to the many children who surround our Meeting-house properties and who might with justice challenge us to show our faith by our works and our right to the name of Friends.

FRIENDS AT READING.

Once a month the Friends at Reading hold a public meeting in the evening.

On Fifth-day, the 9th, at 8.15 p. m., Henry W. Wilbur gave an interesting talk to an appreciative audience on Horace Greeley and other Reformers. The subject was well and thoroughly handled, Friend Wilbur taking us from the ancestry of Horace Greeley, the condition of the times at the time of his birth, his youth and manhood and the forces brought to bear that molded the man. He spoke of Lovejoy, Phillips, Foster, Margaret Fuller, Lucretia Mott, Susan B. Anthony and others.

When we see the same people in the audience for three successive seasons, we feel our efforts are not futile. The audience includes professional men, such as a doctor, dentist, lawyer, minister, publisher and a former Representative to Congress, and we feel highly honored to interest such a class of pople, and bring them in touch with the Society of Friends.

EDUCATION OF COLORED CHILDREN.

The National Association for the Advancement of Colored People will hold its first Philadelphia mass-meeting on the evening of Second month 22nd, at 8 o'clock, in the Meeting House of the Religious Society of Friends, on Race Street, near Fifteenth Street.

It is earnestly hoped that all who are interested in the future of the Negro race in America will attend this meeting.

Subject: "Public School Education for Colored Children."

Chairman: Justice Wendell Phillips Stafford, of the Supreme Court of the District of Columbia.

Speakers: Mr. Oswald Garrison Villard, acting chairman of the Executive Committee, National Association for the Advancement of Colored People; Mr. John E. Milholland, Treasurer National Association for the Advancement of Colored People; Dr. W. E. Burghardt DuBois, Director of Publicity and Research, National Association for the Advancement of Colored People; Rev. Reverdy C. Ransom, of New York City; Bishop L. J. Coppin, of Philadelphia.

The National Association for the Advancement of Colored People seeks to uplift the colored men and women of this country by securing to them their rights as citizens, justice in the courts, and equality of opportunity everywhere. It favors every kind of education for them, save that which teaches special privilege or prerogative, class or caste. It believes that the work of Sumner's and Garrison's and Lincoln's generation will never be complete until the equality of all citizens before the law is universally admitted. The Association seeks to carry on its work by membership dues and contributions from all who believe in human freedom and true democracy. It publishes a monthly newspaper (*The Crisis*), pamphlets and leaflets; it holds an annual conference on some phase of the Negro question, in which it recognizes nationalism, but no sectionalism, and plans numerous meetings everywhere; it maintains a bureau of information, offers legal aid to the victims of injustice, and aims to seek the truths of this problem by scientific inquiry into the orderliness, moral and physical health, education, conditions of life and social organization of the colored people. It has no other motive than patriotism, no other desire than exact justice and no other belief than that to uplift the colored

man is the best way to help the white as well. Its offices are at 20 Vesey Street, New York City.

Officers: National President, Mr. Moorfield Storey, Boston, Mass.; Chairman of Executive Committee, Mr. Wm. English Walling, New York; Vice-Chairman of Executive Committee, Rev. John Haynes Holmes; Treasurer, Mr. John E. Milholland, New York; Disbursing Treasurer, Mr. Oswald Garrison Villard, New York; Director of Publicity and Research, Dr. W. E. B. DuBois, New York; Executive Secretary, Miss Frances Blascoer, New York.

Among the Vice-Presidents of the meeting will be: Rev. Matthew Anderson, Miss Frances Bartholomew, Dr. George A. Barton, Mr. Rudolph Blankenburg, Mr. George Burnham, Jr., Mr. Clarkson Fogg, Rev. Frederic A. Hinckley, Dr. Jesse H. Holmes, Rabbi Joseph Krauskopf, Rev. E. W. Moore, Mr. Daniel F. Moore, Dr. N. F. Mossell, Mr. George W. Ochs, Prof. Paul M. Pearson, Rev. Geo. Chalmers Richmond, Dr. Wm. A. Sinclair, Hon. Mayer Sulzberger, Dr. Isaac Sharpless, Mrs. Horace Traubel, Mr. Jas. H. Williams, Mr. Henry W. Wilbur, Mr. R. R. Wright, Jr., Mr. C. P. Lee, Mr. F. B. Lee, Mr. Amos M. Scott, Hon. Harry W. Bass, Bishop J. S. Caldwell, Bishop G. L. Blackwell, Mr. Andrew F. Stevens, Hon. Geo. H. White, Mr. S. C. Moseley, Mr. Richard A. Cooper, W. Justin Carter, Esq., Dr. Rufus M. Jones, Mr. Herman Newman, Rev. K. E. Evans, Mr. B. O. Hurd, Rev. Dr. C. A. Tindley, Rev. Dr. M. C. Brooks, Rev. Dr. E. W. Johnson, Rev. Dr. B. W. Arnett, Rev. Dr. J. W. Lee, Rev. Dr. M W. Thornton, Rev. Dr. J. B. Reeves.

MEMBERSHIP ACTIVITY IN PHILADELPHIA.

First-day, Second month 5th, the day set apart by the Membership Committee of Race Streeet Monthly Meeting, in a united effort to present to Friends and others interested, the Principles and Testimonies of the Society, were happy in the cooperation of concerned Friends, leaders in the upbuilding of our Faith. The interest manifested by the members of our Society, was emphasized by the large attendance at the four meetings, the estimated combined attendance being about one thousand.

At West Philadelphia Meeting, 35th and Lancaster Avenue, LaVernge F. Gardner presented his message: "Face the Light and the shadows flee," "The acceptance of God's will is shown in the Life," "Train yourselves to God-likeness," "The Love of God is the beginning of wisdom." The attendance was large, filling all the seats in the house.

At Girard Avenue Meeting, 17th and Girard Avenue, Isaac Wilson was heard in a message of much strength, the spirit of Divine indwelling was in evidence in the large assemblage, many strangers being present.

At Race Street Meeting, Henry W. Wilbur was heard in powerful message; the attendance was much larger than usual.

The meeting held at the Race Street Meeting House, at 8 o'clock in the evening, was of much value, the attendance filling the lower part of the house, standing in evidence; LaVergne F. Gardner appeared in message: "Thy Kingdom come, thy will be done," "We are God's agents," "Sow a thought and reap an act, sow a habit and reap a character." Isaac Wilson followed in message, beginning with the thought expressed by Isaiah, "The Lion and the Lamb," comparable to the natural in man which is entrusted to man's will and control. "God has given us talents, we are responsible for their use or misuse." The righteousness of the Lord shall cover the earth, as the waters cover the earth."

Joel Borton closed the service of the evening with the prayer the Master left us, "Our Father which art in Heaven." The opportunity for social mingling, after the close of the meeting, was embraced by many present, Friendly opportunity for the active members of our several meeting centres, to renew their fellowship.

FIRST-DAY SCHOOL PILGRIMAGES.

The Philadelphia Yearly Meeting's Committee on First-day Schools has announced a series of seven pilgrimages. Members of that committee are requested, as far as possible, to visit Lansdowne on the 19th inst.; Moorestown on the 26th; Girard Avenue and Fairhill on Third month 5th; Plymouth Meeting on the 12th; Westfield on the 19th, and Trenton on the 26th.

Notice will be given in THE INTELLIGENCER each week of the hour of the school to be visited and way to reach it.

The committee hopes to have a conference on First-day School matters with teachers, officers and committee members after the session of school or meeting or during the afternoon.

The Lansdowne School convenes at 9.45 a. m. Visitors should leave Broad Street on the 9.02 a. m. train; those coming from the west or south take trains reaching Lansdowne at 8.45 or 9.47. The Media and Angora trolley passes within one block of the meeting-house, which is corner of Stratford and Owen Avenues.

FRIENDS' ASSOCIATIONS.

The President opened the meeting of the Association of Mickleton, N. J., on the 5th, with reading of the 21st chapter of Proverbs. We then had readings from "Penn and Religious Liberty," by Hannah A. Heritage; reading from James and Lucretia Mott, by Clara Haines; an excellent paper on Helen Keller, by Alice Brown; sketches from the life of Julia Ward Howe, by Nellie John, Martha Allen and Mary Brown; "The Message of Fair," by Laura E. Holmes; reading of "One Fostering Spirit, One Steadfast Base of Truth," by Edwin A. Holmes; Currents Events, by Theodore Brown. CORA D. HERITAGE.

The Young Friends' Association of Chappaqua, N. Y., met Second month 5, at 3 p. m. in the Meeting-house. The President, Ralph H. Sutton, called the meeting to order and read a chapter from the Bible. William H. Macy read a paper on Current Topics. A recitation on Washington was given by Anna M. Hallock. This was followed by a paper on Washington by Cornelia Macy. Harold Laity rendered Lincoln's Address at Gettysburg after a description of Lincoln's character and the circumstances preceding the event. The Meeting was then open to all. C. Lindley Hunt told some anecdotes of Lincoln. Mrs. Place gave another view of Washington, in a paper on the subject. CORNELIA MACY.

COLDSTREAM, Ont., Can.—The Young Friends' Association met on the evening of the 3rd of Second month, at the home of S. P. and Ida H. Zavitz. The meeting opened with the usual period for silent prayer. George H. Bycraft read a portion of 5th chapter of Job. The hymn, "Yield Not To Temptation," was sung. Roll-call was responded to by sentiments. The subject for the evening was "The Secrets of Happiness." Edith E. Zavitz read a paper. The question, "What is Happiness?" was answered.

"Does Happiness Depend on the Observance of the First Commandment?" was answered by Edgar M. Zavitz. Ada B. Marsh gave a reading on "Happiness Here and Now." "Which is Most Conducive to Happiness, Faith or Works?" was discussed. "Which is Most Conducive to Happiness, Poverty and Goodness or Riches and Self-indulgence?" was answered by Mary E. Bycraft. Charles Willson gave a reading. Florence Hamacher read the serial reading, "Locksley Hall." George Mabley read a very interesting list of current events. After singing "Bringing in the Sheaves," and the closing silence we adjourned.

LORENA ZAVITZ.

PASADENA, CAL.—The Young Friends' Association met on the evening of First month 18th, at the home of Susanna D. Yeo. Levi S. Taylor told of the last Baltimore Yearly Meeting. Frances K. Walter had compiled extracts in a very delightful way, from the diaries of old Friends, depicting customs of manner and dress.

Two much appreciated violin solos were given by one of the visitors, Rex Robertson. Amelia Bedell, in fascinating word pictures, told of her summer in a beautiful canyon in New Mexico. "The Minister's Vacation" was a poem read by Samuel D. Yeo. The different numbers on the program, drew forth other interesting notes from various ones, after which came the pleasant social intermingling. MARY E. YEO.

The regular meeting of the Mansfield, N. J. Young Friends' Association met at the home o George B. Willis, First month 13th, with an at tendance of thirty-eight members and severa visitors.

The president opened the meeting by readin the 27th chapter of Proverbs, followed by th calling of the roll and the reading of the minute of the previous meeting.

What has been gained in a religious, scientifi and literary way during the year 1910? was th topic of a very interesting paper prepared b Edith S. Gibbs. Current Topics were given b Mary A. Harvey, and Laura Bowne gave a h morous reading, entitled, "The Judgment Julia Ann." Wm. A. M. Black read a piece ent tled, "Franklin's Arrival in Philadelphia." An Biddle read a story of Abraham Lincoln. "N Luck At All" was recited by Stacy Lippinco The literary exercises being concluded the me ing adjourned, after a few minutes' silence, meet at the home of Sarah and Edwin Lippinco Second month 18th, 1911.

LAURA C. BLACK.

The Brooklyn Young Friends' Association m First-day, Second month 12th. The book for d cussion in the series of great books being c sidered this winter was Karl Marx' "Capital." Barclay Spicer introduced the subject with a sketch of Marx' life and the influences which e veloped his thought. A lively discussion follo on Marx' relation to present day socialism. ward B. Rawson and Henry M. Haviland q stioned whether American democratic governm if conducted in the spirit of its founders, w not supply the fundamental demand of the soci agitation, that the mass of the people, the w ers, should control instead of a small class ru the others. Percy Russell, on the other hand, that a radical change would be necessary to duce this end. J. BARNARD WALTON, *Pr*

BIRTHS.

EYRE.—In West Lafayette, Indiana, Second month 8th, 1911, to Lora Moore and Thomas Taylor Eyre, a daughter who is named Edith K. Eyre.

MOORE.—At Paulsboro N. J., First month 17th, to Wilbert J. and Mary K. Maneell Moore, a daughter, who is named Martha Elizabeth Moore.

MOORE.—To Carlton Elliott and Mable Andrews Moore, of Woodstown, N. J., Second month 9th, a son, who is named Carlton Elliott Moore.

DEATHS.

GARRETT.—At Swarthmore, Pa., First month 28th, Frank Varrell, son of Albert Nicholson and Ethel Varrell Garrett, aged three years and six months.

HAINES.—At her late home on N. High Street, West Chester, Pa., Ruth Esther Dickinson, wife of Isaac N. Haines, on Twelfth month 15th, 1910.

MERRITT.—At his residence in Brooklyn, Second month 11th, 1911, after a brief illness, Edward Merritt, in his 84th year. The following sketch of his life is from the *Brooklyn Eagle*:

Edward Merritt was born in 1827 in Vandewater Street, Manhattan. His parents were Nathaniel S. and Mary King Merritt. His early education was obtained at the Friends' School in New York, and throughout his entire life he was an earnest member of the Society of Friends. At about fifteen years of age he entered the dry goods business conducted by his father under the firm name of Wood, Merritt & Co. In 1853 he married Sarah Seaman Haviland, whose death occurred in 1890.

Practically all his life Mr. Merritt had been a resident of Brooklyn. For many years preceding his death he had been president of the Long Island Loan and Trust Company and was known as the dean of the bankers of Brooklyn. He was also a member of the Hamilton Club, the Academy of Design of the Metropolitan Museum of Art, and the Long Island Historical Society.

He was very fond of travel and of the ocean. During the later years of his life he had taken forty trips across the Atlantic and had been shipwrecked twice. His last trip to Europe was made last spring, on the ill-fated steamer Minnehaha, which was stranded on the rocks of Scilly Islands while en route from New York to London. With other passengers he was taken off in a boat during a drizzling rain about three o'clock in the morning and landed safely on an island, where he remained sheltered by fishermen for three days until picked up by a steamer.

He is survived by one son, James E. Merritt, and an only sister, Mrs. Edward C. Roberts, of Flatbush, L. I. The funeral services were held at his home on Monroe Place on the 14th when Henry W. Wilbur and others bore testimony to the uprightness of his life.

RALEY.—Twelfth month 13th, 1910, at the home of her daughter, Mary and Emmett Hole, in Marshalltown, Ia., Esther (Hunt) Raley, after a short illness due to bronchial trouble and advanced age. Esther Hunt was born in Fayette County, Pa., Seventh month 7th, 1823. When six years old her father, Stacy Hunt, moved to near Salem, Columbiana County, O., and engaged in the lumber business operating a saw mill. Later the family moved into Salem, where on Sixth month 24th, she became the wife of Jehu D. Raley. After their marriage they settled on a farm near what is now Rogers, O., where they lived until his death Sixth month 5th, 1896. Esther Raley came to Marshalltown, Ia., one year later and has since made her home with her three daughters, besides these she is survived by three sons, Emmett, William and Thomas, who live in Rogers, O., and on the old home place near there. Funeral services were held at the home of Emmett and Mary Hole, where she died. The remains were taken to Ohio in charge of Emmett Hole and Ruth Edsall and entered for burial in the old Carmel Friends' Burial Grounds, beside her husband and two children who died in infancy.

SMITH.—In Blue Mound, Kansas, at the home of her son-in-law, William B. Bough, Second month 3rd, 1911, Lydia M. Smith, widow of the late Cary Smith, and daughter of William and Letitia Mettler, of Philadelphia, Pa., aged 94 years and 6 days. She is survived by four children, William M., of Portland, Oregon; Theodore F., of Ashland, Oregon; Ella L. Bough, of Blue Mound, Kansas, and Belle M., wife of Arthur Jennings, of Oklahoma City, Oklahoma.

WILLIS.—At her home, Morristown, N. J., on Sixth-day, First month 27th, in the 62d year of her age, Mary Baker Haydock Willis, wife of Grinnell Willis, and daughter of the late Robert and Hannah Wharton Haydock. Interment at Morristown.

NOTES AND ANNOUNCEMENTS.

On Seventh-day evening, the 11th, the Membership Committee of Lansdowne Monthly Meeting gave a reception in the meeting house to the members and attenders of the meeting and those affiliated with them. The seats were arranged along the sides and back of the meeting room, leaving a large open space in the middle, so that the friends could move about freely. Large potted plants were in the window seats and at the end of the gallery rail. After all had been greeted by the committee and had chatted with one another, they seated themselves upon the benches and the following program was enjoyed by them, Carroll Lippincott acting as master of ceremonies:

Elizabeth Lloyd read some verses contrasting the doings of Friends to-day with the doings of their sires, and concluding with a portrayal of the Quaker of the Present Time, which will be found elsewhere in this issue. Marian Brosius read Aunt Jane's account of a watch meeting; Charles Suplee and Sumner Brosius gave humorous readings; Susan Scull described the quaint German village of Rothenberg, which she had visited last summer; Mary Lippincott and her sister, Martha Ewing, sang very sweetly, without instrumental accompaniment, Tennyson's "Sweet and Low"; Emma Baker gave an amusing monologue, "In a Trolley Car"; J. Eugene Baker spoke a piece after the manner of his school days, the "piece" being the famous alliterative poem, "An Austrian army awfully arrayed." At the conclusion of the program light refreshments were served, and all went home feeling that they had enjoyed a genuine Friendly time.

Dr. Matilda C. Evans paid a visit North the latter part of First month. She is head of the Taylor-Lane Hospital and Training School for Nurses (colored) in Columbia, S. C. Three meetings were arranged for her, one in Moorestown, one in Riverton, N. J., and one in Swarthmore, Pa. They were not largely attended, but she interested her hearers deeply and spread a knowledge of her work, which is unique of its kind. She devotes all her lifetime and earnings to the support of the cause she has

espoused. She is a graduate of the Woman's Medical College of Pennsylvania and was a pupil of the Schofield School; to the influence of Martha Schofield and other Friends she ascribes much of her inspiration. She attends to the "heavenly vision," as it is impressed upon her mind, and works by faith as well as by sight. The buildings in which the hospital work is done are so dilapidated she is ashamed to show a photograph of them and they have no modern conveniences except the telephone and electric light. The water has to be pumped and carried to the third floor; all the sterilizing of instruments has to be done on the ordinary cook stove, and yet out of five hundred operations performed they have had only two deaths.

We received very creditable collections for the work, considering the few present but are hoping for additions thereto. Her work is endorsed by the foremost white physicians of South Carolina and George C. Miller, of Wilmington, Del., is the Treasurer.

SUSANNA M. GASKILL.

Swarthmore Second month 10th, 1911.

Joseph Walton was a visitor to the West Philadelphia meeting on First-day, the 11th. His message followed the thought of our appreciation of the Light, and its value to the individual if obeyed in the spirit. Jesus said "I am the Light of the world." The period of silence which followed the message was of much strength. The attendance was large, as usual, the meeting house being well filled. During the social hours which followed the close of the meeting several strangers were given a warm welcome.

A bill was introduced in the House of Representatives of the Indiana Legislature last month which provided that it should be hereafter unlawful for any person, co-partnership or corporation to sell or offer for sale any goods in the State of Indiana bearing a trade mark or trade name the distinguishing part of which was the distinguishing part of the name of any religious organization or church. This bill directly affects Friends. It was later reported favorably for passage by the Committee on Rights and Privileges. It is requested that Indiana Friends write their Representatives in the Legislature urging the passage of this bill, House Bill No. 24. The bill was prepared by our friend, Wilson S. Doan, of Indianapolis, at the suggestion of Friends.

Friends are invited to attend a sale of cake, candies and useful articles, which will be a feature of an afternoon tea, Sixth-day, Third month 3d from 3 to 6 p. m. in the auditorium of the Y. F. A. Building, 15th and Cherry Sts., Philadelphia.

An attractive program, consisting of music, tableaux and magical feats, is arranged for the same evening at 8.15 o'clock. This is under the auspices of the Rally Club for the benefit of the Woman's Southern Homœopathic Hospital, 724 Spruce St., whose chief aim is to care for self-supporting women. MARY B. CRANSTON, *Chairman.*

The Association of Friends' Schools will meet in the Meeting House, 15th and Race Sts., Philadelphia, on Seventh-day, Second month 25th at 2 p. m. Subject: "Teaching Sex Hygiene in Our Schools," to be discussed by Laura B. Garrett and others. All interested are cordially invited to attend. There will be no morning session.

BERTHA L. BROOMELL, *Secretary.*

SWARTHMORE COLLEGE NOTES.

The Men's Glee Club will hold three concerts this year. The first one is at George School on March 11th; the second at Moorestown, N. J., on the 13th, and the third is the home concert to be held on March 18th. The Young Womens' Glee Club will give their recital on March 4th. Every effort is being made to make these musical entertainments the best that Swarthmore is capable of producing.

Louis Cons, graduate of the University of Paris, gave a lecture in French to the students on "College and University Life in France." An unusually large audience, the largest ever to attend a French lecture, listened with pleasure to the account of student life abroad. Mr. Cons is the husband of Jennette Curtis, Swarthmore, 1907.

Franklin Spencer Edmunds, the prominent Philadelphia lawyer, gave a stirring talk to the members of the Y. M.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

SECOND MO. 19TH (1ST DAY).

—In the afternoon, at West Philadelphia (35th and Lancaster Avenue) Francis H. Green will address a Conference under care of Quarterly Meeting Committee on Temperance.

—At West Phila., Rachel Lippincott, of Mullica Hill, N. J., at 11 a. m.

—Friends' Association of Norristown, Pa., at the meeting house, at 3 p. m.

—Visit of Phila. Y. M. Committee on First-day Schools to Lansdowne First-day School, 9.45 a. m. Train leaves Broad St. Station at 9.02 a. m.

—Meeting at White Plains, N. Y., at home of Elizabeth Komori, 3 Bank St., at 11 a. m.

—Race Street Conference class at 11.45 a. m. Topic: The Ideal Settlement House. To what degree the Friends' Neighborhood Guild ap-

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C. A. last First-day night. He spoke of the increasing interest the world is taking in religious affairs, and closed with a plea for that higher concept of human brotherhood which is manifested in service.

On the same evening Miss Wilbur, one of the National Secretaries of the Students' Y. W. C. A., spoke to the young women on the work of the Student Conventions. Miss Wilbur is a most fascinating and inspiring talker, and her address is therefore one to be well remembered.

The Senior Class has chosen the following officers for this semester: President, Raymond K. Denworth; vice-president, Earl Miller; secretary, Elizabeth White ;treasurer, Emmor Roberts.

Swarthmore has been once more victorious in basketball. On last Seventh-day, at South Bethlehem, the Swarthmore team defeated Lehigh by a score of 26-19. This is the first time in two years that Lehigh has suffered defeat by Swarthmore.

GEORGE SCHOOL NOTES.

From Second-day, the 6th, until the following Sixth-day, George School was pleased to entertain LaVergne F. Gardner, of New York State. This is the second visit we have had from Mr. Gardner, and we hope to have him with us again, some time during the Spring term. The student body perhaps feels better acquainted with him than any of our other visitors because of his personality and his interest in everybody and everything concerning them. Much opportunity was given for the students to have personal talks with him, and this has aided in his influence amongst us perhaps even more than his addresses to the school.

Sixth-day, the 10th, being committee day, several of the members were present at assembly, and the students enjoyed a talk given by M. Penn Cooper. His timely illustrations never fail to rouse interest and call forth applause, and the George School audience always looks forward to having him with us.

Seventh-day afternoon a game of basketball was played between Girard College team and George School, resulting in a score of 34-27 in our favor.

Seventh-day evening was the date of the Recital of the Senior Class. They played Dickens' "Cricket on the Hearth," the cast being as follows:

Dot ..... Helen C. Wilson
Tilly Slowboy ..... Carrie M. Webb
John Perrybingle ..... Wyatt A. Miller
Caleb Plummer ..... Mahlon H. Dunn
Mr. Tackleton ..... C. Leland Harmonson
Old Gentleman (the Stranger) ..... Arthur L. Smith
Bertha ..... Jennie W. Twining
May Fielding ..... Esther M. Jenkins
Mrs. Fielding ..... Edith M. Maule

The play went off without a hitch from the Juniors, who had earlier in the evening handed around very original mock programmes. There were many old students back, as this is one of the great annual occasions at George School.

proaches it. The discussion will be opened by Walter C. Longstreth.

—Junior Conference Class, 17th and Girard Ave., Phila., at 9.45 a. m. Gospel of John, Chapter XVIII.

—Meeting at Fair Hill, Phila. (Germantown Ave. and Cambria St.), at 3 p. m. First-day school at 2 p. m.

SECOND MO. 20TH (2ND DAY).

—Center Quarterly Meeting at Bald Eagle, Unionville, (Fleming, P. O.), Pa., at 10.30 a. m.; Ministers and Elders, Seventh-day before, at 3 p. m.

—Duanesburg Half Yearly Meeting at Albany, N. Y., at 10 a. m.

SECOND MO. 21ST (3RD DAY).

—Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 a. m.; Ministers and Elders, day before, at 2.30 p. m.

SECOND MO. 22ND (4TH DAY).

—Mass meeting of National Association for Advancement of Colored People, in Race Street Meeting House, Phila., at 8 p. m.

SECOND MO. 23RD (5TH DAY).

—Bucks Quarterly Meeting, at Wrightstown, Pa., at 10 a. m.; Ministers and Elders, day before, at 11 a. m. Bristol and Doylestown trolley passes the house. Lunch served to all attenders.

—Germantown Friends' Association, Isaac Sharpless, of Haverford, on "The Effect of Education in Developing National Character," 8 p. m. in the meeting house.

—Friends' Association of Germantown, Phila., at the meeting house, Greene St. and School Lane. "Effect of Education in Developing National Character," address by Isaac Sharpless.

SECOND MO. 24TH (6TH DAY).

—Friends' Club of Washington, D. C., in the meeting house parlors (1811 I St., N. W.).

SECOND MO. 25TH (7TH DAY).

—Blue River Quarterly Meeting, in Chicago (Room 506, Fine Arts Building, 203 Michigan Avenue, near Van Buren Street) at 10 a. m.; Ministers and Elders, day before, at 2 p. m.

—Association of Friends' Schools, in Race Street Meeting House, at 2 p. m. Subject: Teaching Sex Hygiene in Our Schools. Discussion opened by Laura B. Garrett.

SECOND MO. 26TH (1ST DAY).

—Brooklyn Young Friends' Association, in the meeting house. Helen W. C. McCloy will discuss "Shakespeare's Book of Plays."

—Visit of Phila. Y. M. Committee on First-day Schools to Moorestown First-day School.



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CHRISTIANA - PENNA.

—London Grove Young Friends' Association at the home of Frances W. Hicks, at 2.30 p. m. Subject for discussion: Should Friends seek political office?

SECOND MO. 27TH (2ND DAY).

—Warrington Quarterly Meeting at Menallen, Pa., at 10 a. m.; Ministers and Elders, Seventh-day before, at 3 p. m. Isaac Wilson expects to attend.

Friends' Books For Sale

A Friend who is obliged to condense his belongings would like to dispose of the following books. Any one wishing to buy one or more of them will please address B, INTELLIGENCER OFFICE.

Life of George Fox, *Samuel M. Janney*
Journal of John Comly.
Account of the Life of John Richardson, 2 copies, 1774.
Kersey's Narrative, 1851.
Letters of Ann Wilson, 1850.
Life and Travels of John Churchman, 1769.
Friends: Who They Are and What They Have Done, 1893.
Memoirs of Edward Hicks, 1851.
Memoirs of Hugh Judge, 1841.
Catechism, *by Robert Barclay*, 1872.
Life of Edward Stabler, 1846.
Friends' Miscellany, Vol. 7, 1835.
Barclay's Apology.
Review of Causes of the Separation Among Friends, 1829.
Friends' Intelligencer, 9 volumes bound beginning with Vol. 11.
Kansas in 1858, *W. P. Tomlinson.*
The Roll Call and other Poems, *George Johnson*, 1876.
Pictorial Sketch Book of Pennsylvania, *Bowen*, 1853.

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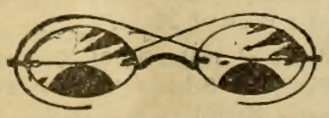
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In the beginning the Hohokam dwelt in the land. They were the first Americans—before the Pilgrim Fathers, before the Spaniards, before the Indians. They were the Unknown People who lived in the United States so long ago that their name is utterly lost. Out in the Southwest old tribes of Indians like the Zunis and Navajos know nothing of them save by vaguest tradition. The Pimas and Papagos of southern Arizona, who occupy part of the land that once was theirs, know that another race possessed the country long ago. More they cannot tell. They and their fathers, for hundreds of years, have seen what we see—the scanty remnants of ancient villages. For the inhabitants of the villages they have no name except the Hohokam—that is, the "Unknown." The modern archæologist describes the implements and pottery of the Hohokam. He cannot do much more, for their houses are laid low. Except in a few places, such as the ruins of Casa Grande near the Gila River, the very walls have vanished. Casa Grande itself may be the work of a people later than the main body of the Hohokam. We can never know the whole story. Yet little by little we may learn its chief facts. Arizona and the adjacent regions are full of ruins unknown to scientists and even to the people who live within a mile of them. They are so nearly obliterated that there seems at first sight little to repay study. Archæology begins the task of reconstructing the past; geography must finish it. Modern geography enables us to determine the mode of life which must prevail, especially among primitive peoples, under given conditions of physical environment. If we can correctly picture the geographic environment of the Hohokam, we may learn much of the history of our earliest fellow countrymen.—*Ellsworth Huntington in Harper's Magazine.*

THE BREWERY INTERESTS AND THE PEOPLE.

The battle in Pennsylvania is between the people and the brewers. The saloon in which the brewer is not interested is almost a curiosity. It is true that retail dealers make oath to the fact that nobody else is financially interested in the license which they apply for, but it is a matter of common knowledge throughout the State that the brewers are in reality the owners of a large proportion

the saloons. In many cases the retailer is merely the agent of the manufacturer. Instead of getting a fixed profit, he is simply paid a commission or salary as manager.

So flagrant has become this abuse that in Schuylkill county the courts have held up the applications of the brewers on the ground that the latter are interested in the retail license.

We are not in sympathy with those persons who are all the time hurling epithets at the saloonkeeper as if he were the big man on the other side of this question. He is not. He is a mere slave to the brewer. We repeat it, the present war is a conflict between the brewers and the people—a fight to determine whether the State shall longer be ruled by the brewers, or whether the people shall take the government once more into their own hands.—*American Issue, Pennsylvania Edition.*

Professor Edward A. Ross, of the University of Wisconsin, has written, for publication in early issues of *The Century*, three papers dealing with present religious, social, and industrial conditions in China, basing his statements upon his observations during a recent extended trip through the kingdom.

In the March *Century* Professor Ross will treat of Christianity in China, speaking especially of missionaries, both American and British, their methods, successes, failures, converts, critics, and enemies.

The current issue of the *Harvard Theological Review* (quarterly) contains:

The Old Theology and the New, by William Adams Brown.

The Shepherd of Hermas and the Christian Life in Rome in the Second Century, by Hirsopp Lake.

The Social Settlement after Twenty-five Years, by Gaylord S. White.

Is Faith a Form of Feeling? by Andrew C. Armstrong.

The Synoptic Mind, by George R. Dodson.

Some Problems in the Science of Religion, by Irving King.

The Moral Argument of Theism, by George A. Barrow.

Hebrew Ostraca from Samaria, by David G. Lyon.

In the issue of *Harper's Weekly* for second month Henry White writes upon the "Perils of the Home Factory." In "The Science of City Building" Henry A. Horwood tells of the advantages of the "development secretary" to the city that wants to grow. Elizabeth Higgins writes of the profits of pecan-raising. A. H. Woodson tells of the real remedy for the liquor problem as many States have conceived it.

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The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

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THE REMNANT OF AN INDIAN TRIBE.

A small collection of articles manufactured by the Jackson-Whites of the Ramapo Valley, N. Y., was made some years ago for the American Museum of Natural History in New York. While it includes few objects that could be classed as particularly distinctive in type, there are nevertheless some that deserve mention. Baskets are quite generally made by the Jackson-Whites, many families depending for a living upon this industry. Their wares are of the market-basket type, made of ash splints in checker work and twill, after various models. Some are square bottomed, some round, some high and narrow, others low and flat. A basketry eel-pot is made with indented bottom and in pointed sharp standards, the whole being about three feet long. All the above basketry products are similar in general to the Iroquoian and Algonquin Indian articles, though trifling differences in technique enable them to be identified separately. In their construction, however, only the plain knife is used by the Jackson-Whites in contrast to the crooked knife guages, and other tools among the Iroquois Indians. Baskets they call "bockies," though I can offer no explanation of the origin of the term. Wooden trenchers, shallow with sloping sides, and mortars and pestles of wood for grinding, have been made in recent times, though they are not made now. Spoons and ladles, however, of white wood and maple are made in quantities by the community in the mountains near Ladleton, N. Y. These, together with baskets, find a ready market. The spoons are about a foot long with plain handles and shallow, oval bowls. Ladles, of a type more like the Indian soup ladles, were made until recently. These have a round, evenly carved bowl with a long handle bent at an angle half way to the end. The ladles are larger than the spoons, averaging about eighteen inches.—*F. G. Speck in the Southern Workman.*

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Talks on Investments

No. 11

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FRIENDS' INTELLIGENCER

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A true analysis of human society will prove the home to be the unit of educational, moral and religious forces. The school and Church have indeed the ultimate responsibility for the development of the mind and will, but the material on which they have to work is determined by the family. Personal character and the capacity for spiritual life are quantities to be reckoned with primarily in the home. Faults of intemperance, impurity and ignorance arise from domestic conditions before they have their effect upon individual life. BISHOP PERRY.

At the R. E. A. Convention.

RELIGIOUS LIFE AND THE AMERICAN HOME.

The eighth annual convention of the Religious Education Association was held in Providence, R. I., the 14th, 15th, and 16th. One who had not attended one of these conventions since the great conventions held in Philadelphia in 1906, or that in Boston the next year, would find that there is the same enthusiasm and devotion on the part of the men and women of all parts of the country who are giving themselves to this work and the same intense interest on the part of local people as shown by the large attendance not only at the evening meetings but also at the sectional meetings during the day. The scope of the work as outlined in the early years has been worked out to good purpose. The organization for this work has been splendidly developed, under the efficient management of the present general secretary.

The general theme of this convention was Religious Education and the Home. The addresses of the general meetings and the principal discussions of the department meetings will all be published in the journal of the Association, *Religious Education.* This appears bi-monthly, and is indispensable for any one who wishes to follow carefully the best developments toward inspiring the educational forces of our country with the religious ideal; and toward inspiring the religious forces with the educational ideal. The subscription price is $3.00 a year but the journal can best be had by becoming a member of the Association, it being furnished to all members without further charge than their membership dues. (173 Michigan Ave., Chicago.)

At the opening meeting the special theme was The Situation as to the American Home. Bishop William Lawrence in his address as President of the Association introduced the discussion. Part of his address follows:

THE AMERICAN HOME TO-DAY.

In no country other than the United States could an association like this exist. In no former generation could a conference composed as this is, of men and women of such diverse religious convictions, have gathered.

A leading statesman of England when on a visit to this country said to me again and again, —he seemed haunted by the thought,—"You were a religious people two generations ago. You had religion in your public schools, your churches and your homes. To-day you are shutting religion from your schools: I hear that your people do not go to church as they did and that your Sunday Schools are weak: and everyone tells me that religion in the family is not what it was. Now how long can you keep this up? You say with a spirit of blind optimism that the people were never so moral, and that everything will come out right. But what reason have you for saying or thinking so? How long can a river run after its sources are dried up?"

I doubt if there is a person in this assembly who has not now and again had a sinking of the heart at similar thoughts and fears. Are we paying too high a price for our religious liberty in the loss of religion from our Public Schools? Or recognizing, welcoming and heartily supporting the American situation, are we so to adjust our educational and social conditions as to give religion freer play and develop a generation more truly religious than ourselves?

It is in answer to this question that this Association was created and now works, "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideals and to keep before the public mind the ideal of Religious Education, and the sense of its need and value."

You may shut out every word of Bible or God from the classroom; but while the teacher, a woman of faith, love and prayer, teaches there, you cannot shut out religion. More, far more, you may call your schools godless, and harden your

churches with formalism; but if the boy is going home every night to a home saturated with the spirit of religion, he is getting a religious education.

This, then, is the thought that I want to emphasize. We may have in our public schools fuller and better teachings in morals and ethics, we must have so long as there are some religious teachers and some religious homes, a touch of religious atmosphere in the schools, but we cannot and have no right to expect any such definite or positive religious education in our day schools as to sustain or even give much aid to the religious life of the children. We must keep this clearly in mind, if we want to rouse ourselves or rouse others to a sense of duty and opportunity in discovering other means for the religious education of our children. Let this also be clear: because there is no definite religious teaching or even religious atmosphere in the school that is no reason why the child should not receive a rich religious training; the question of place and hour is of little importance. We have become so accustomed to the thought of religion in the public schools that we think that if the schools do not provide it, there must be no religion. One might as well say that because the public schools provide no breakfast, there is no breakfast. Appreciating this, the Clergy have, during the past century, struck strong notes in behalf of the Church and Sunday School. The prevailing argument has been, "Your children will not get religion in the day school: you parents are too busy or too ignorant to teach them at home; send them to the Sunday School: we will care for them from the age of two years, aye, two weeks and upwards." Have we not sometimes been a bit more active in getting the children there than in thinking what we will do with them after we have got them?

The wave of enthusiasm for religious education which brought this Association into being, the efforts of this and other organizations have wrought a great change for the better in the last fifteen years. We are beginning to learn that that half hour of Sunday School, be it only a half hour, may be put to very effective service in giving the child certain impressions, facts and principles, which because of the brevity of time and the occasional opportunity really affect the child. We are discovering that through a correlation of the Sunday School with the day school work, through a study of child nature, the skilful teacher may implant truths which the child through the other six days works into the texture of his education and character. We are giving dignity to the intellectual as well as spiritual work of the Sunday School; we are educating a body of teachers worthy of the calling. We are knitting the child's religious interests in with the interests of parents and social conditions, so that as he develops in age and intelligence, his interest will catch the questions of maturer years as the tendrils of a vine grip the higher levels: the boy faith will not stop with boyhood, but will open up into the fuller faith of manhood. We are binding Sunday School and Church more closely together in mutual support. We are watching for longer hours for religious teaching on Sunday and week-day and for ever better methods.

This Association believes that it is time to cease repining and accepting conditions as they are, to get to work, redeem the home and upbuild the ideals of the family. We refuse to believe that because certain incidents of the home, the cottage, the fireside and long quiet evenings are gone, the home is gone: we deny that when family prayers cease, religion necessarily ceases. We believe that if we put our minds and hearts upon the subject, we can gradually recreate in our people a sense of the sacredness of the family and its place at the foundation of national life. Educators have turned their thoughts in that direction. *Teachers in our schools are working with the family in the upbuilding of the minds of the children.* Let any body of teachers get together and they will agree that the school, even the boarding school with all its influences is of slight moment as compared with the influence of the family from which the boy comes. This our teachers are recognizing and working with the family in the upbuilding of the minds and characters of the children. The Churches and ministers also have got to turn more directly to the study and upbuilding of the family, which is at the bottom and source of the Church's strength.

Our conclusion, therefore, is this, that as a power for personal religion there is nothing equal to the influence or teaching of a spiritually minded, praying and intelligent mother in the first years of a child's life: then comes the opportunity of both parents in simple quiet leadership, carrying the son or daughter as far as in their power towards an intelligent, thoughtful faith. This stage ceases very early with the majority of people. Then the test of the parent's real interest in the Church is made. Has it been such as to encourage the child to turn for more definite and mature teaching at the hands of the more skilled? The popular distrust of child religion is largely due to ignorant and well meaning persons impressing upon children an artificial system. The Church through literature and per-

sonal influence will reach into and bring religion into the dwellings of the people.

The essence of true religion is in its touch upon the individual soul, but its results must be the development of the whole man, body, mind, and spirit "into the measure of the stature of the fulness of Christ": and while the Church worships, preaches and educates, she must have such practical interest in the improvement of conditions, especially in relation to the integrity and welfare of the famly as will make her whole work effective. Behind all her educational and evangelical work, therefore, stands the responsibility of the Church through her members for the social and civic welfare of the whole community. What a long journey we have before us!

Towards a study of the principles and methods whereby religion may become a greater power in the life and education of to-day, this Conference now turns you. Given, the American situation, given a people whose history is filled with mysticism, religion and service, given modern intellectual and industrial conditions, how are we so to saturate the family life with religion that from it through the work of the Public School, the Church and parent, will come forth a youth with a character strong, pure and chivalrous, based upon religious faith?

THE HOME AND THE CHURCH.

"The Present Peculiar Responsibility of the Home and Church in Relation to the Child" was the subject of the address of Mrs. Frederick Schoff, President of the National Congress of Mothers. She said:

The relentless pursuit of wealth at the sacrifice of honesty, and regard for one's fellow-men, the use of official position for the advancement of special interests rather than the common good, the lowering of the moral tone of society through a double standard of morality, and the breaking up of homes by divorce are so opposed to Divine Laws, that it is time that serious study should be given to the causes which have resulted in the present conditions in our country.

The Church deplores divorce, yet divorce is but an effect of a cause, and the only adequate method of preventing it is to instill into the minds of youth the realization that marriage is one of God's ordinances; that it is spiritual; that it is the highest and holiest relation of life and should only be consummated from the highest motives.

Judge Lindsay has had over a thousand divorce cases since he has been a Judge. He says that nearly all of them could have been prevented if the home had done its duty to the boys and girls. The only way to prevent divorce is to give to youth the high ideal of marriage, and that can only be done by including it among the vital features of religious training. The double standard of morality can only be banished as the church recognizes its power to prevent it by definite teaching of purity, and of the holiness of all that relates to marriage and parenthood.

Many a youth has been driven from home and church by failure of both to understand the restless activity of the adolescent period. Repression rather than direction of the activity into safe channels has wrecked many lives. Child study should be an important feature of parents' classes. Child Nature is the greatest of all sciences, and only as parents recognize that, and make earnest study of it can humanity rise to higher planes. Parents' classes in every church should have a course of study that would enable fathers and mothers to enter into the life of the child and by sympathetic, purposeful, faithful guidance, lead them in the ways of righteousness.

The home must assume its God-given functions as the nursery of earth and heaven, and recognize that while church and school may help, the main responsibility in shaping character rests on parents. The years of infancy and childhood are spent in the home, and the lessons of childhood endure.

(To be concluded.)

ELI M. LAMB.

[Notes from speakers at the funeral, held in Park Avenue Meeting House, Baltimore.]

(Concluded.)

Judge Henry Stockbridge: As the clouds in the firmament above our heads are breaking, we have gathered to pay tribute to one whom we shall no more greet upon this earth. Eloquent and just have been the tributes already expressed. His was a singularly inspiring life, and it was not merely as a teacher. Everyone with whom he came into contact, in whatever station of life, felt the influence of his spirit, and there are many men and women, not only in this city, but far beyond, who feel that their lives were greatly helped, their success made possible by his interest, his encouragement, and his aid given without ostentation, and often unknown to anyone save himself. His was a noble ambition, or more truly speaking, a noble aspiration. From an humble start, he had seen that aspiration grow; he had seen the reflection of it in the lives of men and women who had come under his influence, he had seen the possibility of the continuation by others of the work he had started—and when his eye had seen and his heart had been gladdened by this fruitage (which it is not given to

many men to see) he fell asleep! It is so natural that we fall asleep like tired children when the day is done, that I wonder why we grieve when that which we call death has closed the eyes of such a man. Because the setting of the sun has darkened the land with the gray of night, we do not weep, we know that we must wait a little while and then will come the morning. This life has been but the prelude to that greater life, for which he was so well prepared. We should not grieve to-day, but should render devout thanks for this life, which has been an example that shall never be forgotten.

Charles Russell: I feel like saying a word about my dear friend, Eli Lamb, whom I expect I have known longer than most of those who are here, as our acquaintance commenced some fifty-five years ago, when I was a pupil at his father's school. He was a very lovely character; everyone loved him. I have never known anyone who did not. You could not help loving such a man.

Thomas Sidwell: I did not expect to say a word when I came here to-day. I came that I might sit down once more for a short time in the presence of this great teacher who has passed beyond, and to gather inspiration from the thoughts that others might give utterance to. I can only indorse the beautiful tributes that have been paid to him, and I say still further that no tribute can be equal to the beauty and greatness of this life. There is just one thought that comes to me that others have not given expression to, and which I hope may be appropriate at this time, and that is this: Do we always in the recognition of such splendid service make an adequate effort to repay those people who benefit us in this way, as we should strive to do? There are many noble men and women whose lives are spent largely in the service of uplifting children, in developing character, in bettering homes, in contributing to the health of the nation, by helping to bring up more efficient, more capable, and a better race of people. It often seems to me that we are ready to accept the services of these people without asking ourselves the question, "Are we making any adequate return for what we are receiving?" Many of us are most particular about our social obligations, to pay them; we are careful about our business obligations, not to owe any man. But in the case of our ministers, teachers, nurses, I feel that we are too often willing to accept services of the most valuable kind without its ever occurring to us to question whether we are contributing anything toward the strength of these people who spend their lives in our behalf. We have heard to-day that we are better as a result of this life, that Baltimore is richer, that the whole nation is greater; and yet has Baltimore City, have you as a people, has the country at large, shown in any adequate way the appreciation of these services that have been rendered? And the thought that I wish to leave to-day is that when we separate and go to our homes, we will look about us and see whether in our community we are accepting services and benefits of people who are struggling and toiling without our making any adequate return. I know during the eight years that I spent with Cousin Eli in his school that the portion that was paid by the patrons of the school did not half pay for the service and the benefit that was received. I think that this is true of many of the schools and colleges in the land, and it has often seemed strange to me that people who did not have to give much consideration to money, on account of having a great abundance of it, would be willing to accept services of this kind year after year without its ever apparently occurring to them whether they were returning a just equivalent. And my plea is for this: It may be a teacher in the school, it may be the minister in the pulpit, it may be any one who is rendering efficient service and receiving a smaller compensation than is just—that we make it our business to try to equalize things in this life, so that there may be greater encouragement for people to exert and train themselves for the uplifting of humanity. However, I am sure that there has been great compensation to our departed friend. Nothing ever seemed to give him so much pleasure and happiness as an expression of appreciation of his services. And I hope that now he has come into his reward, and that whatever he failed to receive in this life that he may have longed for, has been paid to him a thousand fold, and that his example may be as an inspiration that will continue with us through our lives, urging us to do as he has done, to render service wherever we can render it and in the largest possible measure we can.

Jonathan Taylor: I feel that I have a message to the present students of Eli M. Lamb. In a conversation a few days before his death he seemed to have upon his mind the interest of the students, obscuring everything else, and the question with him seemed to be, how long it would be before he could be back with them again. The message that I have to give is a message of simple love. Let us emulate his character, for after all when we are done with time, character is all that is left. It has been a question as to what it was that gave this good man such a firm hold on our lives. It was always simple to me. He

met the boys, he met the girls, on their own ground. He gained their confidence and their love,—and the rest was easy. My friends, his life expressed the thought that "love is the greatest thing in the world."

Edward C. Wilson: It is not fitting that more be said, and yet I find it impossible to leave this presence, although all that I had thought to say has been given better than I could give it, without offering the sincere prayer that the love and deep devotion that we find growing in our hearts, may have to-day only a beginning, and that in the years to come we shall realize their force on looking within and remembering the life of him who has been to us more than teacher, more than father, more than friend. We cannot say what influence this life has given, and if we would, we hold that spirit so dear that we could not give it utterance. Some of you have stood beneath the dome of old St. Paul's in London and you have looked at the inscription over the grave of Sir Christopher Wren, and you have had rendered in the English for you (if you have not yourself translated it) the simple legend, "If thou seek his monument, look above thee." I need not remind us that in a most wonderful sense this applies to our friend. If we would seek his monument, look above us—not a monument in stone, but a monument in human hearts; not one monument, but a thousand monuments. I seem unable to understand, as I stand here, the mixture of joy and sorrow that I have. I think the sorrow is the sorrow partly of selfishness; I think the joy comes from the strong satisfaction that I have of having known him and knowing now that the life is complete. So that my feeling this morning as I say farewell, is a feeling of joy more than of sorrow; and on the individual monument that I am building in my heart are two inscriptions: one is, "I love him," the other that best of inscriptions that can be placed on the monument of any man, "He went about doing good." If I may I shall read words that I cannot myself express:

This is the thanksgiving of the weary:
The song of him that is ready to rest.

It is good to be glad when the day is declining:
And the setting of the sun is like a word of peace.

The stars look kindly on the close of the journey:
The tent says welcome when the day's march is done.

For now is the time of the laying down of burdens:
And the cool hour cometh to them that have borne the heat.

I have rejoiced greatly in labour and adventure:
My heart hath been enlarged in the spending of my strength.

Now it is all gone yet I am not impoverished:
For this only may I inherit, the treasure of repose.

Blessed be the Lord that teacheth my hands to unclose and my fingers to loosen:
He also giveth comfort to the feet that are washed from the dust of the way.

Blessed be the Lord that maketh me happy to be quiet:
Even as a child that cometh softly to his mother's lap.

O God, thou faintest not, neither is thy strength worn away with labour:
But it is good for us to be weary that we may obtain thy gift of rest.

A PRESIDENT WHO "AFFIRMED."

In her "Reminiscences of Peace and War" the wife of the Confederate General and ante-war politician, Roger A. Pryor, in reverting to the inauguration of President Pierce in 1853, brings out the fact that that official did not take the usual oath of office, but as she says, "affirmed," but it seems quite a composite affair. To quote:

"The slender, almost boyish form of the President approached the table, and with bared head under the falling snow stood for a moment surveying the crowd.

"His face was pale, and his countenance wore an expression of weary sadness. When he took the oath he did not, as is the custom use the word swear. Placing his left hand upon the Bible, without raising the book, he raised his right, and, looking upward, 'affirmed' that, God helping him, he would be faithful to his trust.

"There were tears in his voice, but it was musical, and his enunciation was clear and perfect.

"Only two months before his only child, a beautiful boy of thirteen, had been killed in a railroad collision—killed before his parents' eyes. He began, 'My countrymen, it is a relief to feel that no heart but my own can know the personal regret and bitter sorrow over which I have been borne to a position so suitable for others rather than desirable for myself.'

"The public does not tolerate the intrusion of a man's personal joys and griefs into his official life. However willing the world may be to sympathize, it considers this indicative of a mind lacking fineness and delicacy. To keep one's self in the background should be the instinct, and is surely the policy, of every man and woman who aspires to popularity.

"There were many who quickly criticized this unfortunate sentence of the President. The Whig journals sneered at it as 'a trick of the orator to awaken public interest before proceeding to unfold his public policy.' But he had the sympathetic tears of his audience."

SOME RURAL LIFE BOOKS.

[E. P. Powell in *Unity* (Chicago.)]

From Macmillan Company I am in receipt of "The Rural Life Problem of the United States." The substance of this book appeared in articles contributed to the *Outlook* by an Irishman [Sir Horace Plunkett]. It is packed full of suggestions that are just now of unusual value. I do not agree with all that he says, but he says what he does say without asking whether we agree with him or not. It is a valuable book.

Right with this volume should go another published by the same firm, the work of Prof. H. W. Foght of Midland College, entitled "The American Rural School." Every reader of *Unity* knows that we are rapidly passing into a new school era, and that industrialism is going to displace stuffing with unusual material. In other words our boys and girls are going to be trained to think and to do, not merely to remember, at the expense of intellectual power, and ultimately of life itself. We are going to see our school houses surrounded by gardens, orchards and fields all cultivated by the pupils themselves. They will use books only to assist their work. They will go back after schooling, to help their fathers and mothers, instead of being utterly unfitted for work of any original investigation. Our schools have been the teetotal failure of our civilization. They have wrecked the pupils physically and wasted them intellectually. There is nothing in this world more worthless than a lot of knowledge stuffed into the brain with no direct purpose of using it. You will find that Prof. Foght is one of the waked-up educators.

THE KING'S DAUGHTERS.

[Annual Report of the Diligent Circle of the King's Daughters, Philadelphia.]

The committee appointed to prepare the Annual Report of the Diligent Circle of the King's Daughters submits the following:

The meetings have been regularly held under the leadership of Eliza H. Worrell.

The average attendance has been smaller than heretofore, but interest in the work remains unabated. We have been pleased to welcome three new active members and two new associate members. One resignation has been accepted with regret. We now have 41 active and 43 associate members.

Death has entered our ranks and removed Alada B. Lukens (one of our members). She was interested in the various activities of the Circle and assisted as best she could in its welfare.

Not only the Diligent Circle, but the Order throughout the State has been seriously bereft in the death of the efficient State Secretary, Alice B. Garnett. Her constant interest and sympathy with the work endeared her to the membership at large and her loss is deeply felt. We have her devoted example as a motive for renewed efforts to help those who need assistance.

The Guild Committee has continued its good work as heretofore, by purchasing materials, cutting out garments, and having the work made up by deserving women who are paid. Last fall 200 garments were sent to the Needle Work Guild of America, with votes for the following named institutions:

Friends' Neighborhood Guild, 3 votes; Friends' Home for Children, 1 vote; Home for Destitute Colored Children, 1 vote; Sheltering Arms, 1 vote; Nazarene Home for Old People, 1 vote; Home for Aged Couples, 1 vote; Needle Work Guild of America, 1 vote.

One hundred and twenty garments were sent to (Emily Wilbur) Friends' Neighborhood Guild, and 16 to needy applicants, this is the largest number of garments we have ever had. Since Eleventh month 21st, 1910, 117 more garments have been made, and are now in the Dorcas Box. The committee has expended $102.53.

The Coal Committee has sold 62 tons of coal at half price, and given 46 tons free coal. Five dollars was donated for coal and we were informed that our privileges will be double for next year.

The Shoe Committee has given away 26 pairs of shoes.

The Entertainment Committee arranged a play and dance, which was held at the New Century Drawing Room First month 8th, 1910. It afforded our members and their friends a pleasant social occasion and added $117.67 to our treasury. They also gave a cake and candy sale at Glenn Hall on Eleventh month 4th, 1910. The weather proved very unfavorable but a sum of $33.44 was realized.

Our members took charge of four tables at the Annual Oyster Supper for the benefit of the Friends' Home for Children.

We have donated $35 to Emily Wilbur for her summer work and $5 for her Christmas baskets. Ten dollars was donated for Christmas baskets for needy families. Five dollars was given for Probation Officer. Four emergency cases have been relieved. To one necessitous case, which we deemed particularly deserving, aid was extended amounting to $22. To another, $1.85.

Delegates have been appointed to attend the meetings of the County Union.

The total amount received during the year $285.20; the total amount expended during the

year, $283.52. A full itemized account appears in the Treasurer's Annual Report.

We trust that success may crown our efforts in the future as it has done in the past.

An invitation has been extended to the President of the County Union, Mrs. Hutchins, to visit our Circle.

NEWSPAPER COMMENT ON THE INTERNATIONAL LESSONS.

We have persistently urged upon us the great advantage of International Text Lessons on account of the ease with which supplementary matter bearing upon the question is found. This plea has been frequently answered, and the Secretary hesitates to make any sweeping criticism of the use of these outside helps, some of which are worthy of careful attention. It, however, seems suitable to call attention to the fact that much of the comment currently published in a form to attract public attention, is not of the sort that we care to have either our teachers or pupils use. The following extracts from a set of well-known comments will serve to indicate the reason for not considering it wise to depend upon anything except scholarly, pedagogical sources for help in the study of Bible lessons.

A letter urging the use of these notes says:

"The notes are not the stereotyped sort that often fill the columns of a paper with unreadable matter, but are written in a style that cannot fail to interest the ordinary reader."

We are inclined to agree with that portion of the statement preceding the adversative conjunction.

The lesson for February 19th is headed "Frightened out of His Wits by a Woman." Two of its subdivisions are marked in bold type "Awfully Human" and "It is God's Way of Paying a Compliment."

The following typical sentences occur in the notes of this lesson:

"In some unaccountable manner she seemed to have hypnotized or terrorized Elijah Coeur-de-Lion, for he took to his heels and fled."

Lesson for February 26 is called "Israel's Lady Macbeth." From this one a singe extract:

"I have not the slightest doubt that Ahab would have jumped the fence to have dodged the prophet had he not been so suddenly cornered. His conscience told him that his sin had made God his enemy and that he could not expect Elijah to be his friend."

The full force of the style used in these commentaries is exemplified in the following taken from a lesson for the current year:

"The second was the incident of our lesson, which so aroused the indignation of Judas against our Lord that he resolved to turn traitor.

"Jesus was invited out to dinner to meet some of the aristocrats of the new kingdom, not the exclusive set, but the inclusive set of Bethany.

"At the head of the table sat Simon the leper, who was not ashamed of his doctor, but was proud of the honor of entertaining him. Though cured in body and soul of that most loathsome of diseases, and a new man in Christ, his old reputation clings to him, for he is still known as 'Simon the leper.'

"Among the guests was probably Lazarus, another sinner saved by grace. Martha may have found time to leave her pickling and preserving long enough to join the happy party. Mary, of course, was there, for who could separate Mary from her Lord who had won such a glorious victory for her?"

We reproduce these extracts with the hope that no one will be able hereafter to listen to the advantage of this form of assistance without recalling these samples, and in the hope that they may serve as a warning against encouraging pupils and immature teachers to seek light upon their lessons from sources not recommended by discriminating judgment.

JANE P. RUSHMORE.

NEW LESSON LEAVES FOR 1911.

Announcement has already been made through the *Intelligencer* of a series of Lesson Leaves for Intermediate Classes on The Book of Acts. These lessons are now ready for delivery, and we especially urge schools that have not been using our leaves to give this issue a careful examination. The form of presenting the lesson has been materially changed so that it more nearly resembles the method used by the Bible Study and other well arranged leaves. Questions are amply supplied. The subject matter deals with a portion of the Bible not hitherto directly treated in our own series, but incidentally used in connection with the series on Paul. Some adult classes which still desire prepared questions may find this series useful. A second new series for adult classes will be based on The Psalms. Augustus Murray, whose work on the Paul series was generally satisfactory to Friends, has the work in charge. The general familiarity of our older Friends with certain Psalms, and their constant use for purposes of religious comfort and inspiration, we hope may render this series especially acceptable to Bible classes. The first quarterly will be ready for delivery about Fourth month 1st.

JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 25, 1911.

An offer of $25,000 toward the endowment of Schofield School has been offered. The condition is that a like sum be contributed by others. The same friend of southern education has offered $5,000 for Laing School if a like sum is raised.

In following out this lead we shall put our southern educational interests on the only right basis. The schools were founded without large endowment and have been carried on with funds contributed by this one or that one from year to year or from time to time. It has been possible to do some important work on that basis. The time when it could be so done has passed.

In the first place a number of those who had taken an interest in the work from the early days and had regularly contributed to it so that their support could always be depended on have, in the last few years, passed away. In this way a break in the succession has come about.

But under any circumstances the work could not, with the changed conditions of present-day life and business and educational requirements, be carried on to the best advantage in the old way of occasional and solicited individual contributions.

The carrying on of such schools and the organization of them is now, of necessity, more complicated. The financial resources have to be not only greater, but on a more certain basis. It is necessary to make plans ahead in order to do the business in the most effective and most economical way.

With the increased attention and financial support given to industrial education in the South we have learned to do the work in better ways, we have found opportunities, such as farmers' conferences, of increasing the influence of the schools in the neighborhood.

All this takes more money. Also in doing the larger work in the better way with greatest economy it becomes necessary to do it on a larger scale.

If all who are interested in these schools for which we are responsible will at once do what they can toward securing this $30,000 by adding $30,000 to it and also will interest some new contributors in this important work, we shall be able to relieve the two women who have been bearing the heaviest part of the burden from the worries they ought never to have been allowed to suffer; and to carry forward their work in a worthy way.

The Second month issue of *Religious Education*, the Journal of the Religious Education Association, appeared just as the Providence Convention was assembling. It is devoted to the public schools, with articles on The Legal Aspect of Moral Education, Moral Education in Institutions for Training Teachers, Moral Instruction in the Public Schools of nine of the States, and in the Great Britain. The Secretary of the R. E. A. gives a book list on the subject.

The issue contains the full program of the convention in Providence.

Religious Education is issued bi-monthly. It will contain in full the most important papers and addresses of the Convention. The subscription price is $3.00 a year, but it is sent to all members of the Association without further cost than their annual dues.

It is indispensable to all who wish to keep in touch with the best work in religious education and to have access to all the best First-day school helps at the least possible cost. The best way is to join the Association (193 Michigan Ave., Chicago, Ill.)

"The Easton *Gazette* [of which our friend Wilson M. Tyler is Editor] is still producing unanswerable arguments," says *The American Issue*, Maryland Edition, "why it is good politics for the Republicans to declare for local option this year. Within a few weeks the League will devote another edition of the paper to the *Gazette* editorials."

MARYLAND FRIENDS ON CANAL FORTIFICATION.

[From the Montgomery County *Press.*]

At a recent meeting of the Sandy Spring Society of Friends the following appeal to congress, in reference to the proposed fortification of the Panama canal, was adopted:

We, the members of Sandy Spring Monthly Meeting of Friends, make an earnest appeal to congress not to fortify the Panama canal.

As an American enterprise, constructed at great expense by the people of the United States,

it is right and proper to police it by sufficient guard on land and sea to protect it against damage by bands of mauraders or other evilly disposed persons.

But we deplore and condemn the idea of building fortifications there, believing that it would be a needless tax on the people, heavy at the start and continuous for maintenance; that it would be inconsistent with the trend of thought all over the world toward peaceful settlements and arbitration, and President Taft's noble stand in favor of submitting all questions to such a tribunal; that far more efficient protection could be obtained by international neutrality agreement; and that the forts would tend to create distrust and bad feeling among our sister nations, thus being a source of danger rather than security.

The Suez canal has remained unfortified. Are we to confess that our country is more suspicious than those across the Atlantic, that the twentieth century is more benighted than the nineteenth, and that we see no better way of defending the grandest engineering feat ever accomplished by man than the antiquated, barbarous method discarded by foreign countries for a similar enterprise?

For the sake of economy, humanity, the spirit of progress, and the "just and lasting peace among ourselves and with all nations" that Lincoln sought to establish, we urge that the Panama canal be not fortified.

THE FOURTH AND GREEN STREET MEETING PROPERTY.

Green Street Monthly Meeting, Philadelphia, at its session on Second month 16th, decided to continue to hold its meetings there until the property had actually been sold—as many members are sorry enough to make the move and would rather put it off as long as may be. The Minute reads in part: "The Trustees are authorized to entertain offers for the property at Fourth and Green Sts., with instructions to make a special effort to dispose of it for some humanitarian purpose, to which special consideration in the way of a reduced price may be made by the monthly meeting, it being understood that no agreement as to its sale will be made before first obtaining the approval of the Monthly Meeting."

To lose no time the volunteer collectors for the Guild Building Fund met the following evening, as their object now is to have an offer ready for next monthly meeting. They would like every one to know why this month seems the crucial one to raise the funds, and they formulated the following reasons:

I. The present quarters of Friends' Neighborhood Guild, at 151 Fairmount Ave., have been outgrown, and cannot be made satisfactory by the expenditure of any amount of money.

II. Green Street Meeting property will soon be sold and can be bought for the Guild at a bargain.

III. In its present shape Green Street Meeting property is excellently adapted to our needs, having assembly-rooms, large playgrounds, and class-rooms in the school-house which is annexed to the meeting-house, besides a dwelling-house for the caretaker. It presents wonderful possibilities for neighborhood work.

IV. The work could be conducted in this property at *merely a slight increase* in running expenses over the expenses of our present quarters.

V. This cheerful, open spot should be maintained in the centre of this congested district.

VI. The historic building should be preserved.

VII. *It is of the utmost importance to maintain up-to-date philanthropic activities under the care of our Society, so that our young Friends will not drift into similar activities of other religious bodies, and, becoming interested there, ultimately resign their membership in our body.*

The committee for the purpose reported to the Monthly Meeting that a prominent real estate dealer estimated the value of the property at $85,000. We have set ourselves to raise the sum of $65,000 (toward which we already hold $12,000 raised within the last few years by contributions, the fair, etc.).

This means a lot of hard work and it is absolutely necessary that we have more collectors. The more volunteers we have, the surer and easier will the task be all round. All interested are asked to confer with Anna Lukens, 1702 Oxford St. (Bell 'phone, Poplar 4721a), so that there may be no duplication of effort and visits. We have had printed subscription blanks, pictures of the old inadequate house and some account of the work done there, and pictures of the Green Street property, showing the pleasant grounds and dignified buildings. These may be obtained at the office of the Young Friends' Association, 15th and Cherry Sts.

If every one is willing to contribute according to his means (and no limit is set at either the small or the great amount) we can raise the fund.

For the next three weeks we expect to let the readers of the *Intelligencer* hear, through its columns, our progress.

THE COMMITTEE TO COLLECT CONTRIBUTIONS TO THE BUILDING FUND OF FRIENDS' NEIGHBORHOOD GUILD.

AN IDEAL SETTLEMENT HOUSE.

HOW NEARLY FRIENDS' NEIGHBORHOOD GUILD APPROACHES IT.

The aim of a Settlement House as outlined by Walter C. Longstreth at the Race Street Conference class on the 19th, is not primarily to relieve the distress of a neighborhood, but to lift the people to a higher plane, to lead them to make more of themselves and to get more satisfaction out of life than they do.

The people ministered to by a Settlement House are not generally deficient in intelligence; many of them are unusually bright, their wits sharpened by the conditions of their existence. What they lack is ideals of living and tenacity of purpose.

The difference between grades of society is usually a difference in the ideals of home life. We are comfortable and effective because we make use of inventions and institutions which have been devised by past generations and handed down to us. We go forth daily from neat homes and well-supplied tables, fortified to perform our daily tasks and serene in the consciousness that we shall return to the same. Generally the people in the tenements are ignorant of these devices that make home comfort, or at least unwilling to acknowledge their advantages.

Ignorance and prejudice are easier to deal with than stupidity, but they require time and tact. People who do not acknowledge their ignorance even to themselves are not easily taught. Though perhaps nothing is needed more in the tenement districts than better housekeeping, lectures and lessons on that subject find few willing listeners.

The Settlement workers know this unteachableness of the people and count on making their influence felt most strongly through their example. They make a home in the neighborhood they wish to benefit; several workers reside there permanently; they are good neighbors, friends in joy or sorrow; they are keenly, intellectually, and sincerely interested in the social, intellectual, and spiritual conditions of the people. Their house becomes a center of healthful influence, and gradually their home methods are imitated, their class and lecture rooms sought, their counsel solicited. Gradually a permanent impress is made upon their neighbors.

Our Friends' Neighborhood Guild is not a Settlement. It has not room to be. There can be no residents but the caretaker's small family. Hull House, in Chicago, has at least fifteen resident workers and several regular non-residents. To be a Settlement House the Guild must have room for classes and clubs, for gymnastics and outdoor play. The club brings together congenial groups; strength and self-respect increase with the opportunity a club gives to each member to assert his individuality. Mothers will complacently listen to helpful advice from one who is in a sense the guest of their club when they would not go to hear a lecture on the same subject. The club teaches the members to pull together, an action necessary to every success.

The playground gives not only an outlet for healthful activity but also an opportunity for many wholesome life lessons. In games and in the gymnasium, boys see that they cannot play a creditable part at first, and learn that continued effort is necessary to success, a lesson in tenacity that may bring them success in their business careers.

The Settlement House should co-operate with all other philanthropic organizations, that energy may be conserved. It is a clearing house to bring existing conditions to the notice of the proper bodies,—the courts, officials, hospitals, organized charity, relatives, as the case may require. It is the big brother, the good citizen of the neighborhood.

The Guild cannot develop into a Settlement House in its present cramped quarters. Extended search has shown that there is no suitable place in that neighborhood except the Meeting House property at Fourth and Green Streets. It is well adapted in its present form for Settlement work, with its meeting rooms, class rooms in the rear, caretaker's house, and large grounds. Thus the historic place would be preserved, a condition much desired by all to whom the place has become endeared by years of association.

The Monthly Meeting has definitely decided to sell the property; the Guild needs it. If all friends of humanitarian work will give as they are able, the necessary funds will be subscribed before the next Monthly Meeting, and our Guild may soon broaden its work and become a real Settlement House.

THIRD NATIONAL PEACE CONGRESS.

The third National Peace Congress has been initiated by the Directors of the American Peace Society, and will be held at Baltimore on the 3d, 4th and 5th of May. The meetings will be held in McCoy Hall, Johns Hopkins University, which has been secured for the occasion. The work of organization has already begun.

Mr. Theodore Marburg, president of the Maryland Branch of the American Peace Society, has invited to dinner at his house on the 7th of this month representatives of a number of the peace organizations of the country, at which definite

plans for the organization of the Congress will be completed.

It is hoped to associate all the important peace and arbitration organizations of the country together in the preparations for the Congress, and to hold it under their joint auspices. The program will be a comprehensive one, covering all the important phases of the peace movement. Not only all the peace societies will be expected to send official delegates, but also all organizations, commercial, industrial, labor, religious, philanthropic, civic, etc., will be asked to be represented. It is hoped to make the gathering one of general national significance, even more so, if possible, than were the previous national congresses at New York and Chicago. Make your arrangements at once to go to Baltimore the first week in May. —*Advocate of Peace.*

THE HOME FOR AGED COLORED PEOPLE.

An entertainment was given by the old people at the "Home for Aged and Infirm Colored People," 44th Street and Girard Avenue, Philadelphia, on the evening of First month 30th, 1911, participated in by twenty-two of the inmates—whose ages ranged from 68 to 89 years. It was a very novel affair and did great credit to the performers. They sang many of the old plantation melodies which were made immortal by the sad conditions of their race in servitude.

The devotional part was by no means overlooked—forming a portion of the exercises. Several of them recited little pieces of poetry which they had learned in their childhood. Everything was conducted in the most orderly and creditable manner. A large number of the Board of Managers and their friends were present, the large chapel being very well-filled. It was hard to decide which was the most striking, its humor or its pathos. Both sides were presented in a degree and manner that would have done credit to any people from whom we would have expected much more.

Some one may ask why this was done. It is easily answered. They did it to relieve the monotony of their lives. One or two afternoons out of the week, previously, were given to rehearsals and these would be much better understood if they had been witnessed.

This is essentially a Friendly institution, the Board of Managers being composed, with some exceptions—of the members of both branches of Friends. Several of the founders of the Institution were prominent Friends in their day.

Its prosperity lies very near the hearts of those who give of their time and labor to it. If there are any Friends or others who do not know just how to dispose of their surplus funds they can do much good by remembering the "Home for Aged and Infirm Colored Persons" of Philadelphia.

SARAH M. CARVER.

FRIENDS' ASSOCIATIONS.

The Friends' Association of Medford, N. J., organized on Tenth month 28th, 1910, is progressing very satisfactorily, holding regular meetings once a month with large attendance. Our membership is now 84, adding a few names each month. On Second month 10th we met at the home of Arthur and Anna Prickitt. Officers to serve for the following six months were elected. Much interest was shown by our young members in voting for these officers.

We open meetings with roll call and follow with Bible reading, and remarks on chapter read, then reading, music and recitations follow.

On Third month 17th, a meeting of the Association will be held at the meeting house under the auspices of Chas. I. Hollinshead and family, when Martha H. Hollinshead will give an illustrated talk on British Columbia.

LORENA M. BRICK, *Sec.*

The Plainfield Friends' Association held its meeting for First month in the Meeting House. Mabel H. Vail, who was secretary for the evening, read a portion of Scripture. Ruth Stryker presented a sketch of the life of Charles Lamb. Attention was called to several items of interest in the last issue of the *Intelligencer.*

After roll call and a moment of silence the meeting merged into a "social hour," under the care of Wm. and Emily Buzby.

On Second month 3rd, the Association met at the home of Hannah E. Poole. The opening silence was followed by a Bible reading by Ella H. Williams, Secretary, who also read the minutes of the previous meeting.

After a few items of business Mabel H. Vail began the review of the recently published "Life and Labors of Elias Hicks" by reading the "Author's preface" and "Introduction" by Elizabeth Powell Bond.

The subject was continued at roll call by the members responding with selections from the writings of Elias Hicks or from the writings of others regarding him.

In the social hour that followed the adjournment, games, music and light refreshments were enjoyed. MARGARET F. VAIL, *Cor.*

At the annual meeting of Newtown Friends' Association, held Second month 8th, the following officers were elected for the ensuing year:

President, Edw. S. Hutchenson; 1st vice-president, Anna M. Wood; 2nd vice-president, Franklin Packer; secretary, Laura W. White; treasurer, Mary E. Eyre; executive committee, Maud E. R. Stuckert, Evan T. Worthington, Willis G. Worstall, Mary G. Wilson and Herbert L. Slack; executive committee of General Conference of Friends' Associations, Thaddeus S. Kenderdine and Abbie B. Rice.

General exercises for the evening included a paper by Thomas G. Stapler in answer to the query: "Are large industrial combinations ethically defensible?" A resume of the Woman Suffrage and Ballot Reform Movement, by Permelia H. Conrad, and compilation from the Life and Works of Julia Ward Howe. These excellent papers called forth much comment and discussion.

Among Current Religious Events Lettie W. Eyre included the illness of Archbishop Ryan and Bishop Whitaker; the Jubilee of Women's Foreign Missionary Societies, in Witherspoon Hall, Philadelphia, from Second month 11th to 14th, and "The World in Boston" Missionary Exposition from Fourth month 24th to Fifth month 20th.

Members responded at roll call with sentiments from Abraham Lincoln.

LAURA W. WHITE, *Sec. Pro tem.*

The Friends' Association of Quakertown, Pa., met Second month 16th, at the home of Mary R. Shaw. The Vice-President, Harry S. Johnson, read the 14th chapter of St. John. The minutes of the previous meeting were read and approved. A letter from George Walton was read and also one from Henry W. Wilbur. The former fixed the twenty-fifth of this month as the date for his visit to Quakertown and the latter the 14th of next month. These dates were fully united with and the Secretary directed to so inform the Friends named.

The Association then entered upon the Whittier program, each member to recite or read a selection from Whittier's poems.

"The Clear Vision" was given by Frank Ball; "First-day Thoughts," by Mary Kitchen; "The Worship of Nature," by Lizzie M. Strawn; a selection from "In Memory of Whittier," was given by Sallie Ball.

"Valuation" was the title of a short poem given by Hannah M. Penrose and called forth many remarks. "At Last" was read by Sada M. Johnson. An extract from "Snowbound" was given by Ella M. Ball; "The Pressed Gentian," by Annie B. Roberts. A portion of "Revelation," by Annie M. Foulke; "The Angel of Patience," by Irene Meredith; and "The Barefoot Boy," by Eleanor Foulke. Amos Peasley's paper, as published in the *Intelligencer* of Twelfth month 3rd, was read and the suggestions it contained were most stirring. A committee was appointed to bring forward some suggestions for our Association to work upon in social or community service. After a few moments of silence adjourned to meet at the home of Joel and Ella Ball, the 16th of the Third month.

ELEANOR FOULKE.

The Oxford Young Friends' Association of Second month 11th was opened by the vice-president reading the 35th Psalm. After the reading and approval of the minutes, the committees appointed for Quarterly Meeting were read. The Early Life of Lincoln, prepared by Melvin Reynolds, was read by Sophia Reynolds. Philena Thomas also had a paper on his life. Mrs. Cope read Lincoln's favorite poem, "O Why Should the Spirit of Mortal Be Proud?" The nomination and election of Lincoln as President was the subject of a paper by Benjamin Passmore. A song was given by George and Harriet Haines. Lincoln as a Storyteller, was a paper prepared by Mrs. Chandler and read by Clara L. Pugh. Ethel Reynolds read Abraham Lincoln's, "The Jester Briton's Apology." "Laus Deo" was read by Mary Webster. Blanche Walton read the Commemoration Ode. Anna Smedley read the Second Inaugural. Mary Toot read Lincoln's Gettysburg Speech. Reading by Laura Haines on The Traits of Lincoln. Isaac Walton then gave a short talk and after reading the program for the next meeting, we adjourned to meet Second month 25th. MARY E. POWLEY, *Sec.*

A GREETING FROM EUROPE.

[Written for the Golden Wedding of John and Hannah Cox at Longwood, 1873.]

These German hills of evergreen
No longer shall enfold me;
The ocean-wastes that intervene
Are powerless to withhold me:
Where'er the heart is strongly drawn
There speeds Imagination,
And both to-day shall give to John
And Hannah salutation!

These pastoral vales of curds and cheese,
And milk, and whey, and rennet,
Have disappeared: I see the trees
And rolling fields of Kennett!
The dusty old Philadelphia road,
And Longwood's place of meeting,
And then—that cheery, warm abode,
Which claims my fondest greeting.

There, as a boy, my heart and mind
Oft fed on gentler manna,
For John was ever firm and kind,
And motherly was Hannah;

And when with hopes of higher law
The air of home grew warmer,
How many a preacher there I saw!
How many a famed Reformer!

The clumps of box beside the door,
The pear tree in the garden,
The wax plant spreading more and more,—
Each one is memory's warden!
Around them cling the ghosts of years,
The breath of prayer and yearning,
Though, God be praised! the darkest fears
Have passed beyond returning.

Here Lowell came, in radiant youth,
A soul of fixed endeavor;
Here Parker spake with lips of truth,
That soon were closed forever;
Here noblest Whittier, scorned and spurned,
Found love and recognition;
Here Garrison's high faith returned,
And Thompson's pure ambition!

And finer souls like foliage grew
Beside the rugged timber;
Here sat the mild-eyed Sarah Pugh,
The clear-browed Abby Kimber;
And here, when serpent more than dove
Drew erring man's indictment,
Lucretia Mott, with balm of love,
Allayed the rash excitement.

Nor these alone, though all the land
Gives praise where it upbraided:
There was a sad and silent band
Your Christian courage aided:
They came in fear, yet straightway found
Food, rest, emancipation:
Their "Cox's House" was underground—
A blessed railway station!

Whatever hope gave cheer to man,
Whatever thought uplifted,
You welcomed, worked, and watched the plan,
Still following as it shifted.
You bore with windly vanity
And theories mistaken,
Content and glad, could you but see
One slumbering soul awaken.

Lift up your hearts! and let us give
Our thanks as free libations,
So rarely comes, while yet men live,
The crown of Toil and Patience!
And never Fate so sweetly swerved
From paths she loves to tread in,
As when she gave this long-deserved
And Golden Year of wedding!

Thank God! the steadfast soul that strives
Shall not be disappointed;
Earth's simple, quiet, earnest lives
Are royally anointed!
Let Samsons come, of stronger thews,
With firebrands and with foxes,
But may our country never lose
Its John and Hannah Cox's;

BAYARD TAYLOR.

Gotha, Germany, Aug. 21, 1873.

BIRTHS.

MORRIS.—To William F. and Lyle Z. Morris, of Pendleton, Ind., on First month 21, a daughter, who is named Eleanor.

WEBSTER.—To Edna Brinton and Jesse L. Webster, of Christiana, Pa., Second month 16, a son, who is named Robert Brinton Webster.

DEATHS.

CORLIES.—At his residence, 62 Montgomery Street, Poughkeepsie, N. Y., at 6.30 a. m., Second month 18th, Jacob Corlies, in his 81st year. His illness was brief, and largely painless, and in his release he joins his beloved wife, Edith Woolman Corlies, with whom a most happy union existed for nearly fifty-two years. Jacob Corlies was a member of Poughkeepsie Preparative Meeting and Nine Partners Half Yearly Meeting. A member of the Meeting of Ministry and Counsel, of that Meeting. With his father, George Corlies, deceased, he did much, as a citizen for the betterment of Poughkeepsie. President for many years of the First National Bank, and in charity and public improvements active. His funeral was on the 21st inst. Interment in Poughkeepsie Rural Cemetery.

HANCOCK.—At her late home near Columbus, N. J., suddenly, on First-day, Second month 19th, Ann P. Hancock, in her 83rd year.

TAYLOR.—At Friends' Boarding Home, Germantown, Pa., Second month 14th, after a short illness, Annie H., widow of William Taylor, aged 69 years; an interested member of Race Street Meeting and very active in the management of the Aspen Street Home for Colored Children.

TYSON.—At the home of Nathan and Mary Garretson (his sister), Friendswood, Texas, Daniel Tyson, aged nearly 48 years. On Second month 12th, at the usual time of the meeting at Fall Creek, near Pendleton, Ind., a large number of his friends and relatives assembled. Wilson S. Doan spoke feelingly on the occasion, as did others. Interment in the Friends' cemetery near his mother and grandfather, who assisted in establishing Fall Creek Meeting in 1834.

SWAIN.—At their home in Kansas City, Mo., to which they had recently moved, Helen, daughter of George and Elizabeth Swain, aged nearly 8 years. Interment in Friends' cemetery, near Pendleton, Ind., she and her parents being birthright members of Fall Creek Monthly Meeting of Friends.

NOTES AND ANNOUNCEMENTS.

Mary P. Titus, of Farmingdale, L. I., who has been very ill the past season, has so far recovered as to be able to be out again. She has just past her ninety-third birthday, enjoys reading the daily paper and magazines as much as ever.

The Library and Printing Committee of London Yearly Meeting's representative committee has made arrangements for the publication of J. S. Rowntree's "The Society of Friends: its Faith and Practice," in French. The book is to be translated by a Swiss Friend.

The usual goodly number of Friends and a number of visitors were present at the meeting of First-day, held at the West Philadelphia meeting-house, on Second month 19, at 11 a. m. Rachel Lippincott, of Mullica Hill, N. J., was a visiting minister, her message was on Faith. The social hour, following the close of the meeting was of great strength.

The meeting, held in the afternoon, at 3 o'clock under the care of the Quarterly Meeting Committee on Temperance, was largely attended, the rear gallery being filled with neighbors of the Spring Street Neighborhood House led by Ellwood Heacock and Ella Bicknell. The exercises were interesting, especially the address of Francis H. Green, of West Chester, whose choice of the subject "The Three I's" was inspiring to the workers in the cause of Temperance.

Henry W. Wilbur expects to attend the regular session of Radnor Monthly Meeting on Fifth-day, Third month 9th, at 10 o'clock. At an after-meeting Conference he will address those present on the work of the Advancement and Temperance Committees of the Monthly Meeting. Take Philadelphia & Western Electric cars at 9.30 a. m. from Sixty-ninth Street to Radnor station.

The Advancement Committee of Radnor Monthly Meeting will visit Merion Meeting on First-day, Third month 5th, at 10.30 a. m. Trains leave Broad Street Station at 9.45 a. m. for Narberth station. All invited.

The Orange Grove Monthly Meeting at Pasadena, Cal., makes a contribution to the Committee for the Advancement of Friends' Principles, and adds: "Our Meeting is gaining in membership and attendance, and we are much encouraged."

The Sale, Afternoon Tea from 3 to 6 and Evening Entertainment at 8.15 o'clock, to be given under the auspices of the Rally Club on Sixth-day, Third month 3rd, is for the benefit of the Woman's Southern Homeopathic Hospital, 724 Spruce Street, whose chief aim is to care for children and self-supporting, self-respecting women. For the latter, private rooms with efficient nurses are furnished at very reasonable rates. The majority of its Board of Management are Friends and Friendly inclined persons, among whom are five of our own members and six of the other branch.

The Sale, etc., is to be held in the Auditorium of the Young Friends' Association. Evening admission 50 cents. We appeal to those Friends who cannot be present to assist this worthy charity by sending contributions to

Cynwyd, Pa. MARY B. CRANSTON.

The members of the Philadelphia Yearly Meeting Committee on First-day Schools, particularly those living near Moorestown, N. J., are requested to visit the First-day school at Moorestown, on Second month 26th, at 10 a. m. A conference of the visitors and local First-day School Workers will probably be held at 2.30 p. m.; further announcement of which will be made at First-day School.

Train leaves Market Street Wharf, Philadelphia, at 9.30 a. m.

A very encouraging increase in attendance is evident at Fairhill Meeting, Philadelphia. The First-day school is flourishing, new members having been added at every session this year. Nine new names have been added to the Adult Conference Class. Twenty-five were present in this class on last First-day, the theme being "Can we get in tune with the Infinite without first recognizing the Light within?"

Next week the subject to be considered will be, "The leaven and the lump."

Fairhill is very accessible, particularly for West Philadelphia Friends, who can come to North Philadelphia Station in eight minutes and Fairhill is but five minutes' walk from Broad and Cambria Streets.

One who was required to memorize the following verses when a boy, now a retired clergyman, wishes to know who was the author and what the forgotten parts are. Can any of our readers tell him?

The Quaker stood under his smooth broad brim,
In his plain drab suit, so simple and trim;
'Twas better than royal robes to him,
Who looked to the inward part.

* * * * * *

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

SECOND MO. 24TH (6TH DAY).

—Friends' Club of Washington, D. C., in the meeting house parlors (1811 I St., N. W.).

SECOND MO. 25TH (7TH DAY).

—Blue River Quarterly Meeting, in Chicago (Room 506, Fine Arts Building, 203 Michigan Avenue, near Van Buren Street) at 10 a. m.; Ministers and Elders, day before, at 2 p. m.

—Association of Friends' Schools, in Race Street Meeting House, at 2

ROYAL
Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum powders are the greatest menacers to health of the present day

When his dovelike spirit unfurled her wing
For a bold and venturesome sweep
She wafted him over billow and spray,
'Twixt sea and sky o'er a pathless way,
To a beautiful sylvan scene that lay
Far over the boiling deep.
* * * * * *
And when he came down unruffled and staid,
Where Schuylkill and Delaware rolled and made
Their friendly waters unite,
The Indian sprang from his light canoe,
The bird to the topmost bough withdrew
And the deer skipped upon the cliff to view
This new and * * * * * sight.

SWARTHMORE COLLEGE NOTES.

The annual banquet of the Swarthmore Philadelphia Club was held in the Bellevue-Stratford Hotel last Seventh-day night. About one hundred alumni, together with the faculty and men of the senior class were present. Congressman A. Mitchell Palmer was the toastmaster. After the dinner, Dr. Battin presented some of his stereopticon views of Swarthmore, which produced delightful reminiscences for many of the old graduates. Several excellent toasts were responded to, making the evening one of great enjoyment, and one which strongly manifested the spirit of genuine Swarthmore loyalty.

An informal banquet was given last week to the members of last year's lacrosse team by Isaiah Linton of Moorestown.

The future prospects of lacrosse were discussed, and the outlook for this year pronounced excellent.

The following resolution has been passed by the students:

Be It Resolved, That we, the students of Swarthmore College, do hereby stamp with our contempt all dishonest methods that may be employed in college life, academic, political, athletic, or social; and do heartily agree to do all in our individual power to foster the sentiment of absolute cleanness and honor in our college.

Dr. F. H. Green, of the State Normal School, West Chester, addressed the men of the Y. M. C. A. last First-day night on the necessity of the individual's life of service. In a fluent and forceful talk, Dr. Green impressed upon his hearers the necessary attributes of a life which places perfection as its goal. His remarks were highly appreciated.

Last week was a most successful one for the basketball team. In the game with State College, a game which proved to be the fastest and best of the season, Swarthmore came out victorious by the score of 37-25. Lehigh also suffered defeat, and although the score was close, 35-30, Swarthmore at no time seemed in danger of losing. The game with New York University at New York, on March 4th, closes the basketball season.

p. m. Subject: Teaching Sex Hygiene in Our Schools. Discussion opened by Laura B. Garrett.

SECOND MO. 26TH (1ST DAY).

—Brooklyn Young Friends' Association, in the meeting house. Helen W. C. McCloy will discuss "Shakespeare's Book of Plays."

—London Grove Young Friends' Association at the home of Frances W. Hicks, at 2.30 p. m. Subject for discussion: Should Friends seek political office?

—Visit of Philadelphia Yearly Meeting Committee on First-day Schools to Moorestown First-day School, 10 a. m. Train leaves Market Street Ferry at 9.30 a. m.

—Race Street Conference Class at 11.45. "Spring Street Settlement." Discussion opened by Ellwood Heacock. Meeting at 10.30.

—At Girard Avenue, Philadelphia, Junior Conference at 9.45 a. m., "The 19th Chapter of John." First-day school, same hour. Meeting at 11.

—Young Friends' Association of Horsham, Pa., at the meeting house, in the afternoon.

SECOND MO. 27TH (2ND DAY).

—Warrington Quarterly Meeting at Menallen, Pa., at 10 a. m.; Ministers and Elders, Seventh-day before, at 3 p. m. Isaac Wilson expects to attend.

—Friends' Association of Trenton, N. J., at 7.45 p. m., in the Meeting House (Montgomery and Hanover Streets).

—At Girard Avenue, Philadelphia, Junior Conference, at 9.45 a. m., "The 19th Chapter of John." First-day school, same hour. Meeting at 11.

THIRD MONTH 4TH (7TH DAY).

—Nottingham Quarterly Meeting at Oxford, Pa., at 10 a. m. Ministers and Elders day before at 2.30 p. m.

THIRD MONTH 5TH (1ST DAY).

—At Chester, Pa., a circular meeting at 3 p. m., under the care of Concord Quarterly Meeting.

—Visits of Philadelphia Yearly Meeting Committee on First-day Schools to Girard Avenue First-day School, 9.45 a. m., and to Fairhill First-day School, at 2.30 p. m.

—New Garden Young Friends' Association at 2.30 p. m. Edith Winder expects to be present. All interested invited to attend.

—At Merion Meeting at 10.30 a. m., visit of Radnor Monthly Meeting Advancement Committee. From Philadelphia, train at 9.45 to Narberth.

THIRD MONTH 7TH (3RD DAY).

—Illustrated Lecture on the Oberammergau Passion Play by Prof. B.



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CHRISTIANA - PENNA.

F. Battin in Parrish Hall, Swarthmore College, at 8 p. m. A cordial invitation is extended to all to be present.

THIRD MONTH 9TH (5TH DAY).

—Radnor Monthly Meeting, at Radnor (on Philadelphia & Western Electric Road), at 10 a. m. Henry W. Wilbur expects to attend; and to address a Conference in afternoon under care of Advancement and Temperance Committees of the Monthly Meeting. Leave Sixty-ninth Street, at 9.30 a. m.

THIRD MONTH 11TH (7TH DAY).

—In Baltimore, Park Ave. Meeting House, Dr. O. Edward Janney, "Castilian Days," illustrated, at 8 p. m. Benefit McKinam Free Kindergarten. Tickets, 25 cents.

THE SCRAPHEAP FOR THE INVENTOR.

"The fame of Theodore Ruggles Timby as the inventor of the revolving turret, the most valuable feature of the noted *Monitor*, seems likely to be established, now that he is dead and his body has been in danger of being evicted from a cemetery for non-payment of burial fees," writes Helen Woods in the current issue of *Harper's Weekly*. A meeting of citizens under the auspices of the Patriotic Association of America averted this "scandal." The article tells the true story of Timby's invention.

The Current issue of the *Southern Workman* (published by the Hampton Institute Press) contains the last installment of Monroe N. Work's interesting study of African Agriculture. This paper treats of agricultural education in Africa and contains a surprise for those who think that only primitive methods of cultivating the soil are employed in that country. Other articles on agriculture in this issue are "Conditions Among Negro Farmers in Georgia," and "The Canadian Winter Fair." An instructive and well-illustrated paper on "Primitive Ways of Working Stone" is by Harlan I. Smith of the American Museum of Natural History. The story of the little known remnant of an Iroquois Indian tribe, known as the Jackson-Whites, is told by Frank G. Speck of the University of Pennsylvania. Timely editorials treat of the present condition of colored schoolteachers in Virginia, of the views of certain state superintendents on Negro education, and of the recent Tuskegee Conference.

One of our readers who sends us a club of fifty-eight members says: "I think the *Intelligencer* has been especially good the past year. I like the articles of William M. Jackson so much."

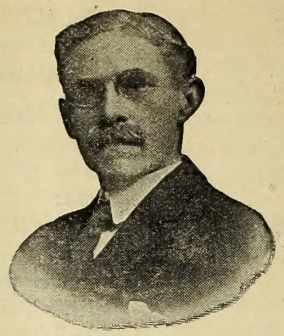
A letter from Canada contains this request which was promptly complied with: "Our *Intelligencer* containing the picture of Serena Minard was blown away while returning from the post-office; could you send us another?"

Another subscriber who hesitates to undertake club work writes: "I do not have patience to plead with people to take a paper that I feel I could not do without, when they make excuses and say it's too dear, and if it was a uniform price of $1.50 it would be better than to offer it to the western people for less than we can get it."

Again we explain, for the benefit of our readers generally, that we would gladly make the price $1.50 to all if we could afford to do so, but without a small endowment fund this would be impossible. We make the concession to our far-western Friends because they have not the meeting privileges that are open to most of our readers.

For special offers and other information see last page of cover.

Dear American ladies, you are not very graceful. You are very beautiful, and you wear marvellous toilettes, but you are not exceedingly graceful. I wonder why? Shall I tell you something I have sometimes thought since I came to your country? Grace, real grace, is founded on natural, normal, perfect health. No, I do not mean the robust; I mean the virile, sinuous, and supple. The big hips, the fat shoulders, are as unhealthy and unnatural as scrawniness and anæmia. Is there anything finer to see, more beautiful, than the absolutely sure grace of any living creature entirely healthy? I think not. Now, you are going to ask me what have these things I am saying to do with you? Must I make myself plainer? I have just explained that almost any normal, healthy living creature is naturally graceful. Well then, can you not conceive that an unhealthy and abnormal creature might almost as necessarily be awk-

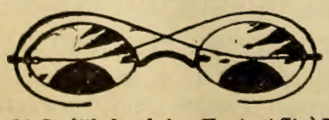


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ward? No, I am not saying all American women are unhealthy and abnormal, but to tell you the truth, it has sometimes occurred to me that a little more work—I mean by that, definite and healthy occupation—would make the women of your country healthier and happier, more normal and—more graceful.—*Harper's Bazar.*

READ IRVING.

You will do well to allow yourselves to become really familiar with Irving's warm, wise humor, his easy culture and his delightful style, so flexible and full of color, flowing as freely and naturally as a noble stream.

The book I am thinking of in particular in his "Life of Mahomet," in which is related the history of that strange genius, founder of one of the great world religions; an Arab born in poverty, left an orphan at an early age, with not a friend but a faithful black woman, and who yet managed to become one of the forces that have made an immense portion of humanity what it is to-day, who created an empire, and whose book, the "Koran," is to-day read and believed as the living truth by millions.

Certainly there are exciting possibilities in a life like that, and Irving has made his story of this amazing man and of the times and the conditions amid which he lived as thrilling as you have a right to expect.

—*Hildegarde Hawthorne.*

In St. Nicholas.

THE EARLY GARDEN.

There is not a better way to begin to plan one's garden than to do it on paper. Make a scale drawing of your premises—that is, a diagram of the shape of the lot, letting each inch represent so many linear feet, in accordance with the actual dimensions of the plot. Next, draw in the roadways, if there are any, the paths, and the walks, marking the location of shrubbery and trees. With this sketch before you, proceed to lay out the ground plan of your garden-to-be. Remember that the flower garden should have a position where plenty of sun will reach it both morning and afternoon; thus seek a southern exposure if possible. While a southeastern slope is an ideal location for a vegetable garden, vegetables will thrive in many places where flowers would not do so well. The soil will, to a great extent, dictate the garden's location with many, although the summer and fall months can be given over to developing and enriching the soil by fertilizers, where it is less rich than it may be in some less suitably located position. Do not make the mistake of planning a larger garden than you can take care of, for nothing is a more dismal sight than that of an over-ambitious garden that it has been impossible to live up to.—*Gardner Teall, in Harper's Bazar.*

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SENATORS BY DIRECT VOTE.

"It is now fairly assured that the day is not remote when United States Senators will be elected by direct vote of the people," writes Edward G. Lowry in the current issue of *Harper's Weekly.* The House of Representatives has passed a bill providing for this reform on four occasions, but hitherto the Senate has always proved the stumbling-block. Southern Senators have vehemently opposed the amendment moved by Senator Depew, providing that Congress should have control of the manner of conducting elections and the right to control the election machinery of the States. But "many things have combined to make the public mind ripe for the change at this particular juncture," and the constitutional amendment will probably have passed through the Senate within an exceedingly brief space of time.

FOLKSONGS FOR BOYS AND GIRLS.

One of the finest pleasures in the world is derived from singing. Even savages make an effort to sing by uttering weird notes as they beat on queer drums and dance around their war fires. In ancient times before there were any pianos people sang sometimes to the clapping of their hands, and often to the accompaniment of crude instruments which looked like old-fashioned guitars, violins or harps. Their songs told of battles, love, harvest-time, hunting and other events in their lives. Before men knew how to write and print music, songs were preserved by being treasured in the memory of the people. Every country had its own peculiar songs which were passed down from father to son, sometimes through hundreds of years. In more modern times, interested people have from time to time printed collections of these songs of the different nations, and nowadays there are many enthusiastic collectors who are printing these songs so that we may all know them. This kind of music is called folk-songs. These include the songs which the "folk," or people, sing and treasure in their heart and memory.

—*Mable Lyon Sturgis.*

In St. Nicholes.

Maria Hornor Lansdale, a life-long friend of the Gilder family, has written sympathetically for the current "Century" of the "Life-work and Homes of Richard Watson Gilder." The memoir will be illustrated from early photographs of R. W. Gilder and from drawings, by Vernon Howe Bailey, of his birthplace and the homes of the family.

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WANTED See Page iii

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Talks on Investments

No. 12

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FRIENDS' INTELLIGENCER

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Our hopes of success must not rest on those in power, but on the common people whose servants they are. These hear truth gladly where free access is obtained to their unprejudiced hearts.

1843. LUCRETIA MOTT.

CHARLES SUMNER.

[By Justice Wendell Phillips Stafford, of the Supreme Court of the District of Columbia, read by him at the Sumner Centenary in New York and at the meeting in Race Street Meeting House, Philadelphia, under care of the Association for Advancement of Colored People. Published in *The Crisis*.]

I will send him to my dark-browed race,
On whom the world hath sinned;
And he shall be as a hiding place,
And a covert from the wind,

As streams of water for the flock,
Amidst the burning sand,
The shadow of a mighty rock
Over a weary land.

So spake the Lord God on this day
A hundred years agone,
While the maids to the fainting mother say,
See, thou hast borne a son!

And now again in the latter year
The Lord God speaks to-day:
Gird up your loins like men to hear
And answer what I say:

Leave me the dead, they are my own:
Yours are the sick that die;
I cannot hear your priests intone
For the noise of your poor that cry.

How is it that the weak complain,
And my children suffer harm?
The sacrifice was naught: in vain
The Lord made bare His arm.

You have forgotten the camps that reached
From rising to setting suns;
You have forgotten the truth I preached
By the lips of a million guns.

The thousands who died in the prison pen,
And the hundred thousands slain;
Must I write it again, as I wrote it then,
To make the lesson plain?

See how along the dizzy steep
Go the weak lambs unled;
See how the thin and hungry sheep
Look up and are not fed.

See how the rich his web still draws
Around and round the poor:
He sits and spins his spider laws
To make his capture sure.

See how the man I gave the light
Leaves man in dark to dwell,
And makes Religion, angel bright,
Procuress unto hell.

Think you I have no reins for Wrong,
No iron curb for a check,
When the hand of him I have made so strong
Is on his brother's neck?

Think you the word I made my vow
Sleeps in my prophet's grave,
Or that my arm is shortened now
So that I cannot save?

Now once again I swear
He only shall gain who gives;
The soul that hateth by hate shall die,
By love the spirit lives.

And he who will take the curse
And carry the griefs of men,
He shall be my Son, my Anointed One,
The Christ that should come again!

Till man to man by love is bound
As man from man by law is free,
Your bells swing round with a hateful sound,
Your censers are a stench to me!

God of our fathers, be with us
As Thou wert with our sires,
And make our midnight glorious
With freedom's beaconing fires;
Show us along our cloud-wrapt way
Some gleam of Thy garment's hem;
And do for us in our darkening day
As Thou hast done for them!

NATIONAL ASSOCIATION FOR ADVANCEMENT OF COLORED PEOPLE.

A mass meeting of the National Association for the Advancement of Colored People was held in Race Street Meeting House, Philadelphia, on the evening of Washington's birthday. The body of the house was filled and a number were in the upstairs galleries. About three-fourths of the audience were colored people. The president of this Association is Moorfield Storey, Boston, Mass.; the chairman of the Executive Committee is Oswald Garrison Villard, grandson of William Lloyd Garrison; the director of publicity and research is W.

E. Burghardt DuBois, who until recently was professor of economics and history in the University of Atlanta, but is now devoting his time to this Association. He is also Editor of *The Crisis*, a monthly which contains the latest information concerning the actual condition of the colored people in this country.

After calling several prominent men, white and colored, to the minister's gallery, Henry W. Wilbur opened the meeting by saying it was fitting that the grandson of Garrison should occupy the seat so often filled by Lucretia Mott in years gone by. He then introduced the presiding officer, Justice Wendell Phillips Stafford, of the Supreme Court of the District of Columbia.

Justice Stafford said that democracy began in Nazareth with the Sermon on the Mount, and that its first able exponent was Saul of Tarsus. He claimed that the negro problem is not essentially a conflict of races, but a conflict between the powerful and the helpless. He quoted the governor of South Carolina, who said recently that it was a mistake to eduate the negro race. He spoke of public parks in the south in which colored people are not allowed to walk, although they paid taxes to help support them. He said that no colored people were admitted to the public library of Atlanta; Professor DuBois might not go there to read, although books that he had written were upon the shelves.

Oswald Garrison Villard said the object of the Association was to uplift the colored people and secure them their rights as citizens, justice in the courts, equality of opportunity everywhere. He believed in every kind of education for them save that which teaches special privilege or prerogative, class or caste, with full faith that whatever uplifts the colored man will uplift the white as well. He hoped the Association would serve as a national steering committee to safeguard the rights of the weaker race whenever they were attacked, the recent attempt to segregate the colored people in Baltimore being a case in point. It will also keep the public informed in regard to such matters as the cause of the Atlanta riot, and the retrogression of schools in the rural parts of the South.

Reverdy C. Ransom's address was upon "The Northern Negro." He said the North is not troubled by two bugaboos that disturb the South —social equality and negro domination. He asked if the Christians of the North were not willing to spend a great deal more money for the heathen of other lands than for the negro at their doors. He compared the attitude of the whites toward his race to the little boy who asked his mother to make Johnny behave. When she asked what Johnny was doing he replied, "Why, every time I hit him with the hammer he hollers." He spoke eloquently of the white blood that was shed to give the negro his freedom, but said that in the years of prosperity and greed for gain that have followed the war, power had hardened the hearts of the Northerners.

Justice Stafford, by special request, read the poem he composed for the Association's celebration of the hundredth anniversary of Charles Sumner's birth; it will be found elsewhere in this issue.

John E. Milholland, treasurer of the Association, made a strong plea for national aid in education, quoting many authorities to show that such aid is constitutional. He said the white children of the South need aid as well as the colored. All that has been given by way of private benevolence is but a drop in the bucket. There are 6,000,000 children of school age in this country who have no schools to go to. In Alabama, after all that Booker Washington has accomplished at Tuskegee, the expenditure by the State for the education of colored children last year was only 40 cents per capita.

Bishop L. J. Coppin, of Philadelphia, spoke upon "The Local School Situation." He does not believe in segregating the colored children, but thinks that the colored child should have the same right to go to the nearest school that the white child has. He plead for equal justice, equal privilege and equal opportunity.

The hour was late when Dr. DuBois was introduced, but nearly all of the large audience had waited, some missing trains they had expected to make, to hear this distinguished colored scholar and writer. His subject was "The Negro and the Public School." Dr. DuBois said that contact of men with one another is doing much to remove race prejudices. He lamented the tendency of the white people to laud their own race. He said that the other races will bow and stoop to the white race only so long as they must; the Japanese are already beginning to stand upon their feet. The happiest conditions can exist between races only when they have mutual respect for one another. He spoke of the public school as the junior republic, where the true spirit of democracy should prevail and the spirit of caste should not be allowed to enter. Where the negro children are segregated the effect is bad upon the white children; they cannot keep the democratic idea when human beings of any class are denied by the state the opportunities that it gives to others.

After brief closing remarks by Henry W. Wilbur the meeting concluded, and there was a general coming forward of the audience to shake hands with the speaker. While no doubt some did not agree with all that was said, the feeling was

general that a Friends' meeting house ought to be an open forum for a people with a word to say as to its place among us.

A SOUND PROPOSITION.

[By Henry W. Wilbur, in *The American Issue*, Pennsylvania Edition.]

Three hundred and sixty years ago, being mindful of the menacing character of the liquor business in the community, England passed the first Anglo-Saxon license law. The law at the time mortally offended the venders of spirits, and was met by the stock objections which have persisted in liquordom from that day to this, to the effect that natural rights were infringed, and vested interests imperiled. But it did not take the liquor men long to see the advantage to them which inhered in a system which gave them government sanction and special privilege for revenue only. Thus has the plan which the sixteenth century builders of liquordom rejected, become the apple of the modern liquor dealer's legislative eye.

Still it has to be admitted that when the restrictive license system came in at the door, the last valid claim for the universal inherent right to sell liquor at retail went out of the window. In the course of time there came the judicial decisions which practically affirm that the people may constitutionally do anything they please with the liquor traffic. The central affirmation in these decisions is the famous statement of Supreme Court Justice Stephen J. Field, that "There is no inherent right in a citizen to sell intoxicating liquor by retail."*

Manifestly what the liquor dealer enjoys in a license state is not a real right, but a privilege and an acquired one at that. In Pennsylvania his privilege comes from the license court, through the legislature, but indirectly from the people themselves. The local option system is simply the determination of the people to do themselves what under the Brooks law they have empowered the license court to do. The court now passes upon the necessity and desirability of a licensed liquor shop in the community. Passing on this question neither comports with the dignity nor necessarily lines up with the duty of the judiciary. To let the people pass on this question is fundamentally sound as a proposition and practice; is in complete accordance with our American theories of local self-government, would relieve the courts of an unpleasant duty, and make their other judicial performances more independent and impartial.

Two classes of objectors oppose local option. First, those who profess to believe that restriction and regulation of the liquor traffic by a license law, is the most efficient and practical way of minifying the evils and dangers of the business. In this class are all those who as patrons, sympathizers, manufacturers or proprietors make up the liquor interest. In the same class are the so-called conservative elements of the community, to whom all change is unwelcome. Besides, the class includes all those who profess to believe in the innate badness of the liquor traffic, but who feel that in many places local option would mean prohibition, and that an enactment of this sort cannot be enforced. But as a matter of fact that is crossing a bridge before it is reached, and shows a failure to understand the system. Wherever liquor selling is now legal, the people must pass on the question if any change in the law or practice is to take place. The local optionist claims that the people can better determine the whole matter than the courts. To ignore that feature, is to shut one's eyes to the fundamental thing in the local option plan. That many communities when given the opportunity will vote "dry," is a foregone conclusion. The claim that as much liquor is sold and consumed in a "dry" town as a "wet" one, can be denied and successfully disproven, but the time to deal with that objection will come to the front for treatment when the effort is being made to apply the law, by appealing to the popular vote in every community. The central proposition now is, are you willing to permit the people to pass directly on the sale of liquor? To that end a local option law must be wrested from the law-making body.

The second class of objectors is made up of those who believe that the sale of liquor is morally wrong, under any and all circumstances, and that to license it is a sin. They argue that it is not right to submit matters that involve the moral law to the popular suffrage. But as a matter of fact it is a condition as well as a theory which confronts us. The liquor traffic, sinful though it may be, is already legalized in Pennsylvania, and the unqualified license system is already in force. No change from that condition can be secured without a resort to lawmaking, and no lawmaking on this subject is possible, without a vote involving the liquor question. Besides, a state-wide prohibitory law, or a constitutional amendment would both involve the suffrage; the latter directly and the former indirectly. The only real difference between voting for a prohibitory amendment, and voting against license in a local

* See case of Christensen vs. California, Supreme Court decision, 1890.

option contest, is in the extent of the territory involved in the vote, and to be affected by its decision. Is it the wisest policy to say that we will not try for any no-license territory until we can have a chance to make the whole state "dry?" Shall we claim that a line of action which is right for a state, is intolerable for a county or a township? Is it not the practical thing to focus the largest public opinion and popular suffrage upon a movement which may be partial, without stopping the effort for the movement which may be complete? These questions, after calm and careful consideration, must be answered by the conscience and judgment of the individual citizen.

ON BEING RULED BY THE FEW.

Editors, The Intelligencer:—It is no new thought that one hundred men must necessarily know more than 99 and that they shall accordingly rule in church and state; or even if they be not wiser, more capable, that they shall rule anyhow, though that unworthy ninety and nine be men of weight and substance, the others ignorant and inexperienced. It is, in short, the basic theory of much of which we hear under the name of "democracy"; the wider open the door be to ignorance, the wiser will be the decision of those assembled. The idea is even invading our own society, as witness a thought attributed to a well known member in the report of Germantown Young Friends' Association for the meeting of Second month 1st:

"It is better for a meeting to be run poorly by a majority than to be dictated to by a few."

By the logic here presented, Chinese culture, being most numerously professed, is doubtless most entitled to respect in all the earth; by an almost unavoidable conclusion, addition must be the touchstone of truth, the plus sign the title of veneration; and blessed be that One who, in a society or issue evenly divided, throweth his bulk to one side or the other and determineth the Eternal Verities!

The thought seems to me to strike at the root of much that is and has been best in historic Quakerism. True, the very name of "history" is anathema to The Moderns; enthroned and glorified certainty—I had almost said "cocksureness"—I know looks only forward, needs not the lessons stored up so richly in the past; each person, in their view, I dare say, must test life and its principles afresh; even to some of The Moderns, I hear, the conventions embodied in the Ten Commandments are "obsolete," "out of date" or whatever the reigning adjective be; so, with all becoming humility, I range myself among the diminishing company who still hold that the present has its roots and meaning in the past, who are convinced that long established principles or rules should be changed, if at all, only upon substantial unity of the experienced and cultured portion of the body, politic or religious.

"Dictation" is one of the phrases that comes readily to the lips of the defeated or the discountenanced. There was, in the past, I know, considerable of it among us. But I think that the arbitrary spirit of old days is pretty well gone, is one of the things of the old times I am readiest to part with. But it is a far cry from the rule of the experienced few to the tyranny of the ignorant many, to the anarchy and disruption, in church and state, toward which, despite the easy-chair optimists, we are now tending.

Philadelphia. DANIEL GIBBONS.

FRIENDS' SCHOOLS AND A FRENCH CASTLE.

The demand in several of our academies for industrial and agricultural training had its counterpart in the early days of our Society. Thos. Lawson, the Quaker botanist, writing to Sir John Rodes, in 1790, tells how "some years ago George ffox, William Pen, and others were concerned to purchase a piece of land near London for the use of a Garden School-house and a dwelling-house for the Master, in which garden, one or two or more of each sorte of our English plants were to be planted, as also many outlandish plants."

More ambitious still was the scheme of certain Friends to establish schools of industry in a great castle in the interior of France. *The Journal* of the Friends' Historical Society (London)* for Twelfth month reproduces a number of letters which passed between the French authorities and Friends on the subject. It also gives Albert G. Linney's account of "A Visit to Chambord, 1910," the castle where the enterprise was to have been launched. The writer tells of cycling out over the flat country, "some dozen miles from Blois," to the old building, colossal in size, with its "bewildering array of spires, turrets, cones and minarets." From his description of the place one is led to believe that the scheme would have failed had it been started. He goes on to say:

"It was Francis I who was the founder of this gigantic castle, of which he was extremely fond. Under Louis XIV, Moliere gave here the first

**The Journal* of the Friends' Historical Society (London) is issued four times a year and sent free to members. It contains correspondence and notes on research work, historical essays and illustrations, and reviews of current Quaker literature. The membership fee is $1.25 and anyone who is a Friend may be enrolled. Apply to Herman Newman, 1010 Arch Street, Philadelphia, P.

representation of his 'Bourgeois Gentilhomme.' It was the residence of the king of Poland from 1725 to 1733, and was afterwards given by Louis XV to one of his generals. Then came the Revolution, with the subsequent dispersion of royal domains. This was the moment when the idea of certain Friends to acquire the property took shape. It did not, however, enter their hands, and the castle bade fair to become a ruin, till Napoleon I made it into a barracks for the occupation of one of his legions. Plundered by the revolutionaries of 1792, the furniture sold or carried off, the woodland devastated, Chambord fell upon evil days indeed, until, after it had passed through the hands of Marshal Berthier, who received it from Napoleon, it was at length purchased by national subscription and presented to the Duke of Bordeaux at a cost of 1,500,000 francs. The Duke also bore the title of Count of Chambord, and he handed the property to his two nephews, who, holding themselves aloof from French politics, have done what they could to keep in some degree of repair this 'flower of the Renaissance, the jewel of the Sologne.'

"But the hugeness of the structure is so overwhelming (there are 440 rooms, and stabling for over 1,000 horses) that one can well believe the statement that the repairs to the roof alone absorb many thousands of francs per annum. Certain it is that Chambord is no longer a residence, and we notice that many of the windows were without glass and were boarded up.

"The grounds, too, have a somewhat forlorn appearance, and though a good many visitors come to see the place, the caretakers seemed far more desirous of submitting sightseers to a fleecing process over post-cards and guide books than of showing the interior of the castle. Frankly, the inspection of the interior is disappointing; many rooms are quite bare and undecorated.

"The immense park, shut in by a wall 20 miles in length, is mainly filled by woodland and undergrowth, with roads running clear across and forest paths really romantic in appearance.

"Being aware of the attempt of Jean Marsillac and Robert Grubb to gain the estate for the Quaker enterprise in philanthropy, I tried to imagine Chambord under the conditions they planned. No satisfactory picture evolved itself, for the very magnitude and grotesque immensity of the place seemed out of harmony with the educational and industrial measures they planned to execute. One might reasonably expect to see bewigged and powdered gentlemen of a bygone day walking along the terraces; more likely, so I mused, to see some magician or geni arise out of the ground and point to the vast pile as the creation of an all-potent wand at the bidding of a prince.

"Then, in the end, I realized the truth: The castle of Chambord is to-day no more than a wonderful white elephant."

Philadelphia. HERMAN NEWMAN.

THE CHILD-WELFARE EXHIBIT.

BY JAMES H. ATKINSON.

Recently, in New York, a very remarkable exposition of work among children was held. This was the Child-Welfare Exhibit, held for over a month, in the 71st regiment armory, on Thirty-third Street. The preparation for this work took over a year and cost seventy thousand dollars. Its object will be made clear by a quotation from the words of the head of the general committee, Robert de Forest, in his opening address:

"This Exhibit is representative of everything that relates to the life of the child in this city—of the home, of recreation in the streets and parks, of work and wages, of health and education, of philanthropy and religious activity, and of the administration of law affecting children. It shows what the city is doing for the children through its schools, libraries and museums. It is authoritative in the character of the information it gives. That information is precise and exact. It is founded on careful inquiry and investigation. It is not guess-work."

At first the committee hoped to finish the work in three months, but found it impossible on account of the size of the undertaking.

The room of the Exhibition took up a whole floor of the immense building covering almost a city square.

The centre was given over to children's performances, while all around the walls were the booths and tables, setting forth the different phrases of the welfare work.

All the walls were covered with illustrative photographs and charts. In the first section were many views of tenements, the worst in the city, as well as model buildings, built with reference to the needs of tenants.

Open stairways, large inside courts, no dark bed-rooms, as much light and air as possible were there. An attractive and inexpensive suburb of the city, some very pretty workmen's cottages in England and on the continent, with plans and prices also were shown.

In the next booth were several sample rooms, very simply and pleasingly furnished, with the price of each article listed for all to read.

On the same side was a large table holding suitable outfits of clothing, each of good quality, and sufficient for one year, for children of various ages. This was supposed to show what a man with a family of three children could afford to buy on an income of nine hundred dollars ($900.00).

One very useful chart was covered with samples of various dress-materials showing the effect of sun, rain, or washing on each, the methods of telling the good fabrics from the bad, and so giving an idea of what was best to buy.

A table that attracted a great deal of attention was set forth with neat glass-covered saucers, illustrating menus suitable for children of various ages, as usual with the prices of each shown.

At one end of this table was a quart bottle of milk, and several types of food, each equalling the milk in food value. Here was nearly a pound of lamb, a large piece of fish, a quart of oysters, eight eggs and several other foods, each equal in food value but not in price.

Under Housing of the Child came samples of wall paper, good or bad as to the effect on the nerves and the aesthetic sense. Also here were photographs of attractively or of badly furnished rooms, dark bed-rooms, and of the things taught children in housekeeping classes.

One booth was given over to school gardens. In the centre was a tiny model of a garden, with the doll children working on their little green strips, with their flowers and vegetables all around. All their proper tools were there, a little summer house was in one corner and the teacher had carelessly left her minute overshoes on the front steps.

One of the gardens photographed was on the roof of a tall tenement. A man who had directed many city gardeners explained the work and told how small a bit of ground could be made useful.

The children seemed to be much taken with a playhouse just large enough for them to walk in, and filled with simple practical toys.

One section was devoted to the subject of the care of the baby, its proper feeding, clothing, sleep, and so on, all carefully illustrated.

The amusements of the child were set forth, the dangers of the street and various good and bad forms of recreation. One way of getting more space for the children was quite novel. This was the plan of closing certain streets at certain times of the day, so that the children can use them for playgrounds.

Work and wages, the present status of the labor law, the conditions under which certain goods were produced, were all exhibited.

Under health were a number of lively pictures, showing the clean and unclean preparation of milk, with an army of microbes running after the impure milk from the dirty stable to the carelessly prepared nursing bottle of the baby.

Children's libraries, school museums:

At the end of the room were children's libraries, school museums and other school appliances.

On the other side was shown all the good wor done by Settlements, churches, juvenile court hospitals, country homes, the Children's Aid So ciety, and many other like organizations.

Down stairs, in a smaller room, conference were held on each afternoon and evening, ad dressed by men and women who had done wor along the lines of child-welfare.

In the centre of the large room were given th children's performances.

Every day children from the various cit schools gave fine chorus singing, folk dance played very good orchestra and band music, pe formed acrobatic feats and various drills.

The exhibitors told of many tributes to the us fulness of the exhibit paid by the people wh crowded to see it.

Of course there were many of the better-to- there, but their number seemed almost equall by that of the others.

There seemed to be a large number of the poor class of people constantly passing among t booths, all apparently very much interested, a some taking notes.

RELIGIOUS LIFE AND THE AMERICAN HOME.

THE PROVIDENCE CONVENTION.

(Concluded)

The later general sessions of the annual c vention of the Religious Education Association Providence, R. I., were devoted to the Adjustm of the Home to the Life of To-day, and the Ho and the New America. Rabbi David Philipson Cincinnati, spoke on The Home and the Mod City, President King, of Oberlin, on The Pron of the New Day. At the closing session on new America, Bishop Perry, of Rhode Isl spoke on Spiritual Forces in the Home; Jane dams, on Religious Education and Contempor Social Conditions; Shailer Mathews, Dean of Divinity School of Chicago University, on Call to American Parents.

Throughout the mornings and afternoons of Convention the departments were holding sions. It was impossible for any one to at all these meetings. They were in fact wor conferences. The papers and addresses as as they can be gathered up will be publishe *Religious Education.* Lines of study sugge will be taken up and carried forward by the C cil of Religious Education, reports of whose will also appear through the year in the jou

At the annual meeting Professor Votaw the annual survey of progress, confining hi

ore particularly to the year's progress in Religious and Moral Education in the Home. The eneral Secretary, Henry F. Cope, presented the nnual report of the business affairs of the Asso-iation. The report showed that the expenditures, y careful and businesslike management have een kept within the income and no deficit has een allowed to arise. It is hoped that a large in-rease in membership may occur during the com-ig year. If all who are interested in the themes the sessions and the department meetings of is convention and in all the important material at is brought out in each issue of the journal in the association there undoubtedly will be a eat increase in the membership. The Associa-n is becoming the one center and meeting ound of all who are doing earnest work for re-ious education, and the journal, *Religious Edu-tion*, is the one periodical that all who are in any y interested in religious education and spirit-l development cannot spare. The journal is ee dollars a year. The annual fee for member-p in the Association is also three dollars and es with it without further cost subscription to journal. (193 Michigan Ave., Chicago.)

S.

THE RELATION OF FRIENDS' ASSOCIATIONS TO FIRST-DAY SCHOOLS.

There is no fixed, definite and general relation ween the two organizations. The question st mainly be discussed from the possible rather n the existing standpoint.

As the writer understands the purpose and use Young Friends' Associations, the essential ty found in them is, or ought to be, their free-m to discuss, consider, and project the prin-es and activities of Friends without conven-al limitations as to scope and authority. They consider what should be the social and civic onsibilities of Friends, construct a model ipline, or outline the pedagogic possibilities he First-day school, and insofar as so doing not conflict with the work of existing or-zations they may experiment with actual k. In the main the Associations should, ac-ing to the writer's view, try to have the king out of their plans committed to the ings and committees within whose province activities naturally fall. The existing organ-on of the Society may thereby be strength-by the infusion of new life and thought red in the Associations. Assuming that view of the work of Young Friends' Asso-ns is accepted, a possible close connection en the Associations and the schools is open.

Historically speaking, the Young Friends' Association of Philadelphia has borne out this theory by conducting under its auspices series of lectures for First-day school workers and others on Philanthropic, Biblical and Pedagogical subjects. We know of no other direct effort of the kind. Since in many localities the people most active in one organization are also the leaders of the other, it is ordinary economy of effort to correlate the work of the two whenever possible.

It is often asserted that the Young Friends' Association bridges the place between the First-day school and the Meeting. If this is true, it should strive to influence both by helping them to help each other. A very practical and possible working means is for Young Friends' Associations to form study classes in the subjects that ought to claim the attention of First-day schools. To the writer the Young Friends' Association is the most hopeful agency for practically developing the work of teacher training.

The work of adult classes may be made to conform to the Young Friends' Association program for the year in cases where Associations see their way clear to being real promoters of Friendly thought, to mutual profit since our study of most subjects is limited and imperfect on account of the little time possible to spend on them. The Executive Committee of a Young Friends' Association organizing for the year may very fitly meet with the officers of the First-day school for the year in conference over the local situation, to determine how the work of both can be made supplementary.

First-day schools should expect to interest their pupils approaching maturity in the Young Friends' Association as the field in which they will begin to work for the Society outside of the school. Associations may be useful in introducing new ideas and methods into schools where they show signs of crystallization.

The writer believes in working through as many channels as possible, with the full degree of liberty necessary for success, but with a unity of purpose and interdependence of interest which will prevent loss by duplication of effort, and give the strength which comes by working intelligently together.

In some places the Young Friends' Associations are apparently still in the elementary stage of being merely social groups of Friends, but there is apparently a growing homogeneous and serious purpose among them, and wherever this exists, the Associations have common interests with First-day schools, Meetings and Philanthropic Committees. JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 25, 1911.

EDUCATION AND RACE DEVELOPMENT.

Education, in any rational sense, must be considered simply a part of individual and collective development. Unfortunately this broad view of the matter has in a way been narrowed by an appeal to race prejudice and discrimination, if not hatred. To in a measure remedy this attitude was the object of a very interesting gathering in the Race Street Meeting House the evening of the 22nd of last month, reported elsewhere in this number of the *Intelligencer*.

In considering education in connection with the race problem, it is almost impossible to be entirely emancipated from the ideas and the ideals which have come down to us from the days of slavery. Those who try to approach the subject in the spirit of the old abolitionists will find thinking and purpose somewhat colored by the exaggerated sympathy of the period, possibly resulting in a disposition to unduly excuse the defects and short-comings of the colored people.

The opposite attitude, often held unconsciously by many excellent persons, takes over certain conceptions and doctrines that were the stock propositions of the master class, and the slavery apologists. One of these doctrines was based on the curse pronounced by Noah against Canaan, in the oft-quoted words, "a servant of servants shalt thou be." The essence of this idea persists in every tendency, hidden or expressed, which considers the colored people in bulk a race of servants, this being true no matter how much philanthropic endeavor is mixed up with their education. It may be proper to admit even in this connection that under the existing order of society, it will probably be the lot of most colored people, as it is of most white people, to be wage earners, in the ranks of toil. But that does not alter the fact that real education is simply equipment to help make the man or woman what he wants to be, in the light of the best vision he now has, or that can come to him in the future. Education of this sort does not admit being restricted by race, sex or national prejudice.

Service, normally measured by the ability and equipment of the individual, is the end and aim of human effort. But in it there must not be arbitrary dividing lines fixing classes and conditions of labor. Such conditions hamper progress and stifle justice for any race. In spirit it is not very much removed from the old Roman rule which forbade a working man to walk the streets of the city without displaying the badge of his trade or calling. Wherever the purpose is to simply equip the members of the colored race to become the efficient hewers of wood and drawers of water for the dominant race; wherever, in fact, the development of the race is considered, not by itself, but as an adjunct of some other race's welfare and progress, the spirit of the purpose is only once removed from that which characterized the involuntary servitude of the African race.

It has to be admitted that the war, and emancipation which was its chief humanitarian result, intensified but did not settle the race question. For the people of the North the aftermath of emancipation amounted to shifting the problem to a very marked degree. Before the war the race question was a combined economic, ethical and political problem, appealing powerfully to sentimental ideas regarding liberty, justice and the rights of man. The solving of the problem of freedom had its chief application south of Mason and Dixon's line. With the political results of the war established, and emancipation assured, the colored race became movable, and the race question was raised to the level of an American problem, perplexing nearly every community and commonwealth in our country.

With this view of the matter uppermost, the race question assumes the dignity of an intensified human problem, possessing many phases, and requiring the sympathetic, patient effort of all concerned persons and groups of persons, possibly each working out a separate plan, and making a distinct contribution to the final result.

We are not immediately concerned with methods, catch-words or types of leadership, but rather with a concerned consideration of the problem from every viewpoint. This means giving ear to the case as presented by earnest groups of men and women, who have become experts in the phase of the question which they represent. To this end meetings of the type of the one referred to above, though possibly not emphasizing the same phase of the question, seem to be important and desirable.

Probably the time has not come for attempting a co-ordination of various methods and mo-

ments presented for the solution of the problem. It surely is not now wise to be disturbed by what seems to be a confusion of counsel in considering the question. On the other hand it is wise to possess our souls in peace, learn to labor and to wait, while contributing our little to the common issue.

It is desirable, however, that certain general affirmations should be made and admitted. Real education for all races involves the right of every man to make the most and best of himself, as part of the great world's life, always with due regard for the rights of every other man and woman. In the atmosphere of this conception lies the hope of the colored race.

The Boy Scout Movement will be the subject before the Friends' Educational Association meeting at Friends' Select School on the 11th, at 2.30 p. m. The Scout Commissioner of Pennsylvania, the Principal of Westtown School and the Secretary of the City Club of Philadelphia will be the speakers, and a general discussion is announced. The Secretary of the Boy Scout organization in Philadelphia is a member of the Society of Friends.

THE NEIGHBORHOOD GUILD FUND.

The committee to collect contributions to the Building Fund of Friends' Neighborhood Guild began work on Second month 17th, and the succeeding ten days have been consumed in printing and addressing letters of appeal and doing other preliminary work. In next week's *Intelligencer* we shall be able to announce how the responses are coming in.

One friend, without being solicited, notified us that he would be one of ten contributors to give $500 each. And we have just received word from another friend that he would be one of seven to contribute $5,000 each. This offer stipulates that each of the other six $5,000 subscriptions shall be single subscriptions, *i. e.*, given by only one person, or by husband and wife, and shall not be made up of several smaller subscriptions by different donors.

If other friends, in proportion to their means, realize the magnitude of our task as clearly as these two friends have realized it, the committee feels that its work will be accomplished promptly.

Liberty consists in the best adjustment possible in society. It doesn't consist in having our own way; nor in any class having its own way; but in the reasonable and most equitable adjustment of all the interests of the country with each other.

—Woodrow Wilson.

WE MUST NOT LOSE THIS OPPORTUNITY.

To-day a letter came to me from faithful Anna M. Jackson, of New York, saying that she has been given the promise of $25,000 for the Endowment Fund of Schofield School if $25,000 more can be raised. The name of the promised donor is withheld. We must not lose this opportunity. $50,000 added to our present Endowment Fund would entirely secure our splendid plant and equipment for all time, and we *must* raise the $25,000.

Some time ago some one in the *Intelligencer* spoke of Friends willing their money to outside charities. We have always maintained that each person must give where his heart is prompted to give, believing that our dear Father in Heaven blesses the prompting. But, we do feel, too, that this money is given to charities instituted and maintained by other denominations *because* we, as Friends, do not make our needs known loudly enough. We work quietly and modestly, and only a few, in comparison, know what we are doing. It is well for the *individual* not to let his right hand know what his left hand does, but we as *a company of individuals, must* let the world at large know that we are struggling to educate a primitive people who are eager and ready for the development that civilization offers; that we are bettering social conditions among them, establishing virtue where vice reigned, making honest citizens, building homes, etc., etc.

We cry loudly to all Friends who can give $1,000 towards this $25,000 to do so at once, that our income may be assured. We know there are 20 Friends who could give $1,000 each, and there are 50 more who could give $100 each. Will you not pray over this matter with us, and give the above amounts at as early a date as you can. Not one Friend would have us lose this $25,000 we know, and yet the responsibility rests with you more than with us. You—en masse—have the money. We, the few—hold the money in trust and give our life with all of its energy and best judgment, to help develop this race. It has been proven that the trust has been well-placed in Martha Schofied's hands. We turn out a graduating class this year of 20 students, and every one of them is a credit to any institution. Last year we had 16 graduates, and we are proud of every one. We pray you heed this call, and help us raise the $25,000.

MARGARET EASTBURN.

Aiken, S. C.

Macaulay said that the doctrine of gravitation would not yet be accepted if it had interfered with vested interests. *—Rauschenbusch.*

In "Christianity and the Social Crisis."

THE SUMMER SCHOOL OF 1911.

Plans are nearly perfected for the next Summer School which will be held in Swarthmore, Sixth month 13th to 27th.

The school will assemble the evening of the 13th for a social period, the regular lectures to begin the morning of the 14th. In the main the same general plan applied two years ago will be followed. There will be three morning periods and an evening lecture each day. The afternoons will be left open for games, tramps and visits to points of interest.

Among the lecture force will be the following: Dr. W. W. Fenn, Dean of Harvard Divinity School, who will give us four lectures on Paul; Dr. A. C. McGiffert, of Union Theological Seminary, New York, will give us four lectures on "The Historic Theories of the Church." Both Dr. Fenn and Dr. McGiffert were with us two years ago. Rabbi David Philipson, of Cincinnati, will deliver four lectures on "The Prophets," and Elbert Russell, of Earlham College, will give us four lectures on "The Beatitudes and the Sermon on the Mount." Dr. Fenn and Dr. McGiffert will be with us the first week, and Rabbi Philipson and Elbert Russell the last week of the school. Possibly Walter Rauschenbush will give us three or four lectures. In addition we will have two lectures from J. A. MacCullom, pastor of the Walnut Street Presbyterian Church, Philadelphia; one or more lectures on Social Service; two evening entertainments by Paul M. Pearson, head of the Department of Public Speaking in Swarthmore College; at least three periods devoted to the work of young people by leaders in young people's organizations. Probably four periods will be given to our own position in the world of religion and philanthropy. This feature will be presented by Dr. O. Edward Janney, Dr. Jesse H. Holmes, J. Byron Deacon, and others. Laura B. Garrett will occupy two or more periods dealing with Social Hygiene.

The seminar periods, which will occupy the third period each morning, have not yet been arranged. Besides outside help, lines of work or instruction during these periods will probably be taken up by George A. Walton, R. Barclay Spicer, J. Byron Deacon, Amos Peaslee and others.

Terms.

The expense of the school will be practically the same as two years ago. Fifteen dollars for the two weeks, and eight dollars for one week. These amounts pay for board, lodging and tuition for the respective periods. Terms for single lectures, meals, lodging, etc., will be announced later.

It is none too early to register. First-day Schools, Associations and meetings should arrange to have one or more persons at the Summer School. No money should be paid until prospective students reach Swarthmore. Simply send name and address now, indicating whether applicant expects to be present two weeks or one week. If the attendance will be for only one week, please indicate whether it will be the first or second week. Address all applications or inquiries to Henry W. Wilbur, 140 N. 15th Street, Philadelphia, Pa.

FRIENDS' EDUCATIONAL ASSOCIATION.

THE BOY SCOUTS.

A meeting of Friends' Educational Association (Orthodox) will be held at Friends' Select School, 140 N. 16th Street, Philadelphia, Seventh-day, Third month 11th, at 2.30.

"The Boy Scout Movement" will be the subject. George D. Porter, Scout Commissioner of Pennsylvania, will introduce the discussion.

William F. Wickersham, of Westtown Boarding School, will speak of The Movement as a School Principal Sees It.

The Movement as a Means of Civic Training will be discussed by Arthur W. Dunn, Civic Secretary of the City Club of Philadelphia.

There will be a general discussion.

All are invited.

THE ASSOCIATION OF FRIENDS' SCHOOLS.

The winter meeting of the Association of Friends' Schools was held Seventh-day afternoon, Second month 25th, in the Meeting House, 15th and Race Streets. Edward B. Rawson, in opening the meeting, referred to the recent death of the President of the Association, Eli M. Lamb, and as a tribute to his life and work, those present gathered for a few moments into a deep silence.

The subject for discussion was "Teaching Sex Hygiene in our Schools," and the principal address was given by Laura B. Garrett, who spoke very frankly and earnestly, first of the great importance of telling children in the home the story of life just as soon as they are able to understand it, and then of the necessity of providing for those who will not thus be taught in the home, some definite instruction along the same line. She suggested that in schools the teaching was best brought in incidentally with other work, such as physiology, biology, and botany, and that with clubs of boys or girls, great use could be made of tramps in the country or visits to the parks and museums.

In most interesting fashion did the speaker show some of the methods used in her own work, from the simplest lessons with flowers—children are interested and delighted with the idea of the father and mother flower, each doing its part to produce the little seed—the fairy story of the couch and the little cradles it provides for its children, up to her work with a group of twenty or more street urchins who selected with the utmost care the father and mother rabbits, understanding that unless the parents were perfectly white it was useless to expect the little bunnies would be white as they wished them to be.

From the simple and beautiful stories of plant and animal life in which the idea of "having and sharing" was ever emphasized, the transition to the story of human life was easy and natural, and even the roughest street boy who hears it reverently told, was impressed by the wonder and beauty of it and could never again treat the subject lightly or indecently.

Edward C. Wilson said he believed only good results had come from the teaching of this subject in the Baltimore Friends' School, and that no objection to it had ever been made by parents or others.

Elisabeth Stover, Secretary of the American Purity Alliance, urged the need of training and inspiring teachers to give this kind of instruction in connection with regular class-room work.

Other speakers were Edward B. Rawson, Scott Nearing, Russell Speakman and Dr. O. Edward Janney, who emphasized the importance of the work in the home and in the school. In answer to a question, Laura B. Garrett said she did not feel that a great amount of reading was helpful. She believed it better to select one or two good books and study them carefully, and then work out a plan that seemed to best fit the case.

The names of several helpful books and articles were mentioned. These will be soon published, we hope, in the *Intelligencer*.

BERTHA L. BROOMELL, *Secretary*.

Neither in Europe nor in America will men soon forget the simple, modest courage with which this student of philosophy [William James] proclaimed that men have need, not alone of philosophic and scientific truths, but also of peace, happiness, moral balance and serenity, and declared that no philosophic doctrine can be considered adequate, however solid its logical foundations, unless it satisfies the aspirations that lie deep within the mind. *Guglielmo Ferrero.*

Quoted in The Atlantic.

BURLINGTON QUARTERLY MEETING.

[From the Philadelphia *North American.*]

"It is not subscribing to a certain faith or creed, but the living as Jesus lived that is true religion," said Isaac Wilson at quarterly meeting, at Mount Holly [on the 21st].

Continuing, he said: "It is the life of Christ, rather than the death of Jesus, that saves human souls. As the divinity in Jesus saved in the olden time, so can the divine to-day. We, as a people, believe in personal revelation, and yet inspiration may be no less divine coming from the morning's paper than from the Scriptures. It is an inspiration to read that fifty are willing to give of their life blood to help save another human body. Do we to-day give of our ability and our service? Do we stand for what is pure, true and honest in the sight of God? Jesus never proclaimed a doctrine not practical and livable."

In the business meeting which followed Franklin G. Zelley and Phoebe Buzby acted as clerks and conducted the affairs. Representatives were present from the four monthly meetings composing Burlington Quarterly Meeting, viz, Chesterfield, Upper Springfield, Mount Holly and Burlington, while visitors were present from the quarterly meetings of Salem, N. J.; Philadelphia and Abington.

The "queries" were read and answered in preparation for Philadelphia Yearly Meeting, which convenes on May 15.

There was no doubt concerning faithfulness in maintaining a free gospel ministry, all answers being clear and decided in the affirmative. In reading the Scriptures and in plainness of speech and apparel there was no dissent, but in answering the "temperance query," while clear of manufacture and sale of intoxicants and signing licenses, and careful in use as medicine, it was regretted that some were not entirely clear of the use as drink and more care was needed regarding choice of places of amusement.

Monthly Meeting held at Trenton reported a change of meeting from 10 a. m. to 8 p. m., with a decided increase in attendance of members—thus is the stone of tradition being rolled away. The total membership of the Quarterly Meeting was shown to be 459, a decrease of 9 from the year previous.

Isaac Wilson felt the children and grandchildren of those who had been disowned years ago for trivial offenses should be placed on the rolls of the society, and thus make restitution for the mistakes of the past.

Representatives were named to attend Philadelphia Yearly Meeting: Louisa H. Dunn, Elizabeth B. Satterthwaite, Elizabeth Middleton, Hannah R.

Borton, Mabelle E. Harvey, Edith S. Gibbs, Hannah P. Stokes, Mary Hendrickson, Caroline H. Engle, Mary L. Holmes, Annie S. Engle, Elizabeth Buzby, Abel Mahan, Edmund R. Willets, Joseph Hendrickson, Thomas S. Gibbs, Thomas A. Bunting, Eugene Scattergood, Joseph R. Gillam, Joseph White, Thomas B. Buzby, William Stokes, Charles Engle, Charles Hancock and Restore Lamb.

Those to serve on the representative committee of the Yearly Meeting were Franklin S. Zelley, Charles Engle, Elizabeth Satterthwaite and Mary Harvey, Charles Engle was named as treasurer. Among others who took part in the business of the meeting were George Kelly, Sarah J. McGregor and Elizabeth Satterthwaite.

FRIENDS' ASSOCIATIONS.

Short Creek Friends' Association met at Emerson, O., in the afternoon of Second month 18th. The Vice-President opened the meeting by reading the 28th Psalm. Many responded to roll call with quotations and texts.

The committee to nominate officers for the coming year reported the names of the following Friends who were duly appointed to serve: For President, Horace B. Clark; Vice-President, Edgar A. Berry; Secretary, Irene S. Walker.

The regular program was opened by Erie E. Fox reading the "Last Letter of Elias Hicks." Florence Clark beautifully recited "Rock Me to Sleep." A chapter in "Reminiscence," by Aaron M. Powell, was read by Jennie H. Moore, which called forth many remarks on the hardships of the pioneers during slavery times. Ella Walker read a selection entitled, "The Value of an Old Friend." As the hour was growing late the rest of the program was deferred until next meeting. After a few minutes of silence we adjourned to meet at Colerain in Fifth month.

IRENE S. WALKER.

The Young Friends' Association of Moorestown, N. J., met Second month 10th in the Assembly-room of Friends' High School with about 150 members and visitors present. The President opened the meeting by reading a selection from the 17th chapter of Acts. A committee was appointed to bring forward the names of Friends to serve as officers for the ensuing year. Martha Hollingshead, of Moorestown, gave us an illustrated and very interesting talk on her trip to Italy, Greece and Asia Minor. After a few moments of silence the meeting closed to meet Third month 10th.

The regular meeting of Langhorne Friends' Association, held First month 20th, in the Sorosis Club House, was largely attended, being the twentieth anniversary of the founding of the Association. Friends from far and near gathered in commemoration of the event and Ada B. Mitchell, a charter member, began the program by telling of the first meeting and took us with her down through the succeeding years. Since then five of the charter members have passed away but their influence for good is still felt. Hannah Comly Pickering, the first secretary, followed with an account of the growth of the Association, telling us of the various lines of work taken up. Esther B. Justice read a very entertaining poem written by some unknown member years ago, telling what the ideal Meeting, First-day School and Association should do. During the evening several very enjoyable selections were rendered on a Victor kindly loaned by Abigail F. Marshall.

The evening was closed by the presentation of a play, "A Case of Suspension," which was very much enjoyed. Those who took part were Agnes P. Sellers, Edwin Q. Livezey, Jr., Jane W. Taylor, Thomas L. Knight, Ruth A. Wildman, Wm. D. Lukens, Geo. W. Lukens and Alice S. Lukens.

ALICE S. LUKENS, *Sec.*

BIRTHS.

LAPHAM.—First month 28th, to Edward M. and Anna W. Lapham, a son who is named Thomas Willets Lapham.

PASSMORE.—At Coulter and Stokley streets, Germantown, Philadelphia, First month 31st, 1911, to Ellis Pusey and Emily Pusey Passmore, a daughter, who is named Elizabeth Pusey Passmore.

DEATHS.

CONARD.—On Tenth month 28th, 1910, Augustus Brock Conard, Sr., in his 71st year. He is survived by a wife, Rebecca, and two sons, and a daughter, Wm. H., Oscar and Margaret.

CONARD.—On First month 29th, 1910, Ambrose B. Conard, Jr., in his 21st year. He was the son of Ambrose Brock Conard and Rebecca, his wife.

HAYES.—At her late residence at Dover, Del., First month 23rd, 1911, Rebecca Calmaer Hayes, in the 87th year of her age.

She is survived by two daughters, Mary Hayes Saulsbury and Annabell Hayes.

She was a highly valued member of Camden Monthly Meeting, but which she had been unable to attend for several years past, on account of loss of sight. Her husband, Manlove Hayes, who, while not a member of our Society, was quite regular in his attendance at our meeting in his younger days, died just two months previously at the ripe old age of ninety-three.

The funeral was attended by Isaac Wilson and a large concourse of relatives and friends. The interment was at Little Creek burying ground.

In recording the death of this estimable friend, we find in looking over the records that in about thirteen months our little meeting has lost by death five of its members or one-eighth of its membership. L. P. COWGILL.

HAYES.—On Second month 5th, 1910, Edith Hayes Wilson, of Dover, wife of D. Mifflin Wilson and daughter of Manlove and Rebecca C. Hayes. She is survived by a husband and three sons, M. Hayes, Ralph and Richard.

LIGHTFOOT.—At their home, 1819 South Fifty-eighth street, Philadelphia, Second month 17, L. Reeve Lightfoot, infant son of Thomas and Alberta Reeve Lightfoot.

LINCOLN.—Lloyd Stanley Lincoln, oldest son of John J. and Rachel H. Lincoln, of Elkhorn, West Va. (grandson of Edward S. and Clay L. Hutchinson, of Newtown, Pa.), at the age of 10 years and 7 months, passed away at Bluefield Hospital, W. Va., on the morning of the 21st of Second month, after an operation for appendicitis on the 11th.

In apparent splendid health with rosy cheeks and bright eyes and buoyant spirits, without a note of warning that the dread disease was sapping his vitality, this dear boy was stricken. From the first he was bright and brave, never a murmur, always willingly aiding his physicians and nurses. In response to the anxious inquiries of his parents of how he felt? a cheery "fine" or "all right" was the invariable answer; encouraging them in the hope that his cheerful spirits and fine health would win the battle for life. When growing weaker, the last sad hours of his life—he returned his mother's smiles until he lapsed into unconsciousness the evening before his spirit fled.

The many flowers that kind friends sent to his room, were eagerly shared with the other patients in the hospital, he even requested that the cook should have some to brighten the kitchen. Big and beautiful in body, mind and spirit, thoughtful for the comfort and welfare of those about him, beloved by every one who knew him whether his equals or in the lonely walks of life. A comfort and companion to his mother when there was sickness in the home, a loving kind brother, he seemed to have no faults, but was growing all the while lovelier in spirit. We counted on a useful beneficent life for him, but it was not to be.

"We know not what it is, dear, this sleep so deep and still:
The folded hands, the awful calm, the cheek so pale and chill.
The lids that will not lift again, though we may call and call;
The strange white solitude of peace that settles over all.

"The child who enters life comes not with knowledge or intent,
So thou who enter death must go as little children sent,
Nothing is known, but I believe that God is overhead;
And as life is to the living, so death is to the dead."

MIFFLIN.—On Eleventh month 19th, 1909, Daniel Mifflin, of Dover, in his 67th year. He is survived by a wife, Patience Madden, and a son, Walker.

In looking back over the lives of these, our dear departed, we feel that our pen is incapable of pronouncing an encomium on one that is not due in a greater or less measure to all and that what is our loss is their eternal gain. Each seems to have invested the talent, whether one or more, intrusted to him, profitably and the Father found use for him in a higher and better sphere.

MOON.—At her home in Yardley, Pa., First month 19, Rebecca B. Moon widow of Benjamin Moon and daughter of the late John and Rachel Miller, aged 79 years; a member of Falls Monthly Meeting.

WALTON.—Second month 20th, Elva Walton, daughter of th late Isaac and Martha D. Walton. She had a birthright membership in Sadsbury Monthly Meeting, the record of her birth being Third month 10th, 1843. She was an interested member, but through failing health was prevented from attending meetings for many years. She was laid to rest in Friends' burial ground at Bart, Lancaster Co., Pa., where friends assembled and testimony was borne to her kindly, useful life while strength was afforded for active service.

WILLIAMS.—At her late residence, 6300 Greene St., Germantown, Philadelphia, on Second month 19th, Susan W. Williams, in her 91st year; interment in Abington Friends' Burial Ground.

NOTES AND ANNOUNCEMENTS.

A copy of "The Quaker," who "stood under his smooth broadbrim," inquiry for which was made in last week's issue, has been sent us by a Friend of Germantown, Philadelphia. The author is Hannah A. Gould. The poem was published in *The Token* in 1833. Hannah Gould's volumes of poems were published in 1832, 1836, 1841 and in 1854, "Hymns and Poems for Children."

Please hunt in your attics and send us some barrels. We can use and sell anything ever used in any house. Clothing, curtains, cooking utensils, shoes, quilt pieces—anything. The demand increases and our number of barrels have greatly decreased. We have just held a Farmers' Conference, and Ann Baulknight, who has been with me twenty-five years, says she could have sold $50 worth that day if she had had them.

Shall I tell you my faithful Ann's story? Her father was sold before she was born, and never having seen him they say is the reason that she is a kind of seer, and I never knew her to make a mistake in telling the *character* of a person if she saw their *back*. Have tested her often on those she did not know and I did. When she was four years old she stole a watermelon and rolled it a mile to her home. When her mother asked her where it came from "I was feared to tell her a lie, so I told her and she took all my clothes off and whipped me with a twisted stick, sayin' she teach me not to steal; then she made me roll it back again. I never forgot that watermelon or that whippin' and I never stole no more."

Ann is my storekeeper now, and wants the barrel things to sell. We do not get as much as formerly, and need the money more, because we have more buildings to keep up and more students to care for. In 1904-5 our receipts from the store were $1,460. Our receipts for 1905-6 were $1,450, and 1908-9 only $542. And last year about the same. This money pays freight, stamps, stationery, repairs and numerous things for which I would rather not use the money of subscribers if we can keep the store going. We need all other funds for salaries.

MARTHA SCHOFIELD.

The date of the Illustrated Lecture on the Obermmergau Passion Play by Professor Benjamin F. Battin, at Swarthmore College, has been advanced to Second-day evening, Third month sixth, at eight o'clock.

Nottingham Quarterly Meeting will be held at Oxford, Pa., Third month 4th, at 10 a. m. Isaac Wilson and Dr. O. Edward Janney expect to attend. A conference will be held that afternoon at 2.30 on the subject, The Message of Quakerism to the World To-day: (1) for Peace; (2) for Civic Righteousness; (3) for Purity.

The Sectional Committee of the Young Friends' Association desires to give notice of a devotional meeting for young Friends, to be held in the parlor of the Young Friends' Association building, 15th and Cherry Streets, on First-day, Third month 12th, at 7.30 p. m. This meeting is designed to be for the development of religious expression among the young Friends. Hannah Clothier Hull, of Swarthmore, will present a paper on this topic. This is to be the first of a series of meetings for the exchange of religious thought among the young Friends.

A young hard-working self-supporting girl has started the $25,000 endowment fund for Schofield School with $1. If we each give what we can afford, need we wait long for the other $24,999? ANNA M. JACKSON.

YOUNG FRIENDS OF PHILADELPHIA.

The Philadelphia Young Friends' Association will hold its regular meeting on Second-day, Third month 13th, 1911, at 8 p. m., in the Auditorium, 15th and Cherry Streets.

An illustrated talk will be given by Susan W. Janney entitled

HERE AND THERE IN NORWAY.

to which all are invited.

With the hope of increasing the interest and membership of the Association the Executive Committee is planning to serve supper between the hours of 6 and 7 o'clock in the Gymnasium, 15th and Race Streets on the evening of the above meeting; to which all the members of the Association and their friends are invited.

To members who pay their 1911 dues a ticket will be mailed, entitling the holder to free admission to this and any other special entertainment which may be held during the year. To those who have not paid their dues for the current year, and persons not members of the Association, attending the supper on Third month 13th, a charge of twenty-five cents each will be made. Dues may be paid that evening.

A substantial supper will be provided; a good social time promised, followed by an interesting lecture.

MARY R. WALTON, *Secretary.*

GEORGE SCHOOL NOTES.

Second-day evening 13th, Science Club held its regular meeting in Rexford Hall. Canby Chambers gave a very interesting talk on the muskrat. Part of the information which he gave was derived from observations made by him while trapping. Lately he caught and presented to the Biological Laboratory a very large one. Mr. Swayne then gave a talk on birds and birds' nests, using quite a number of specimens of nests and eggs, he was able to interest his hearers deeply and teach them the rudiments of a knowledge of birds, their habits and homes.

Sixth-day evening, the Forum held a regular meeting. The debate which was to have taken place, was postponed until the following Sixth-day evening, when the Agora and Lincoln Debating Clubs are invited to be present. The question for debate is, "Resolved, That the Single Tax on land values irrespective of improvements in or on it is the most just and equitable form of taxation."

The class in debating recently organized by Mr. George A. Walton, composed of members of the three upper classes, met Sixth-day evening. The evening was given over to the discussion of the question, "Resolved, That President Taft's reciprocity treaty with Canada should be adopted." Members of the class debated in pairs, after which the instructor offered criticisms and suggestions.

The Agora held a regular meeting Sixth-day evening, where the program of the evening was devoted to Jane Addams. Professor Nutt gave a talk about this leading woman of to-day, and unveiled a photograph which she had lately sent to the Agora, signed with her autograph. This picture is to be presented to the school by the Agora.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

THIRD MONTH 4TH (7TH DAY).

—Nottingham Quarterly Meeting at Oxford, Pa., at 10 a. m. Ministers and Elders day before at 2.30 p. m. Isaac Wilson and Dr. O. Edward Janney will be present. In the afternoon of Quarterly Meeting day, a conference on The Message of Quakerism: for Peace, for Civic Righteousness, for Purity.

THIRD MONTH 5TH (1ST DAY).

—At Chester, Pa., a circular meeting at 3 p. m., under the care of Concord Quarterly Meeting.

—Visits of Philadelphia Yearly Meeting Committee on First-day Schools to Girard Avenue First-day School, 9.45 a. m., and to Fairhill First-day School, at 2.30 p. m.

—New Garden Young Friends' Association at 2.30 p. m. Edith Winder expects to be present. All interested invited to attend.



Seventh-day evening, George School team lost a rough game of basket-ball to the strong Penn. Fresh. team by the score of 26-13.

The second team was to have played Jenkintown High School at George School in the afternoon, but as the visiting team did not appear, a team was quickly made up which defeated the George School second team 26-10.

Seventh-day evening, a lecture was given entitled "St. Francis of Assisi," by Edward Howard Griggs, of New York. The lecturer was very sincere in all that he said, and the audience greatly appreciated his valuable thoughts. E. G. W.

SWARTHMORE COLLEGE NOTES.

Swarthmore was defeated by Rutgers in debate last week. The question discussed was, *Resolved*, That our legislation should be shaped towards the gradual abandonment of the protective tariff. The Swarthmore affirmative team, consisting of Raymond Bye, Russell Green, and Joseph Willits debated in Parrish Hall; while the negative team, Roy Ogden, Augustus Cadwallader and Raymond Denworth, went to New Brunswick to debate the Rutgers' affirmative team. Immediately after the home debate the affirmative team left for Trinity College, North Carolina, where in another debate on the same question Swarthmore won the decision. These debates are preliminaries to the Pennsylvania League debates which occur this week.

Dr. Dennison, Dr. Colburn and Dean Meeter gave a delightful tea and reception to the students of the Latin and Greek departments last Sixth-day afternoon.

Fullerton L. Waldo gave an illustrated lecture before the college on Panama, Sixth-day evening. The views consisted in a comparison of the canal of to-day with its appearance three years ago.

The biggest basket ball game of the season was played at Weightman Hall, University of Pennsylvania, where Swarthmore won from Pennsylvania by the score of 23-16. At no time during the progress of the game did Penn gain a decided lead. This is the third time in the past three years that Swarthmore has defeated her Quaker rivals. A large number of Swarthmore students and faculty were present to see the victory.

The Y. M. C. A. was addressed last First-day evening by Phillips E. Howard, editor of the *Sunday School Times*. Mr. Howard gave a most unassuming and convincing talk. He said that man was not able to cope with the numerous temptations which beset him in this life, but that Jesus Christ was adequate for every need.

At the same time Dr. Joseph Walton, of George School, addressed the Young Women's Association. His text was "Where there is no vision the people perish." He showed that woman was particularly adapted to the giving of this vision to the world. Both of these Christian associations are constantly increasing in effectiveness and have already become an important factor in the religious and social life of the college.

—At Merion Meeting at 10.30 a. m., visit of Radnor Monthly Meeting Advancement Committee. From Philadelphia, train at 9.45 to Narberth.

—Race Street Conference Class 11.45 a. m. "The moral and physical results of some children's work," presented by Fred S. Hall, Secretary of the Pennsylvania Child Labor Association. The meeting at 10.30 will be attended by Henry W. Wilbur.

—Meeting of Friends of White Plains, N. Y., at home of E. B. and G. A. Capron, 2 Bank Street, at 11 a. m.

THIRD MONTH 6TH (2ND-DAY).

—Illustrated Lecture on the Oberammergau Passion Play at Swarthmore College, by Professor Benjamin F. Battin, at 8 p. m.

THIRD MONTH 7TH (3RD DAY).

—Chesterfield Monthly Meeting of Friends held at Trenton, N. J., at 2.30 p. m.

THIRD MONTH 9TH (5TH DAY).

—Radnor Monthly Meeting, at Radnor (on Philadelphia & Western Electric Road), at 10 a. m. Henry W. Wilbur expects to attend; and to address a Conference at the close of the meeting under care of Advancement and Temperance Committees of the Monthly Meeting. Leave Sixty-ninth Street, at 9.30 a. m.

—Salem Quarterly Meeting at Woodstown, N. J., at 10.30 a. m. Ministers and Elders day before at 2.00 p. m.

—At West Grove, Pa., community meeting, under care of Y. F. A. Leader, Thomas J. Taylor, Episcopal Rector of Lansdowne, Pa.

THIRD MONTH 11TH (7TH DAY).

—In Baltimore, Park Ave. Meeting House, Dr. O. Edward Janney, "Castilian Days," illustrated, at 8 p. m. Benefit McKim Free Kindergarten. Tickets, 25 cents.

—Burlington Quarterly First-day School Union held at Trenton at 10.30.

THIRD MONTH 12TH (1ST-DAY).

—Young Friends' Association of Woodlawn, Va.

—Visit of Philadelphia Yearly Meeting Committee on First-day Schools to Plymouth Meeting First-day school, 11.15 a. m. Take the Chestnut Hill and City Line cars on 13th street. Allow about two hours for trip. Meeting convenes at 10 a. m.

—Young Friends' Association of Woodlawn, Va.

THIRD MONTH 13TH (2ND-DAY).

—Baltimore Quarterly Meeting, in Baltimore, Md., at 10 a. m. Isaac Wilson expects to be present.



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THIRD MONTH 16TH (5TH-DAY).

—Haddonfield Quarterly Meeting, at Moorestown, N. J.

THIRD MONTH 17TH (6TH-DAY).

—Medford, N. J., Friends' Association in the Meeting House. Martha H. Hollinshead will give an illustrated talk on British Columbia.

The Friends' Year Book for 1911

besides being an almanac is a compendium of information concerning Friends' Meetings, First-day Schools, Friends' Associations, etc. No Friends' family can afford to be without it. Price 10 cents, postage two cents. One dozen for 75 cents plus the cost of transportation. Now ready for delivery.

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INDOOR SEEDING.

It is well in certain of the Northern States to get an early start in the garden by starting the seed indoors, if one has not a hotbed. For this purpose shallow boxes filled with soil and called flats may be placed in the windows of a dwelling that face south, and plants started by seeding therein. When the seedlings appear the boxes should be turned every day to prevent the plants from drawing toward the light in one direction only. Flower seeds as well as vegetable seeds may be started this way. The seeding of flats may be commenced in March.—*Harper's Bazar.*

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tells how to grow vegetables and flowers and is profusely illustrated with colored plates and photo-engravings. A valuable guide to all who plant. Write, or call for a copy. FREE

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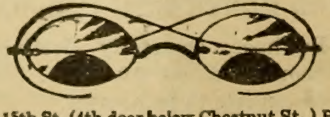
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—*Mable Lyon Sturgis.*
In St. Nicholas.

BOOK NOTES.

All disciples and readers of Emerson must follow with deep interest the publishing of his Journals, edited by his son, Dr. Edward Emerson and his grandson Waldo Forbes. The material of Emerson's thought is here revealed in its first and intimate state; and the Essays and Poems lie here in embryo. The third and fourth volumes have recently been issued, covering the years 1833-37.

The young philosopher's first voyage to Europe is here told with great detail. The sea trip caused many reflections, as: "I must thank the sea and rough weather for a truckman's health and stomach,—how connected with celestial gifts!"

Frequently his entries in his journal took the form of verse, as:

"What is it to sail
Upon the calm blue sea,
To ride as a cloud
Over the purple floor
With golden mists for company?"

Emerson's life at Concord, so serene, so peaceful and richly fruitful, is always good to contemplate. No one who has visited that beautiful old town but will appreciate the poet's feelings in November 1834, "Hail to the quiet fields of my fathers! Not wholly unattended by supernatural friendship and favor let me come hither. Bless my purpose

as they are simple and virtuous. Coleridge's fine letter comes in aid of the very thought I was revolving."

The editors tell of the attraction Concord held for Emerson, the low hills with their fragrant evergreen woods, the olden cornfields long ago, first cultivated by the Indians, the wide meadows beside the Concord River. Here ancestral association held him by their charm.

His acquaintance with Carlyle was a notable influence on Emerson. Now begin those letters between the two friends. Of a letter from Carlyle, Emerson enters in his journal, that it is "as ever a cordial influence. Strong he is, upright, noble and sweet." And the same day he writes: "Be courteous to every boy and girl in the village. With the courtesy, be doggedly just, and speak the truth, and you shall call out the angel everywhere."

At the end of the year it was Emerson's custom to make a list of books read that year. In 1836 he read, among other works, several Greek dramas, St. Augustine, the Morte d'Arthur, George Fox's Life, Fielding, Keats, Arabian Nights, Tennyson, Victor Hugo, (Houghton Mifflin Co.)

Oxford University, "so historical in its character, so majestic in its influence," has cast her spell over her sons for generations and centuries. Probably no college town in the world has received such warmth of praise, such depth of passionate affection as Oxford. Hence the gathering of the chief tributes paid to her in poetry and prose is certain to make a rich volume; and such is "The Glamour of Oxford," edited by Professor William Knight.

The ancient town with its old-fashioned activities serves to lend the everyday tone as a contrast to the scholarly quiet of the college halls, "the sense of eager cares and pleasures, side by side with these secluded havens of peace, the courts and cloisters, where men may yet live a life of gentle thought and quiet contemplation, untroubled, nay, even stimulated, by the presence of a bustling life so near at hand, which yet may not intrude upon the older dream."

Of the scores of beautiful and noble tributes gathered together in the book there is space for quoting but one fragment:

Advertisements in this column 20 cents cash for each insertion of 25 words or less. For every additional six words send 5 cents extra.

WANTED.

WANTED—BY THE UNDERSIGNED, WORK that can be done at home. Compiling statistics—Copying with pen—Indexing—Verifying accounts—Examination and closing of sets of books—or any other work pertaining thereto.
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Lansdowne, Pa.

BACK NUMBERS OF THE INTELLIGENCER. Friend making collection desires numbers for the years from 1863 to 1866, both inclusive, and from 1870 to 1884, both inclusive. Also, if possible, for the years preceding 1854. Has large numbers of duplicates in years from 1854 to 1862 Also from 1885 to date, available for exchange with any one possessing older numbers desired. D. G., 1118 Girard St., Philadelphia, Pa.

WANTED—BY E. T. WALKER, 414 DEKALB St., Norristown, Pa., Scattered Seeds for Eleventh month 1900.

WANTED—A RELIABLE AND COMPANionable young man to assist on a Poultry Farm near Langhorne, Pa. Kindly give reference. Address Box 94, Newtown, Pa.

WANTED—BY APRIL, A HOUSEKEEPER for Abington Friends' School, Jenkintown, Pa. Apply at the school or to any member of the school committee.

WANTED—BY A FRIEND A LOAN OF about $2000 at 5%, secured by First Mortgage on a Delaware County, Pa. homestead with double the amount. For information, apply to the office of Friends' Intelligencer.

WANTED—BY YOUNG WOMAN FRIEND, board and lodging with private family at reasonable rates. Be as one of the family without "extras." Reference. Address R. L. J., 104 W. Central Ave., Moorestown, N. J.

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"Romance lies round thee, like the singing seas
Of sober colouring, beautiful and calm,
Where it is ever autumn. Golden ease
Sheds shadowy balm;
While tower and spire spring up as glorious prayer,
And every fabric seems a builded psalm
Wrought of devotion, stepping line on line
And each more fair
Into the heaven of symmetry divine."
(Oxford University Press.)

Edward Burne-Jones once said of his friend Wm. Morris: "He is full of enthusiasm for things holy and beautiful and true, he has tinged my whole inner being with the beauty of his own." Morris' book, "Poems by the Way," shows the poet's admiration for the heroic and beautiful on many a page. It is a collection of some of his later poems, long and short, and is in part a supplement to his "Earthly Paradise" with fine lyrics interspersed. (Longmans, Green & Co.)

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, MONTH 11, 1911.

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WANTED—BY THE UNDERSIGNED, WORK that can be done at home. Compiling statistics —Copying with pen — Indexing — Verifying accounts—Examination and closing of sets of books —or any other work pertaining thereto.

BENJAMIN HALLOWELL, JR.,
Lansdowne, Pa.

BACK NUMBERS OF THE INTELLIGENCER. Friend making collection desires numbers for the years from 1863 to 1866, both inclusive, and from 1870 to 1884, both inclusive. Also, if possible, for the years preceding 1854. Has large numbers of duplicates in years from 1854 to 1862. Also from 1885 to date, available for exchange with any one possessing older numbers desired. D. G., 1118 Girard St., Philadelphia, Pa.

WANTED—BY APRIL, A HOUSEKEEPER for Abington Friends' School, Jenkintown, Pa. Apply at the school or to any member of the school committee.

Continued on page iii.

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Talks on Investments

No. 13

The Real Estate Loan

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These talks are inserted as an advertisement by

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, THIRD MONTH 11, 1911. | Volume LXVIII. Number 10.

Hull House, Toynbee Hall, Mansfield House, Oxford House, and other Settlements, differing as they do in details of management and organization, all strike the note of citizenship. Such Settlements are not churches or colleges, or charities, but perhaps something far greater and more inclusive than these. The Settlement aims at nothing less than the welding into a complete whole the scattered, and one might almost say antagonistic, elements of society, not by any one titantic stroke, but by the more mighty and potent influence of personal friendship and love.

PERCY ALDEN.

In the Friend (London).

WAVE AND TIDE.

On the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win!

The reef is strong and cruel;
Upon its jagged wall
One wave—a score—a hundred,
Broken and beaten fall;
Yet in defeat they conquer,
The sea comes flooding in—
Wave upon wave is routed,
But the tide is sure to win!

O mighty sea! thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win!

—*Priscilla Leonard in the Outlook.*

"ONE THING THOU LACKEST."—MARK X. 21.

In offering a few observations on certain of the deepest aspects of the spiritual life I desire to write, not as a contraversialist, but as a little child in the family of God who longs, as do so many other members of the household, to learn the way of God more perfectly. My suggestions are intended especially for my younger brothers and sisters who, like myself, are seeking God, if haply we may feel after him and find him, assured as we are that he is not far from each one of us. I write not as a theologian nor as a philosopher, but from a practical standpoint, as an unworthy disciple of Jesus Christ who thinks he sees a ray of light and would follow the gleam, in company, if it may be permitted him, with some of those who read these lines.

I am a constant reader of the *Intelligencer*, and it is my privilege to count amongst my most valued friends a number of members of that branch of the Society of Friends which the *Intelligencer* represents. I feel that the Society is deeply indebted to them for their consistent protest against the tyranny of Creeds and the sterotyping of religious formulae. I hope therefore that I may be acquitted of prejudice if I try to indicate what appears to me to be a weak spot in the position they occupy.

No one can read the weekly issues of the *Intelligencer* without being impressed with the splendid service for God and man carried on by Friends. Peace, Temperance, Education, Social Reform, Political and Social Purity—these and other great causes are enlisting the energies of many of our members. These facts call for full recognition, and assuredly they will receive it at the hands of our generous Lord. To a church of Asia Minor the message came, "I know thy works and thy love and faith and ministry and patience, and that thy last works are more than the first. But—." Not once only but a score of times has this insistent "But" seemed to obtrude itself in reading the *Intelligencer* during the last few years. The reports of the Ocean Grove Conference, a series of theological articles which appeared a few months ago, a criticism in a recent issue of Dr. Barton's book, "The Heart of the Christian Message,"—these amongst other items have aroused the question, Is there not something lacking? So much unselfish service; such laborious energy; such a splendid witness for ethical righteousness; yet with it all a sense of disappointment, a feeling that something is missing—something to touch the heart, and to give color and warmth to a landscape which, with all its beauty, is rather cold and grey. "What lack I yet?" asked, with obvious sincerity, the young man whom Jesus loved. "One thing thou lackest," replies Jesus; "COME, FOLLOW ME."

I share with the readers of the *Intelligencer* their distrust of cast-iron systems of belief, and I

have neither the wish nor the capacity to launch into metaphysics. But no religious community can maintain a healthy existence on negatives. It is not very difficult to sit at one's desk and criticize the Nicene, the Athanasian, or any other of the historical Creeds, and it is a work which needed doing. But after all, none of us can make progress in the Christian life without positive convictions; and although we have no right to complain if others do not hold those convictions in the precise form in which they appeal to us, none the less should we seek earnestly, under the guidance of the Holy Spirit, to attain to a clear conception of what is really vital in the religion of Christ. I do not mean that we should cultivate orthodoxy, whatever that may be, for its own sake. But we long for LIFE—a fuller and abundant life; and to enable us thus to live, we need some great guiding principle, some conviction as to the central fact or facts of the spiritual life sufficiently strong and definite to arouse our enthusiasm, to focus our energies and emotions, and to dominate our whole being.

Christianity is not a system of ethics, but a personal relationship: its essence lies not in obedience to a law, but in devotion to a Person. Behind the teaching of Christ stands always his sublime personality with its magnetic appeal to the hearts of men. Jesus, the very type of perfect humility is the only religious teacher in the world's history who bases his appeal for obedience on the ground of loyalty to himself. "Follow ME," was his constant demand. "Come unto ME, and I will give you rest." To be kind and loving to a brother in need was to be kind to HIM. "IF YE LOVE ME, ye will keep my commandments," is an appeal without a parallel in the history of religion. The very heart of Christianity, as proclaimed by its Founder, is Christ himself; not "the Christ Spirit," not an impalpable abstraction which eludes us as we try to grasp it; but Christ the Person—our Master, our Helper, our Friend, who loves us and appeals for our love.

> Our Friend, our Brother and our Lord,
> What may Thy service be?
> Nor name, nor form, nor ritual word,
> But simply following Thee.

This view of the essence of the gospel need burden no man's conscience. It does not involve the disciple in metaphysical subtleties, though it will almost certainly lead those who accept it to a very lofty conception of Christ's person.

The magnetism of Jesus was felt by his disciples as an overmastering influence in a very early stage of their experience. When the end approached, and faith and hope had fled, love remained and the anchor held. "Let us also go that we may die with him," exclaimed Thomas, the pessimist. "If I must die with thee, I will not deny thee," echoed the voice of Peter.

"Lo, I am with you always, even unto the end of the world," was the last word of Jesus to the men he loved. What did the promised Presence involve? No one reading the early chapters of the Acts can doubt what the disciples understood it to be. No indefinable "Christ Spirit"; no mere memory, however sacred and inspiring; no intellectual conception, however exalted, as to his personality and mission; but the Real Presence of the very Jesus they knew and loved, a living contact with a living Person; a union, spiritual indeed, but for that reason all the more intimate and satisfying:—nothing less than this can account for the spirit of buoyancy, of joy, of strong confidence which every page of the narrative displays. There is nothing here in a minor key; nothing of the sorrow of separation; nothing of that wistful longing which we all feel when those we love are taken from us:

> Oh for the touch of a vanished hand,
> And the sound of a voice that is still!

His promise had come true. The presence of Jesus was still the most potent fact in their lives.

It was in the power of this inspiration that they won the world. In the pregnant phrase of the Evangelist they "preached Christ." We turn to Paul, and ask him why he had given up all that is supposed to make life worth living. "That I may gain Christ," he replies: "that I may know HIM." We ask of him the secret of his untiring energy. "The love of Christ constraineth me." What sustains him in his physical weakness? "I take pleasure in weaknesses, in injuries, in necessities . . . . . for Christ's sake." What braces him for martyrdom? "I am ready not to be bound only, but also to die . . . . . for the name of the Lord Jesus." What is the greatest thing in the world to him in life and in death? "To me to live is Christ," yet "to depart and be with Christ is very far better."

It is unfortunate that we have so scanty record of the work of those who had been with Jesus in the days of his flesh. But we cannot doubt that if we knew more we should find the same phenomenon. The well-known tradition as to Peter's martyrdom leaves witness that, with Peter as with Paul, the love of Christ constrained him even to the Roman cross; and the Epistle bearing his name tells the same story. So do the Epistle to the Hebrews and the Johannine Writings. One and all breathe a spirit of intense devotion to a personal Christ.

From the Apostolic Age to the present, every great forward movement for the evangelization

of the human race has been closely associated with a renewed devotion to Jesus Christ as Saviour and Lord—the minister of God's grace to men. Luther was filled with adoring reverence for Christ: John Bunyan and George Fox, the Puritan and the Quaker, opposed as they were in so much else, had this at least in common. "There is One, even Christ Jesus, who can speak to thy condition" was the message which caused Fox's heart to "leap for joy." This was at the root of the great revival of the Eighteenth Century which snatched England from the slough of materialism. The Moravians have done more in proportion to their members for the spread of the gospel throughout the world than any other religious community. Count Zinzendorf, their founder, was turned from a round of gaiety and pleasure to a life of enthusiastic love and service through seeing Stenburg's celebrated picture of the thorn-crowned head, with its appeal written below, "All this I did for thee; what hast thou done for me?" and this appeal has been the mainspring of Moravian heroism. And I believe I am right in saying that it is this same devotion to a living, personal Lord which is at the present time renewing the youth of our Society here in England.

To none of these,—Paul, Peter, Francis of Assisi, Luther, Fox, Bunyan, Zinzendorf, Wesley—did it ever occur to separate the Jesus of history from the Christ of experience. It was Jesus, the Galilean Carpenter—glorified and exalted indeed and freed from the limitations of the flesh, but in the essence of his personality unchanged—whom, amidst all their differences, they worshipped with adoring love, and whose presence inspired their lives. The distinction referred to is modern. Within limits it is reasonable and indeed necessary, and is implicit in the teaching of the New Testament. But there is an organic connection between the two; the element of personality is continuous, and the voice which speaks to us in the secret of the soul is essentially identical with that which drew irresistibly the Galilean fishermen to leave all and follow him. The vast majority of those who rejoice to hear the inward voice have made its acquaintance first in the historical record. To separate the Christ of the inner life from the Jesus of the New Testament is, in effect, to rob the former of personality; and to eliminate personality is to do away with love, for few, if any, of us can love an abstraction. It is Jesus—the Jesus of the gospels—whom we love and adore, and whom, because we love, we try to serve.

In writing thus, I hope I have not transgressed my resolve to avoid theological definition. To define exactly the personality of Christ, whilst it is and must always be a question of absorbing interest, is beyond the scope of human capacity, and I certainly shall not attempt it. I have desired to emphasize the fact that the love of Christ, unbounded gratitude to Christ, enthusiastic devotion to him are still, as they have ever been, the mainspring of effective life and service; and that it is the absence of this element of personal devotion which accounts for so much failure to realize the Christian ideal.

"But," it may be asked, "whither does all this tend? Surely it involves the acceptance of a very definite theory of the nature of Christ." In writing this paper I am not concerned with theories. The religion of Jesus is practical; it is not a catalogue of dogmas but a way of life. The only creed worth striving for is that which comes to us as the result of experience. In this spirit I would try in a few sentences to answer the ever-recurring question, "What think ye of Christ?"

Whatever else he may be, Jesus Christ is the perfect revelation of God to man. Granted that it is an essential point in God's character of perfect love that he must seek to reveal himself to man, an incarnation of Deity sooner or later would seem to be inevitable. Human limitations being what they are, character can only be adequately illustrated and understood in life and action; and it is God's character we need to know. Jesus was, with reverence be it spoken, an object lesson in God. As we study the gospel records, we see in action and in life a picture of God's disposition towards, and purposes for, ourselves; and we see also the supreme example of that life of perfect sonship which is the highest ideal for all of us. His life speaks for itself. We have no need to appeal to the authority of the Creeds; we can, if need be, dispense with the story of the Virgin Birth, for God is not limited to any one method of working. For what he WAS; for what he DID, we bow before him and acknowledge his divine authority. And not for this only, but also for the fact for which we have the witness of millions of his disciples all down the Christian ages, that "this same Jesus" has taught them all they know of their Father; that God has shined in their hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ." They tell us—"a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues"—that in their own lives he has worked—is working still—his own characteristic miracles of redeeming love, and that in knowing him they have been reconciled to God.

We may not penetrate the mystery of his personality; we speak with humble reserve in this

Holy of Holies. Sufficient for us that, inasmuch as it is in and through him we have learned to know God—by his teaching and yet more by his life—he has for us the VALUE of God; and we pray to him without hesitation, for we are sure that prayer addressed to him reaches the ear of the Supreme.

Let us not allow ourselves to be terrorized out of our great inheritance by a fear of creeds which may easily become morbid or by that reserve which withholds us from launching out bravely and joyfully on the ocean of the love of God as it is revealed in Jesus Christ. The witness of history proves that there is no power in the world like "the love of Christ which passeth knowledge," —that love of which we first learned from the life of lives in Galilee. Let us rise up into the faith of our beloved Whittier:

No fable old nor mythic lore,
Nor dream of bards and seers;
No dead fact stranded on the shore
Of the oblivious years;

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim and clear, we own in Thee
The Light, the Truth, the Way.

Selly Oak, England. WILLIAM LITTLEBOY.

GEORGE FOX.

[From the *Theosophical Quarterly* (New York,) for First month, 1911.]

If one reads the journal of George Fox by the light of a belief in the unity, rather than the variety, of religious experience, double value is given to an absorbing book. To listen to his narration is to hear retold the story of St. Paul; to discover St. Francis in English garb; to have Jacob Boehme revoiced in down-right Anglo-Saxon. Each has been vouchsafed the vision, each has responded without capitulation and has given the implicit obedience which stamps him with the hall-mark of true discipleship. If we can but vividly enough sense the individuality of the men who have been thus uplifted, with their especial limitations of environment and personality, we can better understand why just such portion of the truth was entrusted to each, how necessary it was to withhold lest the pitcher should overflow. Our fellow-man is ever a profitable and proper study; it is the children that are perennially new—not the toys.

George Fox, speaking our own tongue, to a people of like traditions, within our own historical consciousness, produces the potent sense of actuality which is often blurred when we turn to older teachers. No record could give us a clearer sense of "tactile values," of being able not merely to see, but to actually feel the solid reality of the man, than these pages of the journal. It is as though a portrait had been painted for us by his great Dutch contemporary, so Rembrandt-like is its compelling domination of the varying background, so golden the light, so rich and sombre the shadow.

The story of his life is inherently simple; personalities, possessions and desires are the elements of a complicated plot, and we hear how at the very outset these were swept away forever.

"I was a man of sorrows in the time of the first workings of the Lord in me. Travelling up and down as a stranger in the earth, having forsaken all evil company and taken leave of father and mother, I was brought from outward things to rely on the Lord alone. Then, oh then I heard a voice which said 'There is one, even Christ Jesus, that can speak to thy condition.' My heart did leap for joy. I was come up in spirit through the flaming sword into the paradise of God; all things were new, and all creation gave unto me another smell than before, beyond what words can utter. I saw all the world could do me no good; if I had had a king's diet, palace and attendance, all would have been as nothing, for nothing gave me comfort but the Lord by his power. Knowledge of the spirit is life. This I knew experimentally."

The message with which he was surcharged, which over and again he felt driven to deliver, demanded no preface, no after-word of elucidation: "There is that of God within you. Hark! Christ himself will speak immediately to your condition!" If he could but voice this truth with sufficient force, his work was finished, his hearers were fit to shift for themselves and he was free to pass on to the work of arousing other men. In squire, priest and artisan, in criminal and king he looked only for the hidden Christ, regarding each and all as equal in their high heritage. Listen to the finality of the interview with Cromwell, then at the pinnacle of his power: "As I was turning he caught me by the hand, and with tears in his eyes said, 'If thou and I were but an hour of a day together, we should be nearer one to the other,' adding that he wished me no more ill than he did his own soul. I told him if he did he wronged his own soul, and admonished him to hearken to God's voice. Then

I went out." Neither here nor elsewhere is there a stepping stone to a next relation. Each scene is complete, linked to the next only by the stalwart figure with the broad Quaker hat, the unshorn hair and leathern small-clothes.

A fact worth marking is that the seemingly trivial eccentricities of his manner and speech were what first riveted attention and insured him a hearing. He could have preached equality with the voice of men and of angels and it would have forced neither resistance nor conviction, but the visible symbol of his undoffed hat roused such a storm of rage and abuse among the smug class-worshippers, that all his powers of argument and eloquence were given full scope in lulling it. Time and again he was imprisoned for refusing the formal oath of allegiance; so time and again magistrates and justices were forced to hear the truth that lay behind the refusal, to accord his reasons some measure of consideration.

Among the typical genre pictures which he shows us, those of the courts of justice are especially illuminating. Their devious and procrastinating methods give good and sufficient ground for the bitterness of his invective; abstract justice was almost non-existent, and it was for abstract, not personal, justice that he clamored. His one recorded disobedience to the inner voice, with its swift reprimand, is in this connection:

"At Mansfield there was a sitting of justices about the hiring of servants, and it was upon me from the Lord to go and speak to them. So I walked toward the inn where they sat, but finding a company of fiddlers there I did not go in but thought to come in the morning. When I returned they were gone, and I was struck blind that I could not see. The innkeeper told me they were to sit that day at a town eight miles off. My sight began to come to me again and I went to the house where they were and exhorted them not to oppress the servants in their wages; and I exhorted the servants to do their duties and serve honestly. They all received my exhortation kindly, for I was moved of the Lord therein."

The dark, almost unbearably realistic portrayal of the prisons in which he lay, added to the knowledge that thousands upon thousands of Friends suffered even worse horrors, leaves no wonder that the Quakers have then and now felt prison reform as one of their sacred trusts. The following glimpse of Scarborough Castle does not sear the eyes as do those of Carlisle and Lancester, but it is printable and will serve.

"I desired the Governor to go into my room and see what a place I had. I had got a little fire made, and it was so filled with smoke that when he was in he could scarce'y find his way out again; and he being a papist I told him that this was his purgatory! Soon after I was removed into a worse room where I had ne'ther chimney nor fire-hearth. This being toward the sea side and lying much open, the wind drove in the rain forcibly, so that the water came over my bed and ran so about the room that I was fain to skim it up with a platter. My body was benumbed, and my fingers swelled till one was grown the size of two."

His endurance is throughout incredible. Winter or summer he goes, often for days, without shelter or food; he endures violence and loss of blood, not merely with stoical calm, but with grim joy in his opportunities. Here is a page, taken almost at random from the multiplicity of such episodes.

"Now on a sudden the people were in a rage and fell upon me in a steeple-house knocking me down and trampling upon me. So great was the uproar that some tumbled over the seats for fear. They led me out, some taking hold by my collar, some by my arms and shoulders, and having furnished themselves with staves, hedge-sticks and holm-bushes, they beat me on the head till they had deprived me of sense so that I fell down upon the wet common. When I recovered I lay still, and the power of the Lord sprang through me, so that I stood up again in that strengthened power, and stretching out my arms cried 'Strike again.'

"There was in the company a mason, a rude fellow, who with his walking rule-staff gave a blow with all his might just over the back of my hand as it was stretched out, so that I could not draw it to me again, and the people cried, 'He hath spoiled the use of his hand forever.' But I looked at it in the love of God (for I was in the love of God toward all them that persecuted me), and after a while the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in the sight of them all."

Striding with him on his mission through Leicestershire and Cornwall, down through the southern counties and northward into Wales, we can look far and wide over the England of the pre-reformation. We can contact the "light and chaffy priests" whom he pronounces to be "but empty shallow casks"; we can probe into the countless curious religious sects which had sprung up like mushrooms, futile protests against the dogmatism of the established church; as we cross with him into the home of the covenanters, we can almost feel as he does "the Seed of God to sparkle about like innumerable points of fire."

(To be concluded.)

THE REVIVAL OF CONSCIENCE.

To the Editor:

The Rev. Dr. Huckel, of Baltimore, has for some time been preaching on conscience. He has called it the "final authority" in religion. He seems to have now found the relation that the doctrines of George Fox bear to conscience, and he has come forth in a suggestion that the great religious reformer be honored by some kind of a memorial. The *Baltimore Sun* of February 20th gave Dr. Huckel thus:

Rev. Dr. Oliver Huckel, rector of Associate Congregational Church, spoke at the church last evening on "George Fox, the Quaker," in his series of sermons on "Heroic Religious Leaders."

"'George Fox, the Quaker,'" he said, "is one of the most famous and picturesque characters in history. He was a mystic in religion, but a practical mystic. He was a prophet of God in his day and generation and told the world some great truths which it is well for us to hear. His life and work have had a large and ever-increasing influence in Christianity and in modern civilization.

"In religious things George Fox insisted on essentials. He held that the conscience of a man was superior to any tradition to the church and that real religion was God speaking to a man's inner life. The followers of George Fox have been people of sterling character and noble work; they have been in the forefront of all worthy reforms and have borne a persistent and most honorable testimony to the truth and the right. Such representatives as William Penn, John G. Whittier, Lucretia Mott and Elizabeth Fry have been splendid contributions to the noble record of the human race.

"The 'Journal of George Fox' is a wonderful book, with a live man in it. It has real virility and downright prophetic power. On many things I think he was wrong. But in essential things I feel that he was right, and I do admire and appreciate his rugged character and moral earnestness.

"George Fox visited Maryland twice about the year 1671-72, and held some interesting and inspiring meetings here. Would it not be the right thing for all admirers of this great champion of spiritual worship to unite in some fitting memorial to commemorate these visits of this unique prophet of the Lord to our State of Maryland?"

As a man who stands second to none in admiration of George Fox, and as one who has read and written much on his works and life, I would say that the best way to honor him would be to preach his doctrines as Dr. Huckel has been doing. George Fox was averse to all outward tokens of regard. The early Quakers hardly had sufficient markings for their graves, and it would be incompatible to at this date rear the outward tokens of appreciation which the world generally feels it obligatory to do in memory of those whom it respects and loves.

"Mind the Light" was the heroic and all-embrasive utterance of George Fox. Hundreds of religionists and others have since his day associated "the light" with conscience. This has been the case to such an extent that conscience has been presented by some as the best basis for a universal religion or for the amity of the divergent sects.

FRANCIS B. LIVESEY.

Clarkson, Md.

The tendency of the human mind to formulate creeds or platforms of belief, and to insist that every other person must profess belief in them or be deemed heretic, has always seemed to me as irrational as it would be to adopt a standard size of hat or shoe and require all persons to make their heads or their feet fit the standard.

In the Theosophical Quarterly.

—R. W. McBride.

LIBRARY OF FRIENDS OF PHILADELPHIA.

[At the annual meeting of the Library Association of Friends, held recently, the following report of the condition of the Library, at Fifteenth and Cherry streets, was presented.]

The Committee of Management of the Library Association of Friends submits the following report of the operation of the Library for the year ending Twelfth month 31, 1910:

The number of persons enrolled as borrowers is 603. The total circulation during the year was 1,475 volumes, not including the use of books of reference. The total number of visits of readers of magazines and books of reference was 5,678. Books taken by individual borrowers were classified as follows: Teachers, 102; pupils, 471; Friends, 467; other than these, 435; in all, 1,475.

The work of recataloguing the entire Library, which began about three years ago, continues. This includes subject headings as well as names of books and authors, and is being done by the Librarian in connection with other duties. About one-third of the books in the Library have thus far been placed under the most modern system of Library catalogue.

The total number of books upon the shelves is 12,111, including the Caleb Clothier Memorial Library of 941 volumes, and the Isaac T. Hopper Memorial Library of 311 volumes.

The committee regrets its inability to purchase more than 23 new books during the past year, and that so great a degree of economy must be observed in the operation of the Library.

The committee appreciates the opportunity of furnishing good reading matter to the hundreds of school children on the adjacent grounds, and the Librarian makes special effort to meet the need of each pupil who asks for a book or who requires particular information pertaining to school work.

The first effort of the committee has always been to make the Library a center for Friendly literature. It possesses a fine collection now, but a scarcity of funds prevents it from being as complete as it should be.

One Friend has generously offered to be one of ten to raise $1,000 towards an Endowment Fund, a few others have signified their willingness to aid. There should be among the friends of so good a cause many who will not only hasten to complete the ten to make the $1,000, but also some who will be willing to see that the endowment of the Library amounts to $20,000, a sum that would make it practically independent, and the annual solicitation of funds unnecessary.

On behalf of Committee of Management,

ELLWOOD HEACOCK, *Clerk.*

The account of Helen Moore Fogg, Treasurer, which was duly audited, appeared as follows:

RECEIPTS.

Balance on hand	$ 512.18
Interest on investments	89.75
Contributions	514.00
Interest on deposits	8.58
Fines, etc.	8.06
	$1,132.57

PAYMENTS.

Operating expenses for the year	$ 698.27
Magazines and new books	54.36
Balance on hand	397.94
	$1,132.57

INVESTED FUND.

Ten shares Philadelphia Traction Co.	$ 936.25
First mortgage	1,750.00
Bond of L. V. R. R. Co.	1,000.00
	$3,686.25

FIRST-DAY SCHOOL PILGRIMAGE.

Representatives of the Committee on First-day Schools of Philadelphia Yearly Meeting visited Lansdowne First-day school Second month 19th, 1911. This school offers several points of particular interest to First-day school workers. There is a First-day School Association, which meets once a month at the home of some members and which has for years been a vital force in Friendly activities. It was a large factor in the establishment of the Monthly Meeting, and its members, as well as the pupils of the First-day school, were much interested in the finishing and maintenance of the splendid building and grounds. The meetings of the Association combine business and pleasure and appeal to many who, although not active attenders, are interested in the school. The school is divided into six classes, two of which deserve special mention; a class of young men and women, studying sociological problems, who plan to combine with the theory, some social work in the neighborhood; and a class of boys and girls who are making and using in class their own copies of a "Harmony of the Gospels." None of the classes is at present using Friends' Lesson Leaves in class work, the teachers preferring to use the material they have themselves prepared or suggested. The General Exercises at the beginning and close are such as appeal to all the pupils. The membership of the school is composed almost entirely of Friends or those connected with Friends.

B. F. B.

MOORESTOWN FIRST-DAY SCHOOL.

The pilgrimage to the Moorestown, N. J., First-day School on Second month 26th, afforded much satisfaction to the visitors of the Philadelphia Yearly Meeting Committee on First-day Schools. Among the 75 schools in our Yearly Meeting, this school has the largest enrollment; the percentage of attendance of those enrolled is unusually high; the percentage of the membership of the Preparative Meeting which is enrolled in the First-day school is above the average; and almost all of those enrolled in the First-day school are members of meeting or have one parent a member. Many of those attending the First-day school remain for the meeting which follows immediately. Perhaps three-fourths of the members live at such a distance from the Meeting House as to require driving.

The school assembles in the body of the Meeting House for the Opening Exercises, and then disperses for the several classes. There are thirteen, mostly large, classes; and it is a problem to find places for them. Curtains are drawn on wires stretched across the house, and thus a few enclosed spaces are obtained. Some of the classes are using the Lesson Leaves; others are pursuing work carefully planned by the teacher. The Superintendent particularly commends the faithfulness of the teachers in their attendance and preparation of work. There are three adult classes, and a large class of young people, whose attendance varies with the absence of many at school and college. Many of the younger pupils remained on this First-day for not only the religious meeting but also for the subsequent Preparative Meeting.

This school is fortunate in being able to secure the teachers and class leaders which are needed; and they are well equipped to use the Friends' Lesson Leaves or to prepare their own teaching material. The important and pressing question before the school and its Monthly Meeting Committee seems to be the crowded condition of the class facilities. Better work can be done with enlarged equipment; and there is a strong desire for such improvement. Of two plans proposed, one provides for a rearrangement of the interior of the Meeting House, and the other for the building of an annex for First-day school purposes.

In the afternoon, a conference of the visitors with the officers and teachers of the school and the members of the Monthly Meeting Committee of Oversight was held at the home of the Superintendent, William C. Coles. There was a thorough discussion of the development and condition of the school, and the visitors were deeply impressed that the life revealed in the Moorestown First-day School will redound to the advantage of our whole Society.

BENJAMIN F. BATTIN.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 11, 1911.

THE ONE THING LACKING.

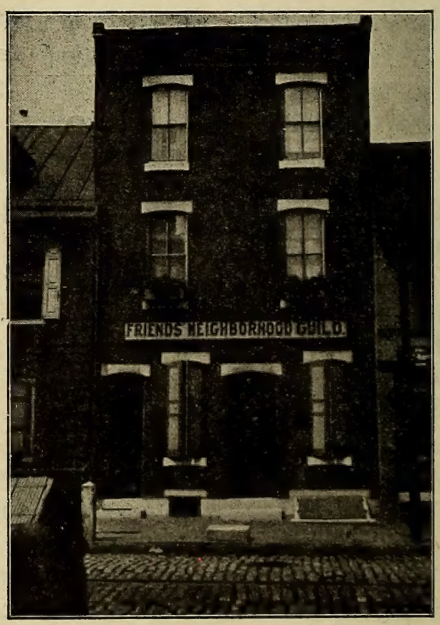
The letter from William Littleboy, with which this issue opens, will be read by our Friends with the deepest interest. There is no one in a better relation toward us than he to speak frankly to us of what seems to him and to many Friends both in this country and in England (including some of our own members) a serious falling short of the full Christian experience. William Littleboy is known and loved by all our young people who have studied at Woodbrooke; and many of us had the opportunity of meeting him and of catching something of his spirit, when he visited among us on this side the water a few years ago.

Nothing could be more out of place in connection with this letter than that it should lead to a mere discussion. Rather it would bring us to a searching examination as to why one who knows us so well should feel that there is so serious a lacking. It would lead us, not to try to defend ourselves, or to justify our attitude toward Jesus, but to see ourselves, perhaps, in a new light. How far are we stopping with negatives? Are we ourselves in any saving degree conscious of a something missing—a "something to touch the heart, and to give color and warmth to a landscape which, with all its beauty, is rather cold and grey." Are we satisfied with a hazy "Christ spirit," and failing to know the full and abundant life of Christ? Are we doing this good work and that, but without "conviction as to the central fact or facts of the spiritual life sufficiently strong and definite to arouse our enthusiasm, to focus our energies and emotions, and to dominate our whole being?" Are we allowing a certain cold reserve to withhold us from "launching out bravely and joyfully on the ocean of the love of God." Do we fail to "rise up into the faith of our beloved Whittier?"

"The Child Welfare Exhibit" in last week's issue was written by Jane Atkinson, of Holiong, Pa., Superintendent of the Child Welfare Department of Friends' General Conference, and not by James H. Atkinson, to whom by a curious error it was attributed.

THE NEIGHBORHOOD GUILD FUND.

The committee to collect contributions to the Building Fund of Friends' Neighborhood Guild mailed most of their circular letters of appeal on Third month second, and in the few days that intervened before this issue of the *Intelligencer* went to press, received 150 subscriptions, aggregating $1,473.75 already paid in and an additional sum of $2,883.50 promised. This does not include the $5,000 that we reported last week would be given if six other donations of like amount were obtained. A friend has raised his subscription to $5,000 with the proviso that we secure the other five equal subscriptions needed. After the



THE PRESENT HOME OF THE GUILD.

$500 offer, conditional upon our securing nine other $500 contributions, we received a promise of another $500 upon the same condition, and a cash contribution of $500. We are confident that we shall get the other seven requisite.

Many of the contributions have been given at great personal sacrifice. For example, a $5 check from Delaware was accompanied by a letter expressing deep sympathy with our work and explaining that the writer, although 76 years of age, had in all sorts of weather during the past winter worked from 12 to 16 hours a day in an effort to pay off a mortgage of many years standing.

THE COMMITTEE TO COLLECT CONTRIBUTIONS TO THE GUILD'S BUILDING FUND.

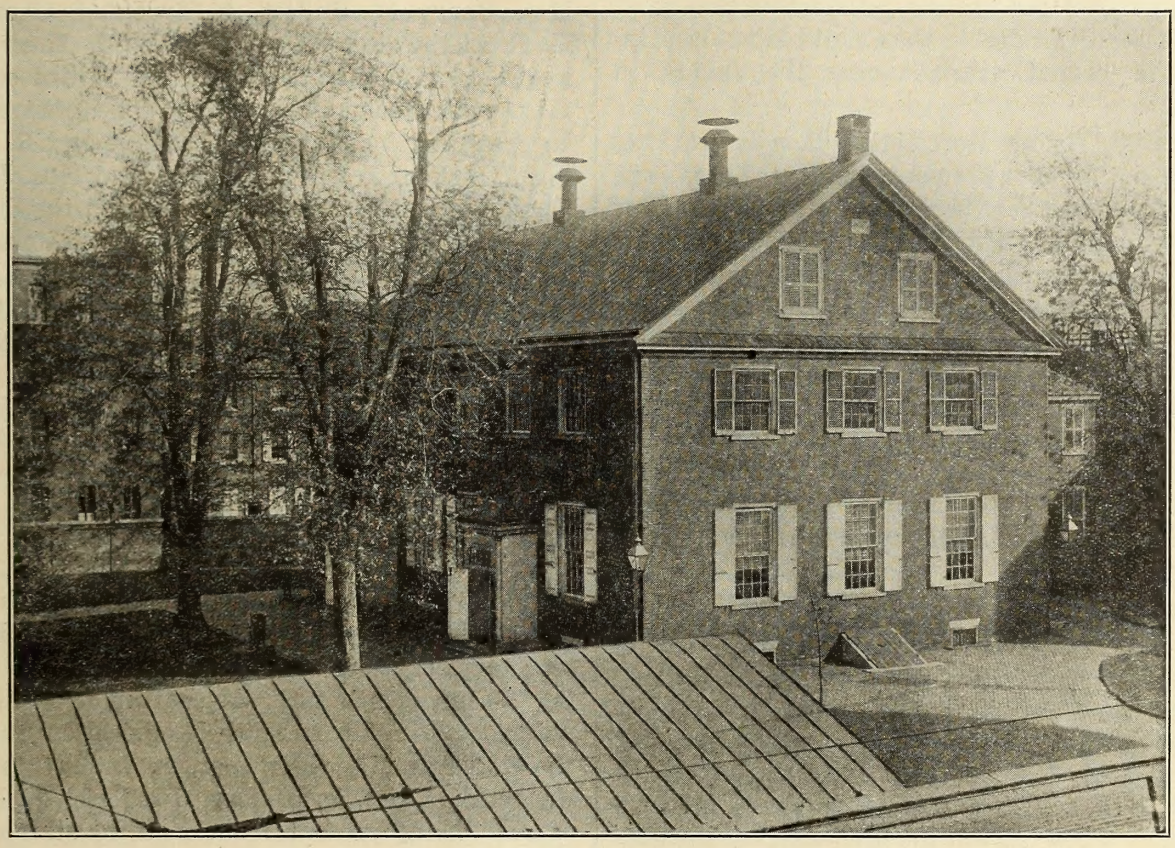
FRIENDS OF PEACE TO CAPTURE THE BOY SCOUT MOVEMENT.

[From *The Friend* (Phila.). See *Friends' Intelligencer* for 1910, Seventh month 30th, page 483; Sixth month 11th, page 376; Ninth month 10th, page 554; Eleventh month 19th, page 708; Twelfth month 3d, page 739; Twelfth month 17th, page 771.]

So much has the Scout Movement been represented in *The Friend* and elsewhere as a military movement that it will be a surprise that Friends' Educational Association is about to devote a meeting to the subject. It is not for a moment to be presumed, however, that this Association is forgetting its obligations to Peace. Now that schools and colleges are so much on the side of Peace, it would be surprising for Friends to relax a jot.

The fact is that the Scout Movement in America is not yet nationalized and neither openly nor in a concealed way is it allied to the War Department. Indeed each State organization is quite independent, and it is still a widespread hope of Peace people to capture the whole movement for the good cause. There is so much in it that appeals to the young and that is calculated to help them, that as a movement it cannot be safely dismissed. In that case it is sure here as mostly now in England to be a war movement largely and to draw our young people into it. The Scout idea has great adaptability for physical and moral training. In some towns in England where Friends have prevented the war spirit from taking possession of the movement, it has transformed the manners of town boys so that they have a civic pride in pleasing strangers and are alert for acts of mercy all the time.

Let us hope that in Pennsylvania no dishonor will be done to Penn's name by any feature of the movement. But don't let us stop with hope. Let us help all the time and let us help especially to make this proposed meeting accomplish its honest intention. J. H. B.



GREEN STREET MEETING-HOUSE.

CHILD LABOR LAWS.

The secretary of the Pennsylvania Child Labor Association presented the subject forcibly to the Race Street Conference class on the 5th.

Laws in general are enforced because some one affected by them finds it necessary to his personal comfort or welfare that they should be. But with the child labor laws the three elements most vitally concerned are too frequently leagued against their enforcement. These are the child, the parents, the employer.

The child who goes to work early usually desires to do so. He is restless and chafing under the requirements of school life; he yearns for inde-

pendence and feels that going to work is the beginning of being a man. The parent who sends his child to work does not mean to be cruel; he is only ignorant. He sees the immediate income and not the remote consequences of weakened body and disadvantage because of interrupted mental attainment. To the credit of the employer it must be said that many of them refuse to employ children under fourteen, but too many are willing to profit by the nimble fingers and lower wages required. Among the latter are the glass industries of Pennsylvania and Indiana, who thus far have managed to have an exception to the application of the law made in their favor. The glass workers of Illinois have proved to their satisfaction that adult labor is more profitable than child labor, the increase in output overbalancing the saving in wages.

The Child Labor Association is now working for legislation along two important lines,—one chiefly physical, the other moral. Boys just out of school should not go at once to long hours of hard labor. Some States have limited the time for such to eight hours. The effort in Pennsylvania is rather that boys should not be allowed to work at night nor in objectionable places. It has been proved that the same number of hours of sleep in the day time, with its attendant light and noise, does not give the refreshment that the night hours do. Also, the night worker is tempted to sleep fewer hours, and his meals are often irregular and hastily prepared.

Boys under sixteen should not be allowed to work in coal mines. Their work is usually to open and close doors for passing coal cars; when none are passing they have nothing to do but to sit alone in the dark; the natural instinct for companionship leads them to go to the boy at the next door, and in the hurried return to his own door many a boy has lost his life.

The moral issue of the protest is against the employment of boys in the night messenger service. The revelations of boys who have served at night show that such service is demoralizing to them personally, and their degrading stories are passed on to other boys. New York has found it wise to employ only men for night messengers.

The cause of child labor may be assisted by letting representatives at Harrisburg know that their constituents want such bills passed. Every person wishing to help should send his name and address to the Child Labor Association, Real Estate Trust Building, Broad and Chestnut Streets, Philadelphia. He will then be notified of bills in this cause and instructed how he may help.

ACTIVITIES OF PITTSBURG FRIENDS.

The Friends of Pittsburg continue to manifest a good deal of life. Their meeting for worship is held every First-day at 11 a. m., in the Central Young Women's Christian Association, 59 Chatham Street. A Bible class at 10 a. m. is led by Benson Roberts. Their "Quaker Round Table," which meets the second Seventh-day in each month at 8 p. m., at the homes of the members, is studying what Quakerism has given to the world in the following fields: Religion, Education, Ethics, Art, Reforms, Literature. Those who have thus far taken part in the discussions are: Mrs. C. E. Jarvis, S. P. S. Ellis, Mr. and Mrs. Henry M. Hallett, A. Broomall, Charlotte E. Postlethwaite, George W. Wood, Mary Eck and Mrs. Samuel Nicholson. On Third month 11th, what Quakerism has done for Reforms will be presented by Walter J. Branson and R. Paxson. On Fourth month 8th, Mr. and Mrs. James Engle and Dr. W. W. Jones will open the discussion on the Friends' contribution to Literature. The meeting in Third month will be at the home of Annie Palmer Reed, 134 Noble Avenue, Crafton (a suburb of Pittsburg), and she would be glad to entertain over night any Friends from the East who might be able to attend.

FRIENDS' ASSOCIATIONS.

Solebury Young Friends' Association, with Beulah A. Hurley president, and R. Moore Price, secretary, in their places, held its regular meeting Second month 12th. Katharine J. Quinly reported on Discipline; Edith M. Price, on Current Events; Milton W. Michener, on Literature, and Reuben M. Price, on History. Frederick N. Price, of Ohio, being present, mentioned the state of affairs in Ohio with Anti-Saloon League. A recitation was given by Helen Walton. A paper on "Mohammedanism," written by Dr. J. B. Walter, was read.

Remarks followed by Beulah A. Hurley, Reuben M. Price, Mark Palmer and R. Moore Price. At the next meeting, Third month 12th, a paper on "Brahmanism and Buddhism" will be given by Fannie S. Cunningham.

The Twelfth month meeting was favored with a paper on "The Pagan Religions," by Dr. George Morley Marshall.

At the First month meeting an account of "Confucius and his Work" was given by Carroll B. Price.

Solebury, Pa. EDITH M. PRICE.

The Young Friends' Association met at the home of B. Harry and Anna L. W. Jones, Second month 16th. The meeting was called to order with the new officers in the chairs. After a brief silence the President read a portion of 5th chapter of St. Matthew. Laura B. Wright answered the question, "Does the house-wife need help and guidance in her manifold duties?" Carrie Engle read a portion of "Haddonfield and its belongings." "Evening" was recited by Elwood Stokes, Jr. Current Events were prepared by Harry B. Wright and read by his wife Laura.

A visitor, Edward Satterthwait entertained us with a humorous recitation.. Thirty-nine members answered to roll call. Adjourned to meet in Friends' Meeting House as guests of George and Ella Lundy, Charles and Lydia Hancock, Third month 16th.

MARTHA D. ENGLE.

The Coldstream, Ont., Can., Young Friends' Association held its regular meeting on the evening of Second month 24th at the home of John and Mary E. Bycraft. The meeting was opened by observing a few moments for silent prayer. Harold Zavitz read the 8th Psalm. Remarks followed on this reading. After singing "I Need Thee Every Hour" and roll call, the subject was introduced: "Have not Friends too blindly followed traditions of the past regardless of their application to the present?" Ethel S. Willson read "The Quaker of The Present Time," by Elizabeth Lloyd, which appeared in a recent issue of *The Intelligencer*. Flossie Brown read a chapter on "An Ideal Bible Class," from an autobiography of "Margaret Sangster." "The Quaker of The Olden Time," by our Quaker poet Whittier was read by Mary E. Bycraft. The meeting thought that if we take the standard of Friends of olden times and those of to-day from the poems read perhaps the traditions of the past had not been followed blindly. Part of Locksley Hall, by Tennyson, was read as serial reading by Edith E. Zavitz. Emily L. MacKellar gave the recitation and after singing hymn, "Simply Trusting all the Way," and the closing silence, we adjourned to meet again in two weeks.

F. LORENA ZAVITZ.

The Brooklyn Young Friends' Association met at Schermerhorn Street, Brooklyn, Second month 26th. In the series of papers on great books and their influence, Harriett Cox McDowell presented Dickens' novels. Following the paper Dr. Charles McDowell read the description in Martin Chuzzlewit of how Ruth prepared the first breakfast for Tom Pinch after they moved to London. The discussion centered over the question whether Dickens would be remembered for his influence on reforms or for his pure entertainment. It was participated in by Henry M. Haviland, Charles Chapman, Vechten Waring and others.

J. BARNARD WALTON, *Pres.*

The Abington Friends' Association [near Jenkintown, Pa.] met at the Meeting House Second month 24th. The entire program of the evening made a strong appeal to all, and was very Friendly. Besides the usual features several additions were introduced; a correspondent, Alice T. Sullivan, previously appointed, read four original anonymous contributions; a box was produced to receive any questions considered worthy, these to be assigned later by the Executive Committee and answered at the next meeting; just before the silence preceding adjournment sentiments were called for. It is hoped by these changes each member may learn to take an active part in the entertainment. The Scripture reading was well chosen, 4th chapter of Ephesians, beginning the program in the spirit and inspiration of our ideals.

PRISCILLA W. HEACOCK.

The Young Friends' Association of Oxford, Pa., was opened by the President reading the 12th Psalm. Officers were elected for the coming year.

"What does the community owe the individual?" was discussed by Eva Wright and Ethel Reynolds. Recitation by Rebecca Reynolds. "What does the individual owe the community?" was discussed by Ella Thomas and Blanche Walton. Current Events, by Katharine Harkness, Philena Thomas and Isaac Walton. Recitation by Eva Pugh. Next meeting Third month 18th.

MARY E. POWLEY.

The Lincoln, Va., Young Friends' Association, held February 26th, was opened by the reading of the 61st Psalm by Lydia Nichols, and the reading of the minutes of the preceding meeting.

Louise P. Taylor then read an article entitled "Patient Continuance in Well-doing." Current Topics were given by J. V. Nichols and "The Legend of Servants," by Henry Van Dyke, was read by Nellie D. Brown.

The question of the afternoon was, "How can the pastoral needs of our meeting be met?" Ida Nichols had a paper on this subject and the question was discussed by George Hoge, Martha Brown, Clifford Nichols and Sara Brown.

NELLIE G. NICHOLS.

A meeting of the Horsham, Pa., Y. F. A. was held Second month 26th, at which Watson Dewees talked on the subject of our "Discipline" in a most interesting and instructive manner.

Readings were given by Anna Mullen and Martha Wood, a recitation by Marguerite Webster and current topics by Watson Phillips.

Fallowfield, Pa., Young Friends' Association met at the Meeting House Second month 19th. The President opened the meeting by reading from Scriptures. The Secretary then read the minutes of the previous meeting. The regular program followed a reading by Elizabeth D. Webster. Extracts from Phillips Brooks on John the Baptist. An excellent paper on "Proper Publications" was read by Emma B. Maule. Gertrude R. Skelton contrasted the lines of Washington and Lincoln from a religious standpoint. Several interesting remarks followed these papers, Elizabeth Moore then gave Current Events. The Young Friends' Association decided to get out a remonstrance against the reopening of a hotel in our vicinity. Many suggestions were given by the members concerning this and action taken for the same. After reading the program for the next meeting and a few moments of silence the meeting stood adjourned to meet at the home of Wm. Webster Third month 19th, 1911.

After a postponement of one week the Woodlawn Young Friends' Association, of Woodlawn, Va., was opened by the President reading the 8th Psalm. The minutes of last meeting were read and adopted. Lewetta Cox read "Worry Never Corrects Mistakes," and Sarah E. Anthony read an interesting article on "Woodbrooke," which was followed by a recitation by Christine Cox.

After a reading by R. R. Gillingham all joined in singing "What a Friend We Have in Jesus." "The Quaker of the Present Time" was read by Sarah E. Cox. A solo, by Dorothy Walton, "Sometime We'll Understand." Again the subject of making the room for our meeting more attractive was brought up and instead of ending in suggestions, as usual, some liberal contributions were made to further the work.

After singing, "Trusting Jesus That is All," and indulging in a short silence we adjourned to meet Third month 12th.

Accotink, Va. ABBIE A. GILLINGHAM.

The Langhorne, Pa., Young Friends' Association was held at the home of Ella C. Watson Second month 17th.

After the President called the meeting to order the minutes of the two previous meetings were read and approved. One of the minutes being on the meeting of the twentieth anniversary of our Association. This meeting was largely attended and intensely interesting; some of the charter members being present to take part in the program; a play entitled, "A Case of Suspension," was well rendered by several of the young members.

After the business of the meeting had been transacted Warren E. Tryon gave a very able talk on "Comparative Religions." This talk showed much research and thought and was so much appreciated that he consented to give us another talk on the same subject at some future time. Sara E. Allen read the first part of the "Life of Elias Hicks." We hope to have all this book read in our Association. After roll call which was responded to with sentiments the meeting adjourned to meet at the home of Arthur P. Townsend two weeks later for a social time.

MARION P. TOWNSEND.

GOOD-NIGHT.

[Translated by Elma C. Wildman from the French of Victor Hugo.]

Good-night! Good-night!
Far from us daylight takes its flight,
But like a torch that onward guides,
The goodness of our God abides.
It seeks and guards us with its light,
Good-night! Good-night!

Until the morn! Until the morn!
And yet to-morrow is unborn.
We are about to close our eyes,
Shall we behold the new day rise?
Perhaps we say, with hope forlorn,
"Until the morn! Until the morn!"

DEATHS.

BOND.—At her late home, in Sandy Spring, Md., Fourth-day, Second month 22nd, Caroline Bond, in her 80th year.

LEWIS.—At his home in Roland Park, Baltimore, Third month 3d, Louis Lewis, in the 59th year of his age.

He was a member of Park Avenue Monthly Meeting and is survived by his wife, Annie L. Lewis, and two daughters, M. Elma Lewis and Edith Lewis White, of Lansdowne, Pa.

MARTINDALE.—Near Bristol, Bucks Co., Pa., Raymond E., son of Edward W. Martindale, in his 21st year. He was a grandson of the late Watson C. and Susan C. Martindale, of Byberry, Phila., Pa.

This young man was killed while helping to unload some heavy pieces of timber from a car. He slipped and fell, the heavy piece which he was helping to carry striking him on the head, causing instant death. He leaves a widow, having only been married about five months.

ROBERTS.—At Bristol, Pa., on Third month 20th, Thomas Roberts, in his 80th year.

TITUS.—In Brooklyn, New York, Second month 23rd, George B. Titus, of Old Westbury, Long Island, N. Y., aged 67 years.

WALTON.—At his residence, in Highland township, Chester Co., Pa., on the 21st of Second month, Edwin Walton, in his eighty-first year. He was the son of Lewis and Elizabeth H. Walton, and was born on the 6th of Twelfth month, 1830. He was married to Mary D. Clayton on the 25th of Eleventh month, 1858. They were the parents of five children. His wife and three children survive him: Elizabeth W. Moore, of Ercildoun,

Pa.; E. Clayton Walton, of Swarthmore, Pa., and Mabel W. Kendig, of Timicula, Pa.

Lewis E. Walton died three years ago, and Frances E. Reynolds about nine years ago. He was deeply interested in educational affairs, especially in the public schools of his township, only losing hold of this work and other duties when physical infirmities compelled him to do so. He was an esteemed elder of Fallowfield Monthly Meeting of Friends at Ercildoun, Pa., and also superintendent of the First-day school at this place for many years. His integrity and intelligence, as well as his generous hospitality, won him a large circle of friends. He was a lover of nature and derived true enjoyment out of the good things of life, as well as from the rich gems of literature with which his mind was stored. His funeral on the 25th was very largely attended.

"His was a noble life well spent,
Enriched with true and sweet content,
With love for man, he walked aright;
His living guide, the Inner Light."

WILLIS.—At his home, near Battle Creek, Mich., Second month 17th, 1911, Isaac Conard Willis, aged 83 years and six months. He had been ill for the past 8 months and a great sufferer, which at times seemed more than he could bear, but his great faith in the divine Father seemed to sustain him and he endured to the end with a remarkable patience. The terrible pain he was scarcely free from during his entire illness and the peaceful smile which came as he was passing from us told us he was free from pain and had found rest. He was a member of the Friends' Meeting in Battle Creek and always attended until sickness compelled him to remain at home. He is survived by his wife, Margaret T. Willis, two daughters and three sons. M. E. W. S.

NOTES AND ANNOUNCEMENTS.

Here's an opportunity to go "back to the land"; a Friend writes: "Do you know of any middle aged man, white or colored, who would like to return to the farm this spring; one who knows how to milk and tend garden and crops on small farm; would like him to be steady and sober, without family; a good home to right man; wages $12 or $14, according to worth."

John William Hutchinson, superintendent of the department of Prison Reform in Friends' General Conference, will speak on that subject before the Race Street Conference class at 11.45 a. m. on the 12th. Last fall John William Hutchinson accompanied the foreign delegates to the International Prison Congress on a visit to many institutions as far west as Chicago and Louisville. Some of the interesting items thus gained will be presented to the Conference.

The Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting House at West Chester, Pa., on Seventh-day evening, Third month 18th, at 8 o'clock.

An address will be given by Elisabeth Stover on "The Problem of the Road and Its Relation to Individual and Organized Work for Social Purity."

Will friends expecting to visit Westfield First-day School on Third month 19th kindly send their names to Sarah H. W. Conrow, Riverton, N. J.

Carriages will meet at Riverton the train which leaves Market Street Ferry at 9.00 a. m.

Crosswicks Friends' Philanthropic Committee will hold their Annual Supper on Third-day, Third Month 14th in their new lunch room on the old oak Meeting House grounds. The proceeds are to be given to the Burlington County Children's Home at Mount Holly and the Florence Chittenton Home at Trenton. Chicken salad supper, 40 cents. Aprons, home-made candy, cake and ice cream for sale. LAURA N. ROGERS, *President.*

Sixth-day evening, Second month 17th, an entertainment was given in the Friends' Seminary Gymnasium, New York, consisting of a musicale and play. The program opened with a selection by a Swarthmore Male Quartette, followed by a piano solo by Grace F. Merritt. Joseph Herinlye then played a violin solo; the "Peer Gynt" suite in duet form was played by Grace T. Merritt and William L. Jenkins. Lydia Foulke Taylor recited. Her first selection was "Da Comica Man," by Bailey; her second, a scene from "If I Were King," both of which were exceedingly well given. Edward P. Palmer sang two short songs which met with great applause, deservedly too. Another violin solo and two selections by the quartette completed the first part of the program. After a short intermission, one of William Dean Howell's plays, "A Letter of Introduction," was given by six young people, under the direction of Lydia F. Taylor. Their efforts were fully rewarded, for the play was a great success and thoroughly enjoyed by all.

Though the night was stormy, the attendance was large, the large gymnasium being nearly filled. Admission was charged, the proceeds going to the Friends' Employment Society. This Society receives cloth materials from homes and charitable institutions, distributes it weekly to needy and deserving women of the neighborhood to sew, returns the finished garments to the institutions free of charge, and pays the women according to the amount they have done. This is an excellent form of charity, for it keeps the overworked institutions and aids those who are willing to work, but who are often physically prevented from more strenuous occupation. It is gratifying that the proceeds were large, so that this good work may be regularly and successfully continued.

Hon. William J. Bryan, of Nebraska, will deliver an address at Swarthmore College on the evening of the eleventh of this month.

At the Manchester (England) University Union on the 17th inst., a debate took place on Compulsory Military Training, the protagonists being Lord Ampthill for and John Wm. Graham against. Lord Ampthill, who is the second Baron of that name, was the President of the Oxford Union twenty years ago. He was private secretary to Mr. Chamberlain from 1897 to 1900, after which he was Governor of Madras till 1906, serving as *pro tem.* Viceroy of India during the absence of Lord Curzon in 1904. . . . The . . . . resolution was lost by 115 votes to 81.

Commenting on the debate, in its first leading article, the *Manchester Guardian* of Saturday last said: "The strength of the argument seems to have been all one way, and the voting, though more even than the argument, went, as we think, the right way. With the help of Sir Ian Hamilton's little book against compulsory service, and his own sound Liberalism and democratic instincts, Mr. Graham quite demolished the case presented with decent and attractive civility by Lord Ampthill. The whole debate was a useful spring cleaning. Next to the acquisition of a new idea, the clearing away of old lumber is the most

useful service that can be rendered in politics."—*The Friend* (*London*).

The Sectional Committee of the Young Friends' Association desires to give notice of a devotional meeting for young people, to be held in the parlor of the Young Friends' Association building, 15th and Cherry Streets, on First-day, Third month 12th, at 7.30 p. m. This meeting is designed to be for the development of religious expression among young people. Hannah Clothier Hull, of Swarthmore, will present a paper on this topic. This is to be the first of a series of meetings for the exchange of religious thought among the young Friends.

FRIENDS' EDUCATIONAL ASSOCIATION.

THE BOY SCOUTS.

A meeting of Friends' Educational Association (Orthodox) will be held at Friends' Select School, 140 N. 16th Street, Philadelphia, Seventh-day, Third month 11th, at 2.30.

"The Boy Scout Movement" will be the subject. George D. Porter, Scout Commissioner of Pennsylvania, will introduce the discussion.

William F. Wickersham, of Westtown Boarding School, will speak of The Movement as a School Principal Sees It.

The Movement as a Means of Civic Training will be discussed by Arthur W. Dunn, Civic Secretary of the City Club of Philadelphia.

There will be a general discussion.

All are invited.

GEORGE SCHOOL NOTES.

In the regular meeting of the Science Club, held Second-day evening, 20th, F. Marian John gave a talk on Martin Luther and his works, and Jennie Twining gave a talk on American Forests. She showed a series of slides lent the club by the Harrisburg Museum, telling a few of the ways in which the American forests are being destroyed and a few of the efforts to preserve them. As it had been suggested a week before that a help to the Science Club would be the giving of any current events that might occur during the week, Mr. Swayne told of the project of supplying New York City with water from the Catskills run through a siphon under the Hudson River.

Sixth-day evening, the Forum had a debate. *"Resolved,* That a single tax on land, irrespective of the value of improvements in or on it, is the most just and expedient form of taxation. On the affirmative were Edwin C. Zavitz, Edwin A. Tomlinson and J. Wilmer Pancoast. On the negative, Lewis L. Tanguy, Paul R. Whipple and George A. Walton. The judges, the other former members, handed in a decision in favor of the negative. To this debate were invited the Agora and Lincoln Clubs, and members of the three upper classes and the Faculty.

Seventh-day afternoon two games of basket-ball were played with Central High. The first team score was 33-24 in favor of C. H. S. and the second team won for George School by a score of 22-17.

Seventh-day evening, the Penns held their first public meeting under the new officers, Wyatt A. Miller and Helen C. Wilson. The program was as follows: Piano Solo, Clifford Randall; Recitation, "When Malindy Sings," Rachel Hoopes; "Gleanings from the *Penn*," by the Editor, Horace L. Gregg; Piano Duet, Ruth M. Chandler and Lillian E. Trego; Recitation, "Green Grow the Rushes-O," Canby Chambers; two scenes from Dickens, "Christmas Carol," Edwin C. Zavitz, Lester Shoemaker, Walter Maule, Evan Lewis and Rulon Dare.

On Second-day afternoon (27th) the Science Club went to Newtown to go through the china manufactory there. The manager explained the processes of the grinding and mixing of the materials; also of molding, glazing and firing. Earlier in the year a talk was given by a member of the club on the manufacture of china, which made the visit very interesting.

Sixth-day evening the Agora held a short meeting, when the following new officers were elected. President, Eliza H. Ambler; Secretary, Emma G. Walton; Vice-President, Charlotte Swayne. Live discussions then took place on several different questions in which the girls were particularly interested.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

THIRD MONTH 11TH (7TH DAY).

—In Baltimore, Park Ave. Meeting House, Dr. O. Edward Janney, "Castilian Days," illustrated, at 8 p. m. Benefit McKim Free Kindergarten. Tickets, 25 cents.

—Burlington Quarterly First-day School Union held at Trenton at 10.30.

THIRD MONTH 12TH (1ST-DAY).

—Young Friends' Association of Woodlawn, Va.

—Visit of Philadelphia Yearly Meeting Committee on First-day Schools to Plymouth Meeting First-day school, 11.15 a. m. Take the Chestnut Hill and City Line cars on 13th street. Allow about two hours for trip. Meeting convenes at 10 a. m.

—Young Friends' Association of Woodlawn, Va.

—Swarthmore Meeting, Swarthmore, Pa., at 11.30. Nathan C. Schaeffer, Superintendent of Public Instruction, State of Pennsylvania, is expected to attend.

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Seventh-day afternoon a game of basketball was played with West Chester Normal School, when George School won by a score of 31 to 15.

Seventh-day evening was held the last of this year's lecture course, when Mr. Louis Wilkinson, M.A., of Cantab, England, delivered a lecture on "Oliver Cromwell: Rebellion in the Name of Law and Conscience."

First-day morning, in the assembly, Mr. Wilkinson gave a talk on England. He spoke of some comparisons between our country and his own, enlarging particularly upon the present political situation in England. His conclusion, in which he spoke of religious development in England up to the present day, proves him to be a most liberal thinker, and we feel very thankful to Mr. Wilkinson for this instructive and inspiring talk. E. G. W.

SWARTHMORE COLLEGE NOTES.

The most noticeable feature of the past week was President and Mrs. Swain's return to Swarthmore after an absence of five months. They left Naples on the 18th of February and reached New York on the 2d of this month. Their arrival at Swarthmore in the late evening of the same day was celebrated with great ovations by the entire student body. President and Mrs. Swain, surrounded by a bodyguard of students, were led to a special vehicle and carried up the asphaltum from the station amidst loud cheers and songs from the assembled multitude. In Parish Hall the President formed a reception line and shook hands with all the students and faculty. A mass meeting was then called in Collection Hall, and the President walked to the platform as the whole body of students sung the Alma Mater. Both President and Mrs. Swain then spoke of their great pleasure in having returned, and of the fine Swarthmore spirit which had been manifested during their absence and shown them in their return.

The intercollegiate debates between the colleges comprising the Pennsylvania League took place last Sixth-day evening. The question debated was: *Resolved*, That our legislation should be shaped toward the gradual abandonment of the protective tariff. Swarthmore's affirmative team, composed of Willitts, Bye and Green, debated Franklin and Marshall College at Lancaster and lost on a two to one decision. The negative team, composed of Denworth, Cadwallader and Ogden, met the affirmative team from State College on the home floor and won by a unanimous decision.

The Young Women's Glee Club held their annual reception Seventh-day night in Collection Hall. The first part of the program consisted in a cantata, the voices being assisted by three stringed instruments and the piano. The second part was devoted to shorter selections and instrumental numbers. The concert was a decided success.

H. Wellington Wood, a business man of Philadelphia, addressed the men's meeting last First-day night. He talked on the value of the Bible to a business man, and the necessity of every man making of himself a strong Christian.

Hon. William J. Bryan, of Nebraska, will deliver an address at Swarthmore College on the evening of the eleventh of this month.

—Race Street, Phila., Conference Class at 11.45 a. m. "Prison Reform," presented by John Wm. Hutchinson, superintendent of that department of Friends' General Conference. The meeting at 10.30 will be attended by Henry W. Wilbur.

—New York and Brooklyn Young Friends' Ass'n, at Schermerhorn St., Brooklyn, at 8 p. m.

THIRD MONTH 13TH (2ND-DAY).

—Baltimore Quarterly Meeting, in Baltimore, Md., at 10 a. m. Isaac Wilson expects to be present.

THIRD MONTH 14TH (3RD-DAY).

—At Crosswicks, on the Meeting House ground, annual supper, under care Philanthropic Committee. See Notes and Announcements.

THIRD MONTH 16TH (5TH-DAY).

—Haddonfield Quarterly Meeting, at Moorestown, N. J.

—Y. F. A. of Mt. Holly, N. J., at the Meeting House.

THIRD MONTH 17TH (6TH-DAY).

—Medford, N. J., Friends' Association in the Meeting House. Martha H. Hollinshead will give an illustrated talk on British Columbia.

—Nottingham Monthly Meeting at Rising Sun, Md.

—In Washington, D. C., Friends' Club, at the Meeting House, 1811 I St., N. W., at 8 p. m.

THIRD MONTH 18TH (7TH-DAY).

—West Chester, Pa., Elisabeth Stover, of New York, address on The Problem of the Road and its Relation to Individual and Organized Work for Social Purity," in the meeting house, at 8 p. m.

—Y. F. A. of Oxford, Pa.

THIRD MONTH 19TH (1ST-DAY).

—Young Friends' Ass'n of Fallowfield, Pa., at the meeting house.

—Temperance meeting at Kennett Square to be addressed by Henry W. Wilbur.

THIRD MONTH 26TH (1ST-DAY).

—At Flushing, Long Island, the regular meeting for worship at 11 a. m. will be attended by Dr. Joseph S. Walton, who will also address a meeting to be held in the same room in the afternoon at 3 p. m. Subject, "The Christian Co-operation in Philanthropic Work."

Since Stevenson's delightful stories of adventure there has been need of a successor in the art. Among those who are attempting to write similar tales is John Masefield. In "Martin Hyde, the Duke's Messenger" he gives vivid picturing of the days of the late 17th century, with the historic episode of the Duke of Monmouth's rebellion for background.

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Thomas Traherne's "Poems of Felicity" are new-found treasures of our literature, for though Traherne lived over two centuries ago, his poems lay in manuscript until 1903. That section of his work now published in chiefly from a British Museum manuscript discovered within a year. Very fresh, then, seems this poetry which remained in silence and forgetfulness for so long. It has the quaintness and childlike simplicity and religious fervor of the 17th century. Thus Traherne avows:

"My virgin thoughts in Childhood
were full of content and innocent,
Without disturbance, free and clear,
Even like the Streams of Crystal
Springs."

Of his innocence and piety this extract may speak, describing his longing for the Bible:

"I for a Book from Heven look, since
here
No tidings will salute or ease my
mind: Mine ear,
My Ey, my Hand, my Soul, doth
long
For some fair Book fill'd with Eter-
nal Song."

This delightful old-world quality must endear this long-lost poet to many readers. (The Oxford University Press.)

"Loved for the spell
Of names that in the memory last,
And with strange sweetness, link
our present to the past."

Such is Italy, and in the little anthology, "The Englishman in Italy," are more than a hundred poems, written by the Brownings, Byron, Landor, Longfellow, Rossetti, Shelley, Symonds, Tennyson, Wordsworth, and others all of whom have felt that "strange sweetness" of Italy's appeal. The editor hopes, that sometimes a well-worn copy of the book may be found among the chestnut-groves of the Apennines, under the olive-trees of Valdarno or the orange-groves of Sorrento. Indeed the book will add to the delight of any traveller who will carry it with him or her when going into Italy. (The Oxford University Press.)

So many modern poets have written of the beauty and charm of Hellas, that a collection of their poems entitled "The Englishman in Greece" is a welcome volume. The editor Sir Rennell Rodd says of Greece:

"There is no country which should appeal more directly to the poet, not alone for the wealth of tradition which makes each shifting scene the home of myth or story endeared by ineffaceable association, not alone for the unrivalled beauty of the mountain forms and the deep indented valleys through which the sea winds into the heart of the land, for the marvel of tone and colour with which the sun invests the clear outlines, transforming ridge and cape and island with the intensity of changing gems, but also because there still survives in the Greece of to-day the living touch with a vanished world. In highlands still uninvaded by the stream of life and action, in sequestered villages of the islands which star the sea of many memories, you may still find a people who feel and see with almost the same perceptions and sensibilities as those whose long dead voices are recorded in the little lyrics of the Anthology."

And in one of his poems Sir Rennell writes of how

"The poet's dream
Still haunts each happy vale,
That peopled every grove and
stream
To fit his fairy tale."

The chief poets drawn upon are: Keats, Shelley, Landor, Swinburne, Byron, Wordsworth, Matthew Arnold, Milton, Lord Tennyson, Robert Browning, William Morris, Mrs. Browning, Spenser, Ben Jonson, Hartley Coleridge, Charles Kingsley, de Vere, George Meredith, Andrew Lang, Blake, Browne, Clough, Collins, Lowell, Shakespeare, Lord de Tabley, Frederick Tennyson. (The Oxford University Press.)

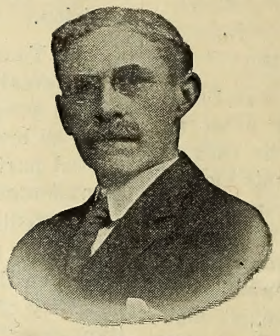
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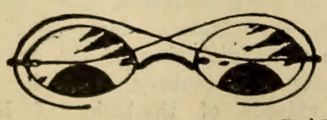
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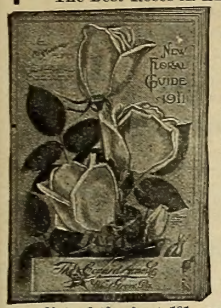
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Like Lamb, M. Lemaitre tells us a great deal about himself and herein lies much of his charm. He tells us frequently that he is French; but that was hardly necessary, it is so obvious. He is as French as Lamb is English. He is French in his ignorance—ignorance of other countries and their ways. "As I know very little of foreign countries and their literatures, I am not surprised at anything that comes from them." . . . But M. Lemaitre is French not only in his ignorance; he is so in his deplorable contentment to be ignorant. He thinks his country can afford to neglect the work of others because she is so fruitful in masterpieces of her own. And his taste is as thoroughly French as his equipment. I confess that I myself owe to him large revelations of the grace, the perfection, the moral insight; more than that, the high tragic power of Racine. But as a French critic he perceives depth and beauty in many portions of Racine's work where they are hidden from me. Conversely his frankness, not to say irreverence in dealing with Shakespeare is to me refreshing as a sea breeze. I so often feel about our English idol what M. Lemaitre himself says in regard to Corneille:

"When one tried to receive from these venerable authors impressions as direct and sincere as if one read them for the first time, one falls almost inevitably from superstition into irreverence."—*Gamaliel Bradford, Jr., in The North American Review.*

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THE RED FLAG.

Last week, in the course of an interesting message to the Board of Aldermen about the police department, Mayor Gaynor spoke of the right of "those who entertain views of government different from ours" to enjoy freedom of speech and of assembly. And he spoke of the socialists, told what they thought they believed, expressed his dissent from their views, and went on to say:

"And that their flag is red instead of blue or yellow or green does not annoy or alarm intelligent people. They chose the color red for their emblem, not to signify that they favor violence or the shedding of blood, as the unintelligent supposed, and as actions of those in official authority often lead people to believe, but for th purpose of typifying the common brotherhood of all men of all nations through the same red blood which flows through the veins of all, and to the end that all war and violence shall cease."

If the red flag, which has long stood for fire, brickbats, bombs, and broken glass, has been permanently adopted by the Socialist party, and is now to stand for the cessation of war and violence, the news can't be too widely spread, to the end that we may all become intelligent about it, and not be alarmed or annoyed, or close the blinds when we see the new peace flag coming down the street.

It is not a soothing emblem, the red flag, and we presume it has not been for soothing purposes that the socialists have adopted it. But the Mayor is right in inviting us all to be intelligent about it, and we must remember that cross-breeding will change the Ethiopian's skin considerably. Maybe if the socialists and anarchists mix up together enough, the mixture will all stand merely for politics, and not for destruction and disorder.

—*Harper's Weekly.*

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WANTED ADS—See page iii

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Speaking of coupons, we mailed coupons for 1911 to all stockholders early in February; if any have not received them, they should notify us at once, addressing Arthur H. Jenkins, Registrar, 1024 Race Street, Philadelphia.

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Talks on Investments

No. 13

It was the hope of the writer in preparing these talks that they would prove of interest to certain readers of the *Intelligencer*, and we have not been disappointed in this regard. We feel justified in continuing the use of this corner occasionally for the purpose of advertising some specific mortgage or mortgages, which it is our idea to offer only to readers of the *Intelligencer* and to hold in stock for a period of ten days after the appearance of the ad for inquiries received from readers of the paper. Following this plan we hereby offer the following described

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PHILADELPHIA, THIRD MONTH 18, 1911.

Volume LXVIII. Number 11.

As long as the soul seeks an external God, it never can have peace, it always must be uncertain what may be done, what may become of it. But when it sees the Great God far within its own nature, then it sees that always itself is a party to all it can be, that always it will be informed of that which will happen, and therefore it is pervaded with a great peace.

Oct. 19, 1836. EMERSON'S JOURNALS.

TO J. R. H.

ON READING "BRANDYWINE DAYS."

The north wind flings his javelins of snow
Against my window pane,
But here within my room, beneath thy spell,
The Summer blooms again.

I see the rounded hill, and meadow land
In brave array of flowers;
And Brandywine sings me a golden song
Throughout the sleepy hours.

The wood-dove grieves from out the woodland edge
In the cool peace of morn,
And at hot noon the locust shrills his lay
Across the rustling corn.

I watch the ripples flow across the wheat
As vagrant south winds pass,
And see the shadows of the cloud-fleet ride
Over the meadow grass.

I wander through the garden, rosy-rich
And sweet with balm and musk;
I watch the children play across the lawn
And stars peep out at dusk.

O, friend, thou richer art than Midas e'er,
In storied days of old;
Under thy gentle touch the common clod
Is changed to fairy gold.

JACKSON TAYLOR, JR.

GEORGE FOX.

[From Emerson's Journal, 1832. Vol. 2nd, p. 497.]

George Fox, born 1624, son of a weaver, was put out to a shoemaker, and for him tended sheep. In 1643-44 he began his wanderings, dressed always in leather clothing for strength's sake, and suffering much from hunger, thirst, want of lodging, imprisonment and abuse. He taught that the Scriptures could not be understood but by the same spirit that gave them forth. . . . .

Thoroughly consistent he was; how much more than other reformers. The natural growth, by reaction, of a formal church. "Words, words, ye feed one another with words," he said. He would have the substance of religion seen and obeyed. All his prophetic rhapsodies are directed at some moral offence. They put him in prison. He saw the evils of the jail, "and laid before the judges what a hurtful thing it was that prisoners should lie long in jail, because they learned wickedness one of another in talking of their bad deeds; and that therefore speedy justice ought to be done."

ELIAS HICKS.

[By Edward Grubb, in *The British Friend.*]

Henry W. Wilbur, of Philadelphia, has done an excellent piece of work in the short Life of Elias Hicks, which has been published by the "General Conference Advancement Committee" of his branch of Friends in America, and we cordially advise the dispassionate study of the book, especially by those who approach it with different prepossessions from the author's. However they may disagree with the opinions of the great Quaker preacher, they will find that his biographer has written in an eminently Christian spirit; and that, while faithfully presenting what appeals to him as true and noble in his subject, he has scrupulously refrained from saying anything that can be regarded as offensive by more "orthodox" Friends. There is a beautiful Introduction by Elizabeth Powell Bond, who appeals to the moral fruits of Hicks' life as evidence that, whatever his opinions, his "life was rooted in the life of God."

Elias Hicks, contrary to any desire of his own, became the great storm-centre of the controversy that in the years 1825-1829 tore asunder the Society of Friends in America. He was a plain and simple farmer of Long Island, with little education but that which he had picked up by reading in his scanty leisure. He was a man of dignified appearance, refined and persuasive manner, scrupulously honest in character, and endowed with wonderful magnetic power as a preacher. As was the case with George Whitefield and many more, the cold pages of print, when we read his reported sermons, convey little hint of the impression he evidently made on great

companies that were "deeply solemnized," and often brought to tears. It is evident that, like most of the Quaker ministers of his day, he believed implicitly in the plenary inspiration of the true preacher.

There was nothing in his dress or language to distinguish Hicks from the orthodox Friends of his time. He believed himself to the last to be a faithful disciple of the Early Quakers; and he certainly followed out their spirit in his resolute faithfulness to his convictions and in his desire to promote the moral and spiritual good of his fellowmen. He many times suffered the loss of worldly goods for fidelity to peace principles, especially at the time of the Revolutionary War; and he was as firm as John Woolman in his opposition to slavery in every form. Many of his words about the "deceitfulness of riches" are also in line with Woolman's "Words of Remembrance and Caution to the Rich." Apart from his theology he would have taken his place in the undivided Society of Friends as a natural leader, by the side of Stephen Grellet, Elizabeth Fry, and Joseph John Gurney—a leader strongly inclined to radicalism in his views as to the duty of the Society in regard to social and political matters. There are indications that it was partly this radicalism which created opposition from the more conservatively-minded Friends. (The latter were not pro-slavery, but they were very jealous of the Society mixing itself up with any "outside" organizations.) Curiously inconsistent, however, with his "progressive" attitude on most points, like Slavery and Temperance, is the fact that he was strongly opposed to the introduction of railroads, and to education at the public charge.

None of these things, of course, would have divided the Society of Friends. The root of the disastrous separation was theological. While it is true that a great part of the contending factions had little idea what the disturbance was all about, and simply followed their leaders, among those leaders themselves the conflict was entirely one concerning Christian doctrine, and the place and function of Authority in religion. In attempting to judge their attitude, it is fair to remember a fact of which H. W. Wilbur reminds us—that the early nineteenth century was reaping the aftermath of the French Revolution. Just as in most of the European countries that great cataclysm was followed by a time of terrified reaction and conservatism, so, both in the Old World and the New, an abject fear of "free thought" in religion had seized the minds of many. To them it seemed to lead straight to the break-up of all beliefs, and a weltering chaos of atheism and immorality. Hence multitudes of timid souls were seeking about for authoritative standards of faith and practice, thinking to find in them a safe refuge from the threatened flood of ungodliness.

It should also be borne in mind that there is, in the writings of the Early Friends, a double strain of religious thought, subtly interwoven, but never fully harmonized. They began by fearlessly proclaiming the safety of the Inward Light as the one sufficient Guide to truth and conduct; the Spirit of God inwardly manifested, as the only ultimate "rule" of faith and practice. But when attacked by opponents, they proved their position "orthodox" by making the assumption that this Guide, faithfully followed, would certainly lead to belief in the "fundamental" doctrines of Christianity, including the practical infallibility of the Scriptures. Witness George Fox's Letter to the Governor of Barbadoes. The result is that, by choosing one set of passages from their writings and ignoring others, two radically different conceptions of the nature of Christian truth can be deduced—the one purely mystical, the other traditional and orthodox. The two intertwining strands of inward Illumination and outward Authority were left unjoined, and it is possible therefore to tie on to those writings either a religion of Authority or a religion of the Spirit.

Sooner or later a conflict was inevitable. The misfortune is that it came too early—in a time, as we have seen, when the need for authoritative guidance was intensely felt by many, and when, moreover, the light now thrown by historical study of the Bible and of the development of Christian thought had scarcely begun to dawn. In the Society of Friends religious instruction had been neglected, and the only alternatives seemed to many to lie in a resolute clinging to tradition or in the launching out, without a compass, into the uncharted sea of private speculation.

When the R. J. Campbell of the Society of Friends went up and down the American meetings with what was, whether he knew and intended it or not, a "New Theology," a storm was, in the circumstances, inevitable. The pity is that it should have come just then. In the excited condition of people's minds the wildest reports gained credence, and dispassionate judgment of what was really said was almost impossible. Hicks was freely charged with promulgating the "infidelity" of Tom Paine's "Age of Reason." But his biographer quotes a passage from his Journal in which he writes in "anguish of soul" at the spread of Paine's doctrines even among members of the Society. Elsewhere H. W. Wilbur wisely

adds that "it is doubtful if either Elias Hicks or his critics ever read enough of the writings of Thomas Paine to be really qualified judicially to criticise them." He was generally accused of denying the Trinity, the Divinity of Christ and His Atonement, and the authority of the Bible. So far as we can judge from the many selections of his writings and sermons here presented (and care has been taken, it appears, to make them really representative), we should say that his thoughts on these great subjects were both confused and crude, and in no sense those of a student or a profound thinker. But, cloudy and ambiguous as they seem, at least in the light of modern knowledge, they can be paralleled from many of the writings of Penn and Pennington and others of the Early Friends. Where Hicks appears to us to differ from them is in his absolute trust in the light of his own speculative judgment, and in the absence of that wholesome fear of "notions" which kept George Fox and his friends from ultimate extravagance.

It is impossible in our space to present our readers with material for forming their own judgment; we must refer them to the book itself. But on one point, and that a fundamental one, we are bound to say that Hicks appears to have been much nearer to the position of the Early Friends than were his "orthodox" opponents. He always protested against the idea that certain beliefs on points of doctrine were necessary to salvation. It was the insistence by the "orthodox" on this idea that more than anything embittered the controversy; and we are unable to discover either the spirit of Jesus Christ or of the New Testament in the attitude of those who freely condemned Hicks and his followers to everlasting torments because of their "heretical" views. We do not, however, deduce from this that a true Theology is of no importance for a religious society. Such a Society is, in the Apostle's thought, a developed organism; it is not a cluster of amœbæ nor even a jelly-fish; it needs the skeleton of strong, enlightened, disciplined and true thinking. This need was, perhaps, not understood by most of the Early Friends; and it certainly seems to have been overlooked by Elias Hicks.

Writing, as we do, from England, we feel it right to express our deep regret that Friends in America were not allowed to settle their differences without interference from London Yearly Meeting. If English Friends had been found who had the knowledge, the sympathy, the tact and patience (as well as the insight into the fundamental nature of the work of the Early Friends), to enter dispassionately into the conflict as friends of both parties, and try to get them to understand and make the best, instead of the worst, of each other, it is possible that much good might have been done. But those who went out from us appear to have gone with their minds made up that one side was altogether wrong, and to have been content for the most part to meet and hear only those with whom they were in agreement. It is not in such a spirit that differences are ever healed, and we trust that the mistakes of that day will be a warning for the future.

Henry W. Wilbur has drawn a merciful veil over many of the doings of that sad time, but enough is given to show the depths of bitterness into which even professed disciples of the Prince of Peace may fall when led away by theological and party rancour. He fully recognizes that the faults were not all on one side. Had the conditions of the time been different, and had the Christian spirit of love and charity had full sway, we are confident that the conflict, acute though it was, would have gradually passed away without a separation, and that the work of the Society of Friends would have been many times more beneficial to the world than it has been. Each side, by mutual influence, would have kept in check the extravagances of the other, and ultimately the Truth would have emerged triumphant.

After reading, with intense interest, this Life, we are no more inclined to follow Elias Hicks than we were before. But while believing, as we do, that he represents (to use the phrase coined by Canon Sanday concerning some of the German critics) a "reduced Christianity" and not the "full Christianity" into which it is the privilege of the Christian Church to enter, we appreciate better the sterling spirit of the man, and learn lessons from his career that cannot fail to be of service for the future. Those of us who think we hold a "fuller" Christianity may have great need of humility, and of willingness to learn patience and charity and worthy service from others whose conceptions of truth appear to us "reduced."

What we now need to discover in the social realm is the moral equivalent of war: something heroic that will speak to men universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible. I have often thought that in the old monkish poverty-worship, in spite of the pedantry which infested it, there might be something like that moral equivalent of war which we are seeking. May not voluntarily accepted poverty be "the strenuous life," without the need of crushing weaker peoples? —*William James.*

GEORGE FOX.

[From the *Theosophical Quarterly* (New York,) for First month, 1911.]

(*Concluded*)

Here are two scenes which kindle the reader with a sense of divine immanence as do the prophecies of the Old Testament. The first is just after his release from Derby jail in the winter of 1651, when stalking, head-bowed, over the bleak hills, he suddenly lifted his eyes and saw,

"Three steeple-house spires and they struck at my life. I asked what place that was and they said Lichfield; immediately the word of the Lord came to me that I must go thither, and I went by my eye over hedge and ditch, till I came to a great field where shepherds were keeping their sheep. There I was commanded by the Lord to pull off my shoes. I stood still, for it was winter, but the word of the Lord was like a fire in me; so I pulled off my shoes and walked on; as soon as I was got within the city, the word of the Lord came to me again saying, 'Cry woe to the bloody city of Lichfield'; there seemed to me to be a channel of blood through the streets and the market place appeared like a pool of blood. I went up and down crying with a loud voice 'Woe to the bloody city of Lichfield' and no one laid hands on me. When I had disclosed what was upon me, I felt myself clear and went out of the town in peace, and returning to the shepherds took my shoes of them again; but the fire of the Lord was so in my feet that I did not matter to put on my shoes again, till I felt the freedom of the Lord to do so; then after I had washed my feet I put on my shoes again. After this a deep consideration came upon me, for what reason should I be sent to cry against that city; but afterwards I came to understand that in the Emperor Diocletian's time one thousand Christians were martyred in Lichfield."

The second is a vision, veritably prophetic, in the year 1652, at the beginning of a new era of successful ministry. "As we travelled we came near a very great hill called Pendle Hill, and I was moved by the Lord to go up to the top of it, which I did with difficulty, it was so very steep and high. When I was come to the top I saw the sea bordering upon Lancashire and the Lord let me see in what places he had a great people to be gathered; there was a multitude of folk in white raiment by a river-side, coming to the Lord; and the place that I saw them in was about Wensleydale and Sedbergh."

An entire freedom from ambition, a high resolve to make use of all spiritual gains for the common good, insured to him the poise and equilibrium which he maintained without deviation under the stress and strain of great supernormal powers. It is the "leading" or "opening" which he covets, not the ecstasy. Controlled by this balance wheel, he could undergo with safety so deeply mystical an experience as this:

"Then I was made to speak and open things to many people who came from far and near to see me. There was one Brown who had great prophecies and sights upon his deathbed of me, of what I should be made instrumental by the Lord to bring forth. When this man was buried, a great work of the Lord fell upon me, to the admiration of many who thought I had been dead, and many came to see me thus, for about fourteen days. I was much altered in countenance and person, as if my body had been new moulded or changed. . . . My sorrows and troubles began to wear off, and tears of joy dropped from me; I saw into that which was without end, things which cannot be uttered or expressed by words. The same eternal power of God which brought me through, was that which afterward shook the nation, priests and people."

It was now that he felt himself endowed with the special faculty of discernment which he so frequently used thereafter, a power of sensing the spiritual and moral condition of his hearers, and so of sympathetically comprehending their difficulties: "The Lord showed me that the natures of those things which were hurtful without, were within, in the hearts of wicked men, as the natures of swine and vipers, of Sodom and Egypt; and I cried aloud, saying, 'Why should I, who was never addicted to commit those evils, be thus troubled?' And the Lord answered that it was needful I should have a sense of all conditions, how else should I speak to all conditions? Such is the infinite love of God."

Close upon this revelation comes a pause, while he hesitates for a moment between two callings, the healing of the sick and the maimed, making a strong counter appeal,—an appeal which he felt himself singularly fitted to answer: "I was at a stand in my mind whether I should not practice physic for the good of mankind, seeing the nature and virtues of things were so opened to me by the Lord; but I was immediately taken up in spirit to see into another and more steadfast state. The Lord showed me that all such as were faithful should come up into that state in which the works of creation and the virtues thereof may be known through the Divine Word by which they were made." After that there is neither hesitation nor doubt; he knows absolutely whither he is summoned. For proof that he heard aright, we have the witness of practical results, of his sane, devoted life.

There were others in the movement who mistook love of power for altruism, the promptings of self-love for the inner voice. Notwithstanding ing his prophetic forewarning, it is probable that Friend James Naylor's fall into fanaticism and self-exaltation was the cruelest blow which came to Fox during his entire ministry. So many accusations against the Society had here apparent verification, that an intolerable weight was added to the burden of unjust criticism. At this distance we see it as a mere ripple, at the time it must have assumed the proportions of an engulfing wave.

In the case of Fox himself, his personality was an entirely negligible quantity; with a faith real enough to be creative, of an intensely optimistic and practical disposition, he set promptly forth to remove mountains—of indifference and hostility. Men whose divine inlet was choked and impeded were to him abnormal, and to do away with this primal defect was clearly the first step in the work of practical reform. To be sure, he was sorely exercised "to cry for justice in their courts; to declare against deceitful merchandise, cheating and cozening in fairs; in warning such as kept public houses that they should not let people have more drink than would do them good; and also in warning school mistresses to teach children sobriety"; but after all these were minor matters, corollaries to his central theme. If "the Lord's power sounded so in their ears that they were amazed, and could not get it out of their ears," his hearers might be trusted to order their own lives; if when he prayed "the Lord's power was so great that the house seemed shaken" apathy would end and each would seek for himself the path of right living.

The last twenty-four years of his life were largely concerned with organization, certain disruptions during his long imprisonments proving that the Society was too loosely knit to insure future usefulness. Yet, constantly there is a touching solicitude for the individual members of his flock, a patient shouldering of the burden of their growing numbers, personal acceptance of the responsibilities of each and all. His account of the bitter trials of the year 1670 culminates in a very remarkable psychic crisis:

"As I got upon my horse again, a great weight and oppression fell upon me, so that I was hardly able to ride. I came with difficulty to a Friend's house and there I lay, exceeding weak, and at last lost both hearing and sight. Divers Friends who practiced physic would have given me medicines, but I was not to meddle with any, for I was sensible I had a travail to go through; therefore, I desired none but solid, weighty Friends about me and though I could not see, I discerned their spirits, who were honest-hearted and who were not. Few thought I could live, but I felt the Lord's power inwardly supporting me. I lay at the widow Dry's all that winter, warring in spirit with the evil spirits of the world that warred against Truth and Friends. It was a cruel, bloody time, yet in due course it pleased the Lord to allay the heat of this violent persecution. I plainly felt, and Friends near me took notice, that as persecutions ceased I came from under the travail that had weighed upon me, so that I began to recover beyond all expectations."

Among his first cares was the founding of schools where his people might be taught "whatsoever things were civil and useful in creation"; for to be a poor organ of God when one might be a good one belonged among the high sins. Yet not by schools were ministers to be made; he keenly felt the deep value of silence up to the moment of clear inspiration.

Undoubtedly he believed that his Society, for which he disclaimed the name of sect, would become universal, each member a vital organic part, acting freely for the good of the whole. Indeed, its growth while he was in the saddle was phenomenal. He could count over fifty thousand followers in England; he had established vigorous branches in Holland and America, and through William Penn had instituted a holy commonwealth. Why should it not embrace the world? His faith was in the power of the spirit, and he discounted the dynamic power of his own personality. His death which came in 1691, with almost no previous abatement of work, left his people without a leader who could march forward gathering recruits by the mere force of his presence. The phenomenal growth inevitably slackened, and the world had to await a new prophet.

Wesley, one hundred years later, found a fresh audience eagerly awaiting the message. The England of Fox was cleaner, cruder, more savage,—that of Wesley more self-conscious, more wanting in faith and strength; but each man in turn roused all that could respond to the immediate presence of God.

A brief sketch gives no just conception of the man George Fox, too much must necessarily be omitted; the sheer bulk of this voluminous journal helps to bring him home to us. We may wonder and weigh and distrust the first hundred pages, but as we go on and on and still on, his words grow to have the force of a sledgehammer's incessant blows; conviction of its truth is beaten in upon our brain; the pregnant terse sentences are of the very substance of the man. We must believe.

Such a life, built upon the rock of charity and self-denial, lived in conscious, divine inter-communication, could not fail to bring marvellous power to his teaching. His faith in, and stirring appeal to "that of Christ within" each man, inevitably compelled response. Every deed and thought and word was tuned to the fundamental keynote of his philosophy, all of richness and depth and harmony which he gained during the years were resolved again into the same dominant tone:

"As people come into subjection to the Spirit and grow up in the image of the Almighty, they may receive the Word of Wisdom that opens all things and come to know the hidden unity in the Eternal Being." A. E.

BORDENTOWN AND ITS GRAVE YARDS.

To the historian the old grave yards at Bordentown, N. J., will be of great interest, for around the quaint old town hovers many historical facts and figures.

Thomas Farnsworth, an English Quaker, once imprisoned in the mother country for his faith, arrived in the year of 1677 at the mouth of the then recently discovered Delaware. He and his fellow voyagers built their cabins where Burlington, N. J., now stands.

His wife, Susannah, who was a minister of the Society of Friends, followed him to the new world in the winter of 1678. In 1671 Friend Farnsworth, with wife, children and servants, moved a few miles farther up the river and made a clearing which has grown into the historic town of Bordentown. A quarter of a century after the death of Farnsworth his rough cabin, and many acres of land surrounding it, fell into the hands of Joseph Borden, and afterwards what was first known as Farnsworth Landing was known as Bordentown Ferry. The name of Bordentown was first written in 1739.

In 1740 Joseph Borden deeded to the Society of Friends the lot now known as the old grave yard of Friends of Bordentown. The Meeting House was built the same year, and a live meeting flourished there for many years, but gradually declined and finally was laid down and the Meeting House closed. One by one the dear old Friends died and were laid to rest in the Bordentown Friends' old grave yard.

Sometimes tombstones were used to mark their graves.

"Preserve Brown" is the oldest stone in the yard. He was buried near a corner of the ground and a blue marble stone, about two feet in height, with the top scrolled in the usual style of that day and is undoubtedly the first one in Bordentown and probably the oldest stone to be found in any Friends' ground in the State.

It bears this inscription:

"In memory of Preserve Brown, who died the 26th day of the 4th mo., 1744, aged 65 years."

Among a number of stones in this yard we notice the names of Douglass, Thorn, Davidson, Blakly, Pointset, Pancoast, Durell, Wright and Shinn, Thomas and Aaron Bellangee and their wives. Two by the name of Hilton, two of Foster, seven of the name of Hance, Fertwell Wright, 1798, and Peter Reainear, 1806.

Over this yard hover the names of some of the makers of history—and their resting place should be a spot made beautiful. But it is a fact to be greatly lamented that the yard has been totally neglected and is in a deplorable condition, and is used at times by citizens of the town as a dumping place.

The neglected condition of this yard, at a place where there is now no Friends' meeting, was brought to the notice of the Chesterfield Monthly Meeting of Friends, and a committee was appointed by that meeting to communicate with the descendants of those Friends who are buried within the yard, thinking that they could not know the condition of their ancestors' graves.

This committee appointed by the said Chesterfield Monthly Meeting of Friends consists of Laura N. Rogers (clerk of Monthly Meeting), Dr. Joseph H. Satterthwaite, John Wright and Elizabeth B. Satterthwaite, who will gladly correspond with any interested descendant, and will accept any contribution towards repairing the condition of said yard.

A visit to the yard will convince any one of its condition more effectually than any words.

ELIZABETH B. SATTERTHWAITE.
52 N. Stockton St., Trenton, N. J.

THE INTERNATIONAL SUNDAY SCHOOL CONVENTION.

The thirteenth International Sunday School Convention will meet in San Francisco June 20-27, 1911.

Extensive preparations are being made for entertaining a large number of guests. Special railroad rates are offered. Definite arrangements have not been announced for transit over the Eastern lines. Roads west of Chicago offer a round trip fare of $62.50 by any direct line.

The notable assembly that gathers in San Francisco will discuss all phases of Sunday school work. The most able minds in the Christian Church everywhere are giving their best thought and attention to the development of the Sunday School. A series of pilgrimages covering a wide section of the country will precede the convention, the special object being to arouse interest in adult Sunday school work.

The most remarkable development in the trend of Sunday school thought in recent time seems to be the emphasis placed on the fact that the work for children must constantly be fortified by interested adult classes. Great importance is attached to getting men interested in the work. A general recognition of the need of specially qualified teachers is apparent, and more attention seems to be given to arranging courses of instruction calculated to help us live well in this present life than was the case a few years ago.

Friends having time and inclination for a Pacific coast trip will no doubt find much that is inspiring and helpful in the big convention; and if those of us in the far East cannot be present, we will expect our Pacific coast Friends to gather up, not the fragments, but the substance of the feast which may have value for us and pass it on.

JANE P. RUSHMORE.

VISITS TO FIRST-DAY SCHOOLS.

GIRARD AVENUE AND FAIRHILL.

The visits of the Yearly Meeting Committee on First-day Schools to Girard Avenue and Fairhill First-day Schools on Third month 5th showed two strong examples of contrasted types of schools in our Yearly Meeting. The attendance at Girard Avenue is made up largely of Friends; that at Fairhill, of those not in membership. Girard Avenue School has the advantage of the Day School equipment, giving them plenty of classrooms, with desks and blackboards. They have no lack of teachers or officers; and social gatherings are a source of help. They should strive for a more prompt assembling of the school.

At Fairhill, a great improvement for class facilities has been made in the building of permanent partitions on either side of the Meeting House. The faithfulness and enthusiasm of the teachers and officers and the eagerness of the pupils of this school are an inspiration to all visitors. Friends who may have a First-day afternoon free will be well repaid by a visit to this historic place.

PLYMOUTH MEETING.

A stated visit of the First-day School Committee was paid to Plymouth Meeting on Third month 12th. The attendance is drawn from a radius of some four miles, a number coming in vehicles or on the trolley cars. There is an unusual number of children and young people in the Preparative Meeting, and a large number of the children attend the First-day School; efforts will be made to secure a larger attendance of the young people and of the adults. If all who attend meeting were to remain for the First-day School, there would be sufficient persons for two classes each of young people and adults. In the afternoon a helpful conference was held with the officers and teachers and members of the Monthly Meeting Committee; there was a frank discussion of the needs of the school. It was felt that with the natural advantages of situation and membership a renewed life and broader activity and usefulness can be developed in the school. To accomplish this they ask for a greater individual responsibility and interest on the part of members of the Meeting, and for financial support from the Committee of Oversight. All books, maps, pictures and other equipment desired by the teachers should be readily furnished by the committee. An extension of the work of the Monthly Meeting Committee of Oversight may be made in visiting in their homes those who do not attend the First-day School, with a view to encouraging their enrollment. This work should not fall on teachers and superintendents alone; but it can often be done best by the members of the Monthly Meeting Committee of Oversight. BENJAMIN F. BATTIN.

FIRST-DAY AFTERNOON OF YEARLY MEETING IN PHILADELPHIA.

[The following has been sent to the First-day schools by the Yearly Meeting Committee.]

To the Superintendent of the First-day School:

1. For at least twenty-five years it has been the custom to have a Children's First-day School meeting on the afternoon of Yearly Meeting Week.

2. Many schools have looked forward to this meeting each year and have taken an interested part therein.

3. Some few schools have not taken part owing to distance from Philadelphia or to other reasons.

4. In some quarters the feeling has arisen that this meeting has outlived its usefulness.

5. Two suggestions have been made: A. That, owing to the multiplicity of meetings during Yearly Meeting, First-day afternoon be left free. B. That a Young Peoples' Religious Meeting be substituted for the Children's Meeting.

6. Will thee present this subject to thy First-day School on Third month 19th, and obtain a consensus of opinion, and appoint a delegate with instructions to attend a committee meeting on this subject to be held in Race Street Meeting House, Seventh-day, Fourth month 1st, 1911, at 11 a. m.?

7. In case thy school is not in session at this time, will thee personally appoint a delegate, as it is strongly urged that no school be unrepresented at this meeting?

BENJAMIN F. BATTIN, *Clerk,*
Yearly Meeting Committee on First-day Schools.
Swarthmore, Pa.

In the main, the salt of the earth will do its work best if it is not stored in casks by itself, but rubbed in evenly and generously where it is most needed. —*Walter Rauschenbusch.*
In "Christianity and the Social Crisis."

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER, ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 18, 1911.

BETTER THAN THE BOY SCOUT MOVEMENT.

A number of Friends are interested in the effort to eliminate the war tendency from the Boy Scout movement here in America. They believe it is possible to so shape the organization that it will turn the energies of our boys in the right direction and at the same time make them better fitted for the performance of their future duties as fathers and citizens. The proposed organization has many features that commend it to those who have worked with boys, but is it in the line of ideal training for citizenship? Even if we assume that the war spirit is to be entirely left out, why should we organize the boys of America as scouts? In the history of the past, scouts have been active along two lines,—in connection with the movements of armies, and in pioneer life where trails were to be blazed and Indians guarded against. We hope that the time is near when our armies will be turned into national police forces, and we know that in this country the days of the pioneer are about over.

Much emphasis is laid on the advantage to the boys of coming in close touch with nature, but this can be brought about without a national military organization. Our schools are rapidly moving in this direction, and if the energy which it is now proposed to throw into the Boy Scout movement was turned toward their assistance, we might soon see competent nature instructors provided who would take both boys and girls out into the real woods several times during the school year.

Another thought that is emphasized is that our boys need to be taught how to play. Were there ever any healthy children who would not play as spontaneously as kittens if they had a place to play in? The first trouble with our city children is that many of them are not healthy because of their surroundings, and those who want to do real missionary work can use up a lot of energy in providing homes for them where they can have sunshine, fresh air and pure water. Then the next step, and in this there are already good beginnings, is to provide plenty of places for out-door play in every city and village.

In addition to plenty of playgrounds, our children, girls as well as boys, need to have each a little plot of earth, if it be no more than a window box, where they can plant things and see them grow. In this also the schools have made a beginning and will do much more as soon as our philanthropic workers demand that they should.

But as the boy grows he does not want to play all the time; he wants to do things that count for something. In our cities and villages there is very little for boys to do out of school hours. As they are not allowed to work for wages under fourteen years of age, there ought to be workshops in connection with the schools, where the boys could work on days when there is no school and during vacations. In these the materials should be furnished at cost and some instruction given in the use of tools. Once or twice a year there might be a bazaar where the articles made were offered for sale, with the understanding that a certain percentage of the receipts should go toward the maintenance of the workshops and the rest to the boys who made the articles.

One of the strongest arguments that has been advanced in favor of the Boy Scouts is that the organization brings the boys under military discipline and inculcates obedience. Do we want our children trained to obey orders without questioning, or do we prefer, as soon as they are old enough to discriminate between right and wrong, to substitute *ought* for *must* as far as possible, and thus train them to do things because they are right rather than because they are commanded to do them? The idea that it is "theirs not to reason why" may make good soldiers of the boys, but will it give them "the honor proof to place or gold"?

The Temperance Department of the General Conference Philanthropic Committee has issued two leaflets on the Liquor Question, one dealing with "The Personal Habit" and the other with "The Public Traffic." They will be sent to any address for the cost of postage, one cent for each thirty copies. Address Henry W. Wilbur, 140 North Fifteenth Street, Philadelphia, Pa.

Aristocracy is an acquired taste. All children are democratic.

In Lippincott's. —*Ellis O. Jones.*

THE ADVANCEMENT WORK OF BALTIMORE YEARLY MEETING.

The newly appointed Advancement Committee of Baltimore Yearly Meeting has established headquarters in the library of the meeting house at Park Avenue and Laurens Street, Baltimore, and is now ready to take up the important duties laid upon it. Arthur M. Dewees, the general secretary, arrived in Baltimore the first of this month. He will give his entire time to serving the Advancement Committee and Friends throughout the Yearly Meeting in every way that will further the cause of Quakerism. Every Monthly Meeting has appointed a committee to act in conjunction with the general committee. It is hoped to make a study of conditions in all of the meeting centres as quickly as possible and then to help members of the meetings do whatever may appear to be wise along the line of fresh efforts and renewed activity. The committee does not propose to attempt to build up or strengthen meetings from the outside, but will bend all its energies to helping Friends to strengthen meetings and their various activities from within. Friends throughout the Yearly Meeting are being asked to give their serious attention to the question of what may be done in their particular meetings through organized effort.

THE NEIGHBORHOOD GUILD FUND.

The Committee to Collect Contributions to the Building Fund of Friends' Neighborhood Guild has received great inspiration from the interest shown by outlying meetings. Makefield Monthly Meeting, Chester (Moorestown, N. J.) Monthly Meeting, Sadsbury Monthly Meeting, Upper Greenwich Preparative Meeting and Woodbury Particular Meeting have sent in subscriptions; Haddonfield Monthly Meeting appointed a collecting committee; Abington Friends are giving an entertainment; the Moorestown Young Friends' Association and the Salem Young Friends' Association are at work raising funds; and the Diligent Circle of King's Daughters, the Fellowship Circle of King's Daughters, the New Century Guild of Philadelphia, and the Newtown Friends' Home, have already subscribed. The Young Friends' Association of Philadelphia voted that their Association should become one of the nine contributors required to make available the $500 that was offered upon the condition that ten such subscriptions should be obtained. We understand that other meetings also have taken action, but our information is not sufficiently authoritative to enable us to report them.

Our circular letter of appeal contained a suggestion of the amount that the friend addressed might be willing to give. This was done in deference to the wish of some friends to be informed as to the extent of our needs and was offered merely as a suggestion.

If our offer to purchase is received by the Trustees of Green Street Meeting not later than Third month 21st, there will still remain enough time for the trustees to report the offer to the Monthly Meeting held this month, unless unforeseen circumstances delay the matter. The Philanthropic Committee of the Philadelphia Quarterly Meeting has therefore been called to meet on the evening of the 20th for the purpose of drafting our offer to the Monthly Meeting, in case the required amount has then been received. Subscriptions will be in time if mailed early enough to be received by our treasurer in the last delivery on Second-day, Third month 20th.

When this issue of the *Intelligencer* went to press, 286 subscriptions had been received, aggregating $3,765.25 cash paid in, and an additional $5,794.50 promised. This does not include $5,000 offers. We still need four more $500 subscriptions to complete the ten required to entitle us to the conditional offer of $500.

THE COMMITTEE TO COLLECT CONTRIBUTIONS TO THE GUILD'S BUILDING FUND.

THE SUMMER SCHOOL.

Registrations have already begun for the Summer School, and the books will not be closed until the school opens.

The terms will be the same as two years ago, fifteen dollars for the two weeks. This includes admission to all of the periods and lectures, and board and lodging for the entire time. The price for the same privileges for one week will be eight dollars.

Where possible it will be necessary for two Friends to room together. In registering, if any Friend has a choice of room-mate, we will endeavor to meet that desire, if indicated.

Since the last announcement in the *Intelligencer* we have added Alexander Johnson to our lecture force. He is secretary of the National Conference of Charities and Correction, and will give us two lectures. One lecture will be on "The Feeble Children of the Mother State" and the other "Social Service, the New Learned Profession." This lecture, as the lecturer says in a personal letter, "will be a plea for the setting aside for social service of an increasing number of young men and women of ability, recognizing that it is as valuable

as the other professions, such as law, medicine, or even theology."

Register for the Summer School now. Write to Henry W. Wilbur about it, 140 North Fifteenth Street, Philadelphia, Pa.

GOOD NEWS FOR LAING SCHOOL.

To-day has come the glad news from our good friends of New York that a promise of $5,000 towards our Endowment Fund has been given on condition that a like sum be raised by our friends. We cannot, do not believe, this opportunity will be allowed to pass. The sum is not so large but it can easily be raised by the united efforts of but a few of our friends even, surely by those of many. As we have so often said, an Endowment Fund is our greatest need, and the $10,000, with the $6,000 already assured, will go very far towards establishing this fund.

Please, dear friends, do not let this call go unheeded. It will mean so much for us in these future years we may have to labor here—and so much to our work for all time to come.

Our work was never in a more interesting and flourishing condition than at present. Never did the parents take more interest in the education of their children and never were they more ready to make sacrifices to attain it. Of the influence of the school on the surrounding country and the good it has accomplished we need not say more than has already been said It has stood like a beacon light to these poor people, and as such we trust it will continue to stand; and nothing but an Endowment Fund will enable it to do so.

We feel assured that very soon the amount will be raised and the whole amount be placed in our hand for investment, and thus so much more on our income will be assured.

Dear friends, we have borne the burden and care of raising funds to carry on our work for many years. What this burden of care and anxiety has been no human friend can know—but, like the Israelites of old, we have always felt that "He who had brought us up out of Egypt would not suffer us to die in the wilderness," and according to our faith has it been unto us so far. But the time has come when we feel this burden should be lifted, and here is the opportunity for those to whom the dear Lord has entrusted "the silver and the gold" to aid in doing it.

Mt. Pleasant, S. C. ABBIE D. MUNRO.

No man or woman or child can tell what may grow out of their present fidelity. —*Channing.*

BALTIMORE QUARTERLY MEETING.

An enthusiastic stand for progress in religious and social work was taken by Friends of the Baltimore Quarterly Meeting in their meeting in Park Avenue Meeting House, Baltimore, on the 13th, when the four monthly meetings in the quarter were well represented. A very noticeable majority of those in attendance were, however, women. This could probably be accounted for by the fact that the meeting was held practically in the midst of a business day, when most men would be unable to get away from their work.

The usual period for worship preceded the business session. There was vocal prayer by Alice C. Robinson and messages were delivered by Elizabeth Koser, O. Edward Janney and Isaac Wilson. Dr. Janney paid high tribute to Richard Thomas, Eli M. Lamb and Louis Lewis, three greatly-valued leaders among Baltimore Friends who died within the last few months "These men lived," he said, "noble, true and most valuable lives. They were truly led of God. Surely a religious society that can develop such lives must have in it some wonderful qualities. God leads, guides and uses men and women to-day just as much as ever he did in the past. Let us be free and glad to give ourselves into his hands that he may do great and good things through us."

The proceedings of the business meeting were directed by Mortimer O. Stabler and S. Martha Watson, clerks who were reappointed for a three-year term The main business considered was the reading and answering of the first, second and seventh queries. Considerable discussion took place on the point of "tale-bearing and detraction" when Sarah T. Miller, of Sandy Spring, made the point that too often Friends were guilty of violating the query on this subject. She thought it was impossible to give an honest answer to the query without using a qualifying word. She expressed the hope that Friends would really be what they seemed and she deplored the tendency to compromise in preparing answers to the queries. O. Edward Janney urged that Friends refrain from careless unfavorable criticism of meetings as well as of individual members and Isaac Wilson said "let us think before we criticise and not find fault and then think." Later Dr Janney said he was becoming more and more thoroughly convinced of the wisdom of Baltimore's method of considering the queries—first reading the answers from subordinate meetings and then reading the summary answer. He had observed the answering of queries by other Yearly Meetings. It was his hope that more and more consideration

of the queries in the various meetings would come to be a constructive conference on the state of the Society. Others who spoke in this discussion were Alice C. Robinson, Henry Holme, Martha Townsend, Joseph Hoopes, and Pauline W. Holme.

A most enthusiastic and hopeful appeal was made by Jonathan K. Taylor, chairman of the new Yearly Meeting Advancement Committee, to members of the Monthly Meetings to do all in their power to make the new movement a success. He said it was imperative that individual Friends take it upon themselves to study conditions in their meetings, learn the needs of the meeting and the neighborhood and then do everything possible to help the meeting meet the need. The Yearly Meeting committee was, he said, now ready to co-operate with Friends throughout the Yearly Meeting territory in furthering the interests and activities of the Society. He thought there was much reason for encouragement in the fact that in Baltimore and some other meetings there was evidence of an increase in interest and attendance. If the principles of Quakerism were worth anything they were worth teaching to others and it was decidedly worth while for Friends to do all in their power to disseminate a knowledge of their principles and to endeavor to enlarge the membership and broaden the influence of their Society. Caleb J. Moore, of Little Falls, heartily approved of what Jonathan Taylor said

The meeting gave its approval to a suggestion by Caleb Moore that a record be kept of action taken on public questions of whatever nature so that there would be no difficulty in interested persons learning at any time just what stand the meeting had taken in a particular matter. A committee was appointed to have charge of this duty.

On First-day afternoon, the 12th, the quarterly meeting of the First-day School Conference was held. An exercise by one of the classes of the Baltimore school was followed with reports by representatives of the various schools in the conference, brief remarks by Arthur M. Dewees on "The Relation of First-day School to the Meeting" and some discussion. Thomas B. Hull presided. Those who spoke were Augustus Stabler, who told of effective work being done in the Sandy Spring school; Henry R. Sharpless, Baltimore; Caleb Moore, Little Falls, and Ella F. Scott, for Gunpowder. There was a deep feeling of gratitude on the part of those present for a portrait, showing an excellent likeness, of Eli M. Lamb, for many years a leader in First-day school work, which had been presented to the Baltimore school by Jonathan K. Taylor.

ALICE A. HICKS.

Alice A. Hicks, of Old Westbury, L. I., passed suddenly away on the 16th of Second month in New York City. She was the widow of Benjamin D. Hicks, whose "name was a synonym for honor and fair dealing wherever it was known."

Alice A. Hicks would be opposed to much eulogy, but it seems fitting that more than passing mention be made of a life which has left such a deep impression upon those who knew and loved her. Those intimately associated with her both in private and public life testify to her high sense of and devotion to duty, discharging with efficiency and conscientious exactness the trusts which devolved upon her.

While time and energy were devoted to good works and financial support given to worthy charities, yet it was in the byways, where lives are often overburdened by work and care and saddened by losses, that her sweet ministry of material aid brought comfort and cheer.

Her memory will long be cherished by her many friends in the laboring classes because of her interest in their lives and her just relations with them. She desired to help those who were willing to help themselves and to render needy assistance when possible.

Her faith was strong in the communion and reunion of the loved ones gone before. "The light of her rare life went down as sinks behind the hill the glory of a setting star—clear, suddenly and still.

M. T.

FRIENDS' ASSOCIATIONS.

The Plainfield Friend's Association met Third month 3d at the home of William A. and Cora Lippincott. Twenty members and ten visitors were present. A period of silence was followed by a Scripture reading by the Secretary.

After a few items of business had been transacted, the subject chosen for the evening, which was "Henry Wadsworth Longfellow," was taken up. Margaret F. Vail read a sketch of the life of this loved poet, after which Frances Stryker read "The Day is Done" and Harvey A. Vail recited "The Fire of Drift-Wood."

There was a general response at roll call with favorite quotations from Longfellow. It was announced that at the next meeting, which will be at the home of E. M. and Eva J. Vail, the review of "The Life and Labors of Elias Hicks" would be continued. A brief silence closed the meeting and then followed the social hour, in which conversation, games and refreshments were enjoyed.

MARGARET F. VAIL.

MARRIAGES.

PARRY—WELLS.—In Newburg, N. Y., Third month 8th, 1911, at the home of the bride, Henry G. Parry and Julia Walsh Wells.

DEATHS.

BAYNES.—In Baltimore, Second month 27th, William W. Baynes, in his 70th year; son of the late Thomas and Sarah W. Baynes, of Baltimore, Md.

COOPER.—In Washington City, Second month 26th, Harley Cooper, a member of Clear Creek Monthly Meeting, Putnam County, Ill., aged 76 years.

ENGLE.—At the home of his son-in-law, Thomas S. Gibbs, near Columbus, N. J., on Third month 2nd, 1911, Joseph Engle, Sr., in his 94th year; a member of Mt. Holly Monthly Meeting. His funeral took place from Mt. Holly Meeting House on Third month 6th, and was largely attended by relatives and friends.

Several speakers testified to his exemplary life, and faithful performance of duty, as was made known to him. Five of the speakers were relatives.

He leaves behind him three sons and three daughters, all members of meeting; 19 grand-children, all members but one, and 19 great-grandchildren. He was sick only 24 hours but expressed his desire to be laid beside the dear mother who passed away 19 years before, and for whom her children still mourn. After some hours of acute suffering, he passed into a quiet, peaceful sleep, from which he never wakened. Truly, "He giveth His beloved sleep." M. E. G.

HOOD.—On Third month 12th, Rebecca Brinton Hood, in her 91st year; member of London Grove Meeting, Chester Co., Pa.

LIVEZEY.—At his home, in Mount Royal, N. J., on Second month 23rd, 1911, Joseph B. Livezey, aged nearly 78 years. He was a valued minister of Woodbury Monthly Meeting of Friends, faithful in his attendance, wise in counsel and deeply interested in all that pertains to our Society. His life was a consistent one, spreading its influence around his own fireside and in the community in which he has lived for more than sixty years. In his daily life he found enjoyment in the study of botany and mineralogy, besides having a deep interest in the history of his family, a reunion being held yearly. A valuable paper, prepared by himself, is available, tracing his ancestry from the descendants of Thomas Livezey, who came to America in the year 1681.

As proofs of his industry there went from his workshop many useful articles framed and finished by himself for his young friends starting in life.

He was married to Elma, daughter of the late Wm. Haines, nearly fifty-three years ago, who survives him with four of their eight children. Death had no fears, he had faithfully done his work as it had appeared to him and was ready for the summons. The message he gave to a friend to deliver was, "Give my love to every one." He had lived this life of love, and wished to share it with all.

His funeral, held on the 25th, at the Meeting House, Mickleton, N. J., was largely attended by relatives and friends, attesting the esteem and high regard for such a life. Testimonies were borne by several, not dwelling on our loss so much as our thankfulness that it had been ours to walk side by side with him and feel our strength increased in the faith that this life is a preparation for that which is to come.

MICHENER.—At his home, near Bendersville, Pa., Second month 27th, Charles Michener, son of the late Charles and Rebecca Michener, of Jenkintown, Pa., in his 57th year.

He was a birthright member of the Society of Friends; in early life belonged to Abington Monthly Meeting, and later was a consistent member and Elder of Menallen Monthly Meeting, Adams County, Pa. Few men by daily living teach more clearly lessons of plainness, honesty and integrity. He has left this priceless legacy of influence to his home circle, and to all of us a practical application of correct principles to human needs.

NYLAND.—In Syracuse, N. Y., First month 1st, Evert Nyland, of Utrecht, Holland, in his 25th year; a member of Friends' Meeting, Race Street, Philadelphia.

RUSHMORE.—At her home in Plainfield, N. J., on the 25th of Second month, 1911, Matilda, widow of Stephen Rushmore, in the 94th year of her age; a member of Westbury Monthly Meeting, N. Y.

The life of this aged Christian was no less remarkable for its quality than for its unusual length. She was born in New York in 1818, the daughter of John W. Powell, a ship chandler, and of Sarah M., daughter of William Johnson, a hardware merchant who came from England. Her early life was mostly passed in that city. Her early literary productions led her friends to predict for her a brilliant literary career. But God had something better in store for her—the knowledge of Himself. At the age of sixteen we find her writing:

Is there a land beyond the sky
Where sighs of grief and sorrow die
And tears no more bedew the eye
Of human woe?
Oh, on that silent blissful shore,
Where sunshine dwells forever more,
I long to go.

When we shall end these mortal days,
The soul shall there the answer raise,
Of joys unfading, and the praise
In realms above,
Of Him who through redeeming grace
Hath brought them thus to see His face
And drink His love.

After an early and happy marriage, which lasted more than fifty years, repeated domestic affliction and the loss of health with household cares had their effect, and we find her writing a little later:

Thou knowest Lord, no murmuring thought
Finds shelter in my throbbing breast,
'Twas mercy's hand affliction brought
To point the way to heavenly rest.

Partial or complete invalidism marked nearly the whole of her long life. About half a century after the above she wrote:

My soul, put on thy bridal robes
If thou wouldst wedded be;
The ties of earth are loosening,
And Lord Christ waits for thee.

He waits to fill thee from Himself
With love and peace and rest,
And lead thee through these twilight hours,
Reclining on his breast.

Lay off thy tear-stained garments,
Thou hast no tears to shed—
For the joyousness of Jesus
Is a halo round thy head.

Her own suffering and isolation never lessened her sympathy with the suffering of others, nor restrained her efforts for their relief. When unable to leave her bed her facile pen was often employed to lead others into the works of mercy which she would gladly have done herself, and she accomplished much in this way.

With a scanty knowledge of domestic medicine, her advice and ministrations often gave remarkable relief to the poor of the neighborhood who came to her for counsel, and where a physician could not be easily had or seen.

But above all was she interested for the spiritual welfare of all about her, of whatever race or age. Among the earliest of my infantile recollections is that of her gathering her children about her in the twilight, and of the sweet solemnity that would come over our spirits as she would tell from the Scriptures some story of redeeming love, and kneel with us in prayer. For nearly two generations her chamber was the resort of the unfortunate, the desolate, the sorrowing, for she delighted to minister cheer and comfort and consolation to all such, out of her own blessed and happy communion with her Lord and Saviour. She was concerned to read the Scriptures daily as long as her strength allowed. E. R.

SIMPSON.—At the residence of Charles S. Platt, Norristown, Pa., on Third month 6th, 1911, of pneumonia, Joseph B. Simpson, in his 83rd year. An elder for many years of Solebury Monthly Meeting, Bucks County, Pa. The funeral in Solebury Meeting House on the 8th was largely attended by his former friends and neighbors, by whom he was held in very high esteem. Emma D. Eyre and Elizabeth Lloyd bore testimony to the nobility of his character.

TURNER.—On Third month 5th, Mary Parry Turner, wife of William Webb Turner, at Swarthmore, Pa., in her 30th year. Funeral services were held at Riverton, N. J., Westfield Meeting House, on the 8th.

NOTES AND ANNOUNCEMENTS.

The Sectional Committee of the Young Friends' Association of Philadelphia will hold the second religious meeting for young people at 15th and Race Streets on the evening of First-day, Third month 26th, at 7.30 p. m. All young people are invited.

A new movement was inaugurated on First-day evening, the 12th, by the Young Friends of Philadelphia, under the auspices of the Sectional Committee, having for its object the holding of meetings for worship strictly for young Friends.

Hannah Clothier Hull, of Swarthmore, presented a paper on the need and growth of this movement, which had its beginning in distinct devotional meetings for the young at Swarthmore, and appealed for the wide acceptance of the work. Alice Garwood, Edith Bunting, of Swarthmore, and Samuel Bunting, testified to the help and uplift that these meetings had been to them, and the deeper interest taken in the regular meetings of the Society since their special meetings had been undertaken.

The Sectional Committee was extremely pleased at the attendance, Friends being present from Wilmington, Mickleton, N. J., Lansdowne, Germantown, Swarthmore, Byberry and a Friend from England. The interest in this new movement was so evident that another meeting is to be held First-day evening, Third month 26th, at the same place, and it is hoped every young Friend will feel it is his or her duty to attend.

On the 17th day of Eighth month, 1911, the Friends of Concord Monthly Meeting are arranging to commemorate the two hundred and twenty-fifth (225) anniversary of the establishment of their meeting.

They give this early notice in order that interested Friends everywhere, many of whom claim ancestral connection with this parent meeting, may plan to meet together at that time on the beautiful site, so wisely selected in the long ago and join in making the occasion a memorable one.

William B. Cocks, of Cornwall-on-Hudson, N. Y., was recently nominated for treasurer of the village. Nomination in this case means that election is assured.

In the adjoining village of Highland Falls, Henry G. Purdy is the nominee for treasurer.

Both these Friends are Swarthmore College graduates.

Ellwood Roberts, of Norristown, was a visitor at the West Philadelphia Meeting on First-day, the 3rd. His message was of great strength. The inspired thought was from Isaiah 40: 31, "They that wait upon the Lord shall renew their strength." The attendance was good, the social spirit being in evidence. Daniel Moore and others were heard in message.

Mary Travilla, of West Chester, is expected on the 19th.

A social evening with the Membership Committee will be held on Sixth-day evening, the 31st, at 8 o'clock. An interesting program is being arranged. This committee, as composed is, W. J. and H. L. MacWatters, Samuel and Helen McI. Bunting, Edwin and Maria Newcomer, Edw. C. and Luella Dixon, Mary T. Miller, M.D.

Nebraska Half Yearly Meeting will be held in Lincoln, Neb., in G. A. R. Hall, 12th and N. Sts., Fourth month 3rd, at 10 a. m. The meeting of Ministers and Elders will be held the Seventh-day before, at 2 p. m. The public meeting on First-day will be at 11 a. m. The company of visiting Friends will be appreciated.

The celebration of Martha Schofield's 72nd birthday proved to be an interesting occasion. The day was perfect, so far as weather was concerned; a real balmy southern day. At breakfast a committee of boys came in with a greeting, carrying a pot of blooming begonia, as a gift of love and appreciation from the Boys' Hall. At 10.30 Miss Lathrop, our efficient principal, had arranged pretty and interesting exercises in the chapel. It was an inspiration to see the 450 children file in and quietly take their places. When all were seated Miss Lathrop called on the several grades in turn to respond to the subject of the morning, "Miss Schofield."

They began with a tiny tot from the Primary, who came to the platform and looking up into Miss Schofield's face, said, in his sweet baby voice, "We love you, Miss Schofield. You have been a blessing to us." And then he

presented her with 72 pennies tied up in a handkerchief.

Each grade followed with rhymes, or speeches of gratitude, and each grade gave her either pennies or a bunch of flowers.

I had planned a dinner party at her home at two o'clock, having invited the friends in Aiken, for whom she has the warmest affection. They all came bearing greetings and flowers.

The centre-piece on the dinner table was the birthday cake with seven and two lighted candles. Sprays of asparagus fern were lying here and there on the white cloth, and over all was showered handfuls of violets gathered from the yard that morning. The effect was very pretty. The dinner proved a happy feast.

Friends have responded most generously and promptly to the invitation to contribute 72 cents towards the school in honor of these full ripe years. At the present writing, Second month 10th, $770.38 have been realized. The need was an urgent one, and I am going to ask the patience of Friends yet further, and request those who have not yet contributed to send their mite now, that we may make the sum $1,000 at this time.

Acknowledgments have been sent to all who have contributed, but we wish to again express our gratitude for the kindly interest that has been shown, and the splendid support that has been given.

Aiken, S. C. MARGARET EASTBURN.

GEORGE SCHOOL NOTES.

The George School Science Club held a regular meeting on Second-day, the 6th. The Club listened to a talk on "Aeroplanes," by William Brown.

At seven o'clock on Third-day evening, the 7th, the students and faculty were entertained in the Assembly room by an illustrated lecture, given by Mr. Tylor on "A Camera Hunt in Florida." Mr. Tylor showed many very beautiful slides, some of which he had taken of animals and birds which showed them in their natural conditions, thus proving the close relationship into which the lecturer had brought himself with the animals and birds during his trip to Florida.

W. J. MacWatters, of Philadelphia, was present at the Fourth-day evening meeting, the 8th. He spoke in a very simple and helpful way to the students.

The Agora Debating Society listened to a debate on the subject, "*Resolved*, That the Panama Canal should be fortified by the United States," in their meeting on Sixth-day. The affirmative was upheld by Mary Smedley, while Helen Wilson and Vivian Sharpless debated the negative. After a full discussion of subject the judges rendered a decision in favor of the negative.

On Seventh-day the George School basket-ball team defeated a team made up of some ex-students by the score of 58-22.

The Forum has elected Clarence J. Robinson into membership of the society. He was initiated on Second-day evening, the 13th.

The Swarthmore Glee Club gave a concert at George School on Seventh-day evening, the 11th. The concert was under the auspices of the Athletic Association and the program rendered was as follows:

1. Two songs by Burns.
   (a) Wilt Thou Be My Dearie?.....Rhys-Herbert
   (b) Ye Banks and Braes.....Max Vogrich
2. Violin—Belle Unit .....J. Offenbach
   Mr. Phillips.
3. (a) Medley from the South.....Arr. by H. H. Pike
   (b) Little Jack Horner.....Ashford
4. Piano—Kanmenoi-Ostrow .....Rubenstein
   Mr. Tylor.
5. (a) Until the Dawn .....J. A. Parks
   (b) A Catastrophe .....U. B. Spragus

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

THIRD MONTH 17TH (6TH-DAY).

—Medford, N. J., Friends' Association in the Meeting House. Martha H. Hollinshead will give an illustrated talk on British Columbia.

—Nottingham Monthly Meeting at Rising Sun, Md.

—In Washington, D. C., Friends' Club, at the Meeting House, 1811 I St., N. W., at 8 p. m.

THIRD MONTH 18TH (7TH-DAY).

—West Chester, Pa., Elisabeth Stover, of New York, address on The Problem of the Road and its Relation to Individual and Organized Work for Social Purity," in the meeting house, at 8 p. m.

—Y. F. A. of Oxford, Pa.

THIRD MONTH 19TH (1ST-DAY).

—Young Friends' Ass'n of Fallowfield, Pa., at the meeting house.

—Temperance meeting at Kennett Square to be addressed by Henry W. Wilbur.

—At New York meeting, 15th St. and Rutherfurd Place, at 11 a. m., Robert Barnes, of Purchase, N. Y.

—At West Phila. meeting (35th and Lancaster Ave.), at 11 a. m. Mary Travilla, of West Chester.

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6. Reading ......"The Pilot"
Encore, "Mark Twain with an Interviewer," Mr. Miller.

7. In Vocal Combat.
Then You'll Remember Me.....Dudley Buck
Rocked in the Cradle of the Deep.....

8. Violin—Adoration .....Felix Burowski
Mr. Phillips.

9. (a) Songs of the Day.
(b) Swarthmore Songs.

SWARTHMORE COLLEGE NOTES.

Hon. William J. Bryan, of Nebraska, delivered an address at Swarthmore College last Seventh-day night. He spoke before a crowded house, which included a large number of people outside of Swarthmore. Mr. Bryan's topic was the "Signs of the Times." He rehearsed the political and social conditions of the leading nations and outlined their dominant needs. Mr. Bryan is the third man of national political repute that has lectured at Swarthmore during the past year.

The circus given by the Swarthmore men in the Hall gymnasium last Sixth-day night came off most successfully. After the circus proper, which consisted of the usual ring and acrobatic exercises, all by college talent, the spectators, numbering close on to nine hundred, were invited to Collection Hall to witness the dramatical part of the entertainment. This consisted largely in a "take off" of the sophomore musical comedy and acting drama course. Several new and effective features were introduced. As a result, this, the third annual circus, was pronounced by far the most successful yet given.

Two illustrated lectures were given at the college during the past week. One was by Dr. Battin, who lectured on the Passion Play. His pictures were particularly interesting, and together with his description of the play they gave one a clear idea of the beauty of the Oberammergau production. The other lecture was by Mrs. Florence Howe Hall, and her subject was "Gothic Cathedrals."

Thomas Sinclair Evans, of the University of Pennsylvania, addressed the Y. M. C. A. last First-day. His theme seemed to be along the broad general lines of conduct, of those things which make a religious organization productive of results. He particularly emphasized the value of thought and prayer.

Mrs. Flavius Lutz, of Swarthmore, spoke to the young women's meeting at the same time. The young women will soon have their membership in the National Y. W. C. A.

The Men's Glee Club gave two very successful concerts the past week, one at George School and the other at Moorestown. The home and last concert of the season will be given in Parrish Hall on Seventh-day night, the 18th.

—At Race Street, Phila., Conference Class at 11.45. The subject of Purity will be presented by O. Edward Janney, of Baltimore. Dr. Janney will attend the meeting at 10.30.

—Visit of Philadelphia Yearly Meeting Committee on First-day Schools to Westfield First-day School, Riverton.

—Swarthmore Meeting, Swarthmore, Pa., at 11.30. Henry W. Wilbur is expected to attend.

—London Grove Young Friends' Association will meet at the meeting house at 2.30 p. m. Address by Joseph Elkinton.

—Friends' Ass'n of Norristown.

—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank St., at 11 a. m.

THIRD MONTH 22ND (4TH-DAY).

—Monthly Meeting of Friends of Phila., at Race St., at 7.30 p. m.

THIRD MONTH 23RD (5TH-DAY).

—Monthly Meeting of Friends at Green St., Phila., at 7.30 p. m.

THIRD MONTH 25TH (7TH-DAY).

—Y. F. A. of Hockessin, Del., Social meeting at home of J. Howard and Elizabeth Mitchell, in the evening.

THIRD MONTH 26TH (1ST-DAY).

—At Flushing, Long Island, the regular meeting for worship at 11 a. m. will be attended by Dr. Joseph S. Walton, who will also address a meeting to be held in the same room in the afternoon at 3 p. m. Subject, "The Christian Co-operation in Philanthropic Work."

—Young Peoples' religious meeting at Race St., Phila., at 7.30 p. m., under care Sectional Committee Y. F. A. All young people invited.

—Visit of Philadelphia Yearly Meeting Committee on First-day Schools to Trenton First-day Schools. Trains leave Philadelphia on the Pennsylvania R. R. 9.21 a. m. and reach Trenton 10.37; 10.00 a. m. and reach Trenton 10.43; Philadelphia & Reading 9.00 a. m. and reach Trenton 10.06. Meeting at 10.30. First-day School at 11.30.

BOOK NOTES.

To condense the whole history of "Art in Northern Italy" into 350 pages is the achievement of Carrado Ricci, in the latest volume in the "General History of Art" series. Paintings, statuary, architecture, etc., are discussed and illustrated with many small but clear pictures. From the early art of Ravenna, through Venice, Padua, Mantua, Verona, Lombardy, Liguria, Emilia, and other centers, the magnificent art of the Italian is traced, showing afresh the

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vitality of a "country which in the cause of so many centuries and of so many vicissitudes of culture has again and again reasserted itself with æsthetic vigor" and which surely "has still glorious days and a glorious history before her." (Scribner.)

"It is good to remember that the greatness of a nation consists not in the number of its battleships, or in the capacity of its fighting men, or in its financial prosperity; it consists in none of these things, but rather in its intellectual splendor, in the number and importance of the ideas it gives to the world, in its contributions to literature and art, and to all things that count in humanity's intellectual advance." Hence "Essay on Russian Novelists," by William Lyon Phelps, tells of the true greatness of a nation. The essays on Tolstoi, Gogol, Turgenev, Gorki and others are full of surprising information; and though one may not have read the works of any of these novelists, he can gain an excellent idea of them from the summaries and character-sketches given. He will also gain a desire to read translations of some of these notable books. "The growth of Love and Sympathy in the Russian national character," writes Prof. Phelps, "is to me the sign of greatest promise in their future, both as a nation of men and women, and as a contributor to the world's great works of literary art. If anything can dispel the black clouds in their dreary sky, it will be this wonderful emotional power. The political changes, the Trans-Siberian railway, their industrial and agricultural progress,—all these are as nothing compared with the immense advance that Christian sympathy is now making in the hearts of the Russian people." (Macmillan.)

In "Essays and Studies by Members of the English Association" Edith Sichel writes suggestively of bad poetry.

"Good poetry is neither vague nor sentimental; bad poetry is both. . . . Bad poetry demands from the reader nearly as much discernment as, and a good deal more analysis than, good poetry, and the study of it is more than an amusing pastime, for it can, by the way, throw not a few sidelights upon good poetry." Poetry which is bad is roughly divided into two classes—the poetry of no imagination and the poetry of bad imagination. Miss Sichel draws on the following poets for illustrations of bad poetry:—Eliza Cook ("lodging-house poetry," still dear to landladies and old housekeepers); Adelaide Anne Proctor (*A Lost Chord*—"the windy words that have no purpose." Every one of the great poets are named,—poets who have printed too much without severe exclusion. Of these she says: "It is not a disloyal task to clear great reputations of inferior stuff. . . . Vagueness, sentimentality, sensationalism, glibness, self-consciousness, diffusion, an insufficient sense of what is fitting, these together bring poetry low, or divorce it from reality." (The Oxford University Press.)



For Description see last week's issue.

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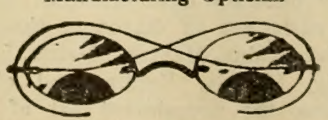
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A valuable article in *The Southern Workman* is the one on "Primitive Work in Clay," by Harlan I. Smith, of the American Museum of Natural History. The illustrations accompanying it are of more than usual interest. Another very readable and illuminating paper is an account of the present condition and gloomy outlook for the future of the Seminole Indians of Florida. Mathew K. Sniffen contributes a summary of his recent investigation for the Indian Rights Association of Canada's methods with her Indians. (Hampton, Va.).

A HOME FOR FOUR MILLION BOOKS.

The building of New York's new public library is approximately rectangular, with two interior courts, and four main stories besides the cellar. The building proper is 390 feet long on Fifth Avenue and 270 feet deep. It covers an area of 115,000 square feet, exclusive of the included court on the Fortieth Street side, with a contents of 10,000,380,000 cubic feet; it cost a little over $8,000,000, exclusive of the site. It is divided into more than 200 rooms and halls, and the main reading-room, overlooking Bryant Park on the west, is the largest reading-room in the world. This room is 295 feet long, 77 feet wide, and 50 feet high. Beneath it is the main stack-room, divided into seven stories and fitted with sixty-three miles of shelves, with a capacity for housing 2,700,000 volumes. Other book-rooms have a capacity of about 800,000—making the Library, as it stands to-day, the potential home for three and a half millions of books. We are informed that the total length of its shelves would reach from New York to Philadelphia; and those who

digest statistics may be further interested to know that there are 375,000 cubic feet of white marble in the building. The whole is as fire-proof as metal and stone can make it. Even the book-shelves are of bronze. In fact, the only wood used is the oak and French walnut of the wainscoting in some of the rooms.

In Harper's. —*David Gray.*

ANTI-PATRIOTISM IN CHINA.

The break of the genuine convert with his past in China is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling and unchastity, the besetting sins of his fellows. He abandons cheating, lying, backbiting, quarreling and filthy language, which are all too rife among the undisciplined common people. He shuns litigation, often the ruin of the villager. By withdrawing from the festivals in the ancestral hall and from the rites at the graves of his ancestors, he sunders himself from his clan and incurs persecution. Thus the converts become separatists, with the merits and defects of separatists. Cut off from the world and thrown on one another, they form a group apart, a body of Puritans that will one day be a precious nucleus of moral regeneration for China.

In the Century. —*E. A. Ross.*

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PHILADELPHIA, FOURTH MONTH 1, 1911.

Volume LXVIII. Number 13.

FROM THE HEIGHTS.

Down from the heights invisible, a message comes
To some plain earthly soul.
He may lack grace and eloquence,
But still it burns within him,
And his God's command, in terms
Not to be mistaken, says:
"Speak, my son"—and so he speaks
The truth.
And how do we, who hear, receive the message?
Ah! too often, with deep sneers and critic's frowns
We note the awkward gesture, falt'ring accent
And harsh voice—and *miss the message,*
God-sent though it be.

Swarthmore, Pa. ALICE HALL PAXSON.

"A CONFESSION OF FAITH."

I have no creed,
The Universe wheels on,
I am but an atom mid the worlds;
And yet I feel the spirit of God within me
And I am satisfied.

I have no creed,
Creeds are but words.
Love is reality
Love fills the heart
With charity, with peace,
With faith, with hope, with heaven.
Love to the Father,
Love to the Christ,
Love to our fellows:—
This I feel within and it shall guide me.
He who is ruled by love—
By spirit love, not lust,
By love divine—
He who is ruled by love
Will not go wrong.

I have no creed,
God is the only rule.
For what else live we?
Fame?
It turns to ashes in the grasp.
Riches?
They are wrung from the hearts' blood of our fellows.
Knowledge?
It is but a babble of words.
But God—Love—Truth—Beauty—
These are the verities
These are eternal.

I have no creed
And yet I fear not death.
Death is a shadow
Wrong—Hate—Error—
All are but shadows;
But I am eternal.
Why should I fear the things that only seem?
I seek for the eternal;
And I will make my heart
A precious storehouse for them,
So that they may abide with me forever.

I have no creed
But I have within me, that, surpassing words.
A faith in God as boundless as the sea,
A love that takes in all the human race.
I see good in all creeds,
Good in all religions,
Good in all men,
Good in all living things
The only sin to me, is selfishness.
The only happiness, the good we do.
O let us drop these empty sounds and forms,
The letter that divides in warring sects;
And let us fill our hearts with love to men,
Construct a church as wide as human needs,
A church built round the spirit, not the husk;
And henceforth leave the race, unfettered, free,
To follow out its impulses divine;
For God is in us and will lead us on
If we but leave our hates and turn to Him.

I have no creed,
Or, if a creed, but this:
I love humanity.
My life and all I am, I freely give
To better make the world, to help mankind.
My only creed is love—I know no more—
The Fatherhood of God
The Brotherhood of Man.

In the Denver News. —*J. A. Edgerton.*

RURAL PROGRESS.

During the past few years much has been written on the subject of rural improvement. Some of it has been helpful, but a great deal is visionary and shows a lack of understanding of the problems. However well a student of Sociology may understand the problems of city life, his knowledge of that phase of the subject will be of little avail in endeavoring to solve the problems of rural life.

One of the most helpful books the writer has seen is Chapters in Rural Progress, by Kenyon L. Butterfield, President of Massachusetts Agricultural College.* The author has made a careful and extended study of rural life problems and his knowledge and sympathy are shown throughout the book. He takes up the conditions and treats them in an impartial manner, and

*The University of Chicago Press: Chicago. Price, $1.00.

no one can read the book without feeling greatly encouraged and also surprised that he had not before realized the possibilities for material and social betterment lying close at hand. It is a splendid book for reading circles. In fact every person would be benefited by reading it.

A few extracts taken at random follow:

"Let no one suppose that philanthropy is the chief medicine for the social ill-health of the country. The student will make a fundamental and irreparable error if he starts out with the notion that pity, charity, and direct gifts will win the day. You may flatter the farmer; you cannot patronize him. He demands and needs, not philanthropy, but simple justice, equal opportunity, and better facilities for education. He is neither pauper nor slave."

"Current agricultural discussion would lead us to believe that the farm problem is largely one of technique. * * * * This is a fundamental need. But it is not the farm problem. * * * * The farm problem becomes an industrial question, not solely one of technical and business skill. Moreover, the problem is one of a successful industry as a whole, not merely the personal success of even a respectable number of individual farmers. The farming class must progress as a unit."

"We conclude, then, that the farm problem consists in maintaining upon our farms a class of people who have succeeded in procuring for themselves the highest possible class status, not only in the industrial, but in the political and the social order—a relative status, moreover, that is measured by the demands of American ideals."

"The American farmer has been essentially a middle-class man. It is this type we must maintain. Agriculture must be made to yield returns in wealth, in opportunity, in contentment, in social position, sufficient to attract and hold to it a class of intelligent, educated American citizens. This is vital to the preservation of American democratic ideals."

Some of the chapter subjects are: Agencies of Progress; Education for the Farmer; Farmers' Institutes; The Hesperia Movement; The Rural School and the Community; The Grange; Opportunities for Farm Women; The Country Church and Progress; A Summary of Recent Progress.

"One reason why agricultural education has not made more rapid progress is because the children of the country schools have been taught in such a manner as to lead them to think that there is no chance for brains in farming. Both their home influence and their school atmosphere have, in most cases perhaps, been working against their choice of agriculture as a vocation."

"There is a proverb in Grange circles which also expresses the fundamental aim of all agricultural education—'The farmer is of more importance than the farm and should be first improved.' The first term in all agricultural prosperity is the man behind the plow. Improved agriculture is a matter of fertile brain rather than fertile field. Mind culture must precede field culture."

"The really great lesson that farmers are rapily learning is to work together. They have been the last class to organize, and jealousy, distrust, and isolation have made such organizations as they have had comparatively ineffective. But gradually they are learning to compromise, to work in harmony, to sink merely personal views, to trust their leaders, to keep troth in financially co-operative projects. There will be no Farmers' Party organized; but the higher politics is gaining among farmers, and more and more independent voting may be expected from the rural precincts. Farmers are learning to pool such of their interests as can be furthered by legislation."

Grampian, Pa. REUBEN P. KESTER.

THE HEART OF AUSTRALIA.

[From *Friends' Fellowship Papers*, London, where it has the following note: This account is taken from a private letter to one of the Editors, and was not written for publication, but we feel sure our readers will like to share it.]

After the Healesville Camp I returned to Melbourne, feeling that there was something more to do, but not knowing exactly what it was. The following week-end a message came: "Will you come up to Sherbrooke on Sunday next, and help us with a little meeting among the settlers?" Of course I would go, and proceeded at once to make preparations. Rachel and Edgar Peile, from whom the invitation had come, possess a little home in Sherbrooke, which is a fruit-growing district up on the Dandenong ranges. They spend week-ends and holidays there, and are glad to have Friends join them at times. When I went to see Rachel Peile I found that she is quite anxious to get the people of Sherbrooke together for worship whenever she and her husband are there. Of course *some* preparation is necessary even for a Friends' meeting, and as the people at Sherbrooke were ignorant of our intention, we decided to take a little more time and get the thing going properly. It really is the simplest matter in the world to arrange for a meeting for worship: it only needs two or three who thoroughly believe that there is a need and that God will supply it. So we set to work, and began by postponing our

visit for a week, then we painted a large notice, announcing the meeting for worship which was to be held at Edgar Peile's cottage on Sunday at 3 p. m., and sent it up to the postmaster asking him to place it where it could be seen in his office. The postmaster was a friendly man, so he posted our notice up. If Sherbrooke could be called a village the post office could well be called the village *rendezvous,* but this little place possesses neither shop nor store, and its population is, I should think, well within one hundred. However, even Sherbrooke receives letters, and if one does not know enough of the geography of the district to be able to select a conspicuous gum-tree on the most frequented road or track on which to nail up any announcement he might wish to make to the inhabitants, the next best thing is to enlist the sympathies of the postmaster, and have your notice placed in his office.

Sherbrooke is scarcely thirty miles away from Melbourne, but nestled away there among the Dandenong ranges one could easily imagine oneself 300 miles off from the city. Two hours in the train on Friday morning brought us to the end of the first stage, Fern Tree Gully, the railway terminus, and here we got out and proceeded to pack ourselves tightly into a well-crowded coach that covers the remaining ten miles of the journey. It was a perfect spring day. The sky overhead was a deep blue with just two or three flecks of fleecy cloud floating across it. We rattled along the white road for half-a-mile, through the little township, past the pretty cottages tucked away in the sides of the gully, beautiful in their own garden framework, and made more beautiful by the backing of the great majestic mountain that lay behind, and then we took the first turn—the first of many, for the road winds backwards and forwards along the side of the mountain nearly the whole way. In some of the windings of the road the elbows are so sharp that danger-boards have had to be erected. The way is very narrow, but occasionally bullock teams or baggage vans have to be passed, and one's hair stands on end almost, as one realizes how few inches of earth lie between the outside wheel of the wagon and the edge of the road. Right below us lies the little village from which we started a short time ago; then fields and orchards stretching away in the distance towards the suburbs of Melbourne,—Melbourne itself with the usual city haze hanging over it, and beyond that the waters of Hobson's Bay glistening brightly in the clear sunshine. A mile or two of this upward climb, and we are safely on the top of the range, the horses moving briskly along the level surface. Soon the coach leaves the main road and turns off at right angles into a rough bush track. Recent rain has made the road, which is not good at any time, well-nigh impassable. Right ahead of us are ruts, stumps, logs, bogs, all of which have to be gone over. But the coach goes over and through it all—so do the passengers! On either side of us now is a dense forest of eucalyptus saplings growing so closely together that a man would be unable to go through without the aid of a "bushie's" tomahawk. Some of them run up fifty feet before they finally poke their scanty tops out into the sunlight where alone life is assured them. Now and again there is a pathway cut to some waterfall or fern glen, and here and there an ancient "blaze" on one of the giant gums, made by an early settler probably, who, undaunted by difficulty and hardship, cut his way through the apparently impenetrable forest, determined to possess the rich country ahead,—and he succeeded. It won't be easier, I think, for us to reach the heart of Australia, the very heart, and our work will be of much the same kind as the early settlers'—to blaze the way into the heart of Australia. God help us to be brave and do it!

Two miles of this track, and then it broadens out into a fairly good open road, passing on and over the spur of the mountain on which Sherbrooke is situated to the Warburton valley, which lies below towards the east. We leave the coach here in rather a jellified state after the pounding received, but cutting through another short track we soon reach the slip-rails of Rachel and Edgar Peile's home and are welcomed by one or two who have come to meet us. Very soon a fire is built, the kettle is boiled, and we are enjoying the inevitable cup of tea on the verandah of our host's and hostess's cottage.

The whole of that day, or rather what was left of it, we rested, but on the following ones Rachel and Edgar Peile went out in different directions to see the neighbors, some of them three miles away, to invite them personally to our meeting. All seemed so pleased to have the opportunity of attending meeting! The nearest church is three miles away, and the roads are impassable in winter. I do wish you could see some of these country places; their work is the same from one week's end to another, and from one year's end to another. They long for a church service, and don't think of the possibility of meeting in their own homes. They think it is necessary to have a minister, to have a form of service, now a prayer, then a hymn and Bible reading, and then the sermon. Oh, the heart-hunger of these souls away in our back-blocks, hungry for God, and no one to tell them he is with them, *within* them,—hungry for fellowship, and no one to tell them that their

neighbor is hungry too, and would love to meet with them in the paddock, in the bush, for worship!

"Oh, I am so glad you are going to have a service," said one woman. "I wish we could have church every Sunday," says another, whose husband, we learned afterwards, drinks very badly.

At three o'clock on Sunday our meeting-room was comfortably filled with the twenty-five worshippers who had gathered. And we met God. He drew us very near to one another, and very near to himself. I forget all that was said, but the central thought was "Bear ye one another's burdens," and the joy of a shared life. One old man said: "We didn't get no creed here, and we didn't want one neither."

Violet Hodgkin said in her report to the Meeting for Sufferings: "Quakerism is the religion for the back-blocks"; and she was right, for wherever we have been brave enough to take our message to these lonely ones they have gladly welcomed it. Some of us have wondered whether they could understand our message, whether Quakerism would meet the need of the back-blockers, for it is wonderfully deep beginning as it does where man-made creeds leave off and cannot reach the very core of a man's life, and flowing outward and onward through all his human activities; but the common ordinary man is transformed, and the human life becomes the God-filled life. That the way-backers appreciate and enter into the full enjoyment of the simplicity of our Quaker manner of worship we have proved in the past twelve months without a doubt. In seven country towns Friends have gone on their Divine mission of demonstrating the possibility of meeting with and worshipping God without any human intervention, and the people in these towns have invariably said: "It's just what we want, do come again!"

At the close of the little meeting at Sherbrooke the folk told us how they longed that the meetings might be continued, and I hope, with the help of Melbourne Friends, our Friends Edgar and Rachel Peile may be enabled and encouraged to continue the good work they have so bravely begun. There is an open door and an invitation. May we not let the opportunity slip. The fellowship was wonderful. If only the people knew, they would surely come. —*Ruth Erskine.*

What we lack we seek, and what we strive for we shall gain. And of such is the kingdom of democracy.—*Meredith Nicholson in The Atlantic.*

A FAITH OUTLINED.

By Horatio W. Dresser.

It is a satisfaction, after reading the extensive arguments and subtle distinctions in which theologians are prone to indulge, to turn to the remarkably compact sentence in the "Rules of Discipline and Advices" of Philadelphia Yearly Meeting, in which an entire faith is outlined. Let us read this sentence once more, then note some of its merits and implications.

"It is held by the Religious Society of Friends that God endows every human being with a measure of his own Divine Spirit, by which he has revealed himself to his children in all generations; that this Spirit, which although in man, is not of man, is the manifestation in our human nature of the Eternal Word, 'which was in the beginning,' and which was manifested without measure in the person of our Divine Master, Jesus Christ; and that as we submit ourselves to the leadings of this Light of Christ in the soul, we are loosed from the bonds of self and sin, and enabled to live in conformity with the will of our Heavenly Father."

We note, in the first place, that while this statement carefully qualifies so that there is no room for mystical identification of man with God, it distinguishes without separating; hence ample provision is made for genuine receptivity to divine guidance. For man is endowed with a measure of the same Spirit, and the element of the divine which we have in ourselves is in no sense foreign to that which has been manifested throughout history and in Christ. We may accordingly believe in it to the full, taking it as a clue to all that is highest, and being in no danger of over-estimating ourselves. It is plainly an endowment, not a production of our own, "in" us but not "of" us, measured unto us according to our capacity and fidelity.

This statement also shows how we may think of Jesus as Master without confusing or identifying him with God, the Father. The Master is not separated from us by that theoretical barrier which some theologians like to rear who dispute about the nature of substance,, but is united with us by the truth that in him the same Spirit resided in fullness which is measured to us in lesser degree. The implication is that Jesus was wholly faithful, fully received and as faithfully expressed, while we receive and manifest less of the Spirit because of adverse conditions within ourselves. Jesus is the example of perfect obedience through complete sonship, hence near to us through the inner light; yet we have no ground for self-importance. To be distinguished in measure rather than in kind is to feel ourselves close at heart with our elder brother, yet to be made aware of our own littleness through realization of our imperfect response to the Spirit.

Again, a principle of salvation from sin is implied. To be obedient to the light of the Spirit is at once to commune with the Father and to revere the perfect example. Jesus is not a merely historical character who died for us; hence to revere him as a person only would be to miss the larger message of the Gospel. For there is also the "light of Christ in the soul," that is, the specific guidance which makes the Spirit concrete and practical for you and me. To obey the leadings of this light in the same manner by which Jesus responded to the Father's will is to find ourselves set free from sin and from our mere self. Life in conformity to the will of the Father in the spirit of Christ thus becomes the ideal.

There is also a solution for theological and Christological difficulties. First we have the idea of God; then the idea of his Spirit as made known in all generations, through the Word, through the Master, and in the human soul; and then the thought of Jesus as the Master whose light (the Christ) is made known in humanity. We see the necessity of the Word and of the complete manifestation, and yet we avoid the complications which would enter in were we to identify the Word with Jesus, or declare that Christ was God. This statement does not deny the divinity of Christ, but explicitly declares that Jesus was "our Divine Master." It does not indulge in trinitarian confusions, yet it states the eternal meaning of the trinity without unduly emphasizing it.

Finally, a basis is provided for practical life. The light of Christ did not shine in a far-off age merely, but shines in the human soul to-day, for the same Spirit is manifested in all generations. There is not merely the light but also the "leadings," and these presumably apply to the needs of the individual. The idea of submissiveness implies that of receptivity and of subsequent expression. Leadings are never passive but relate to conduct. The true Christian is the one who, awaiting these leadings, moves in harmony with them, guided by the inner light, and seeking to live in conformity with the will of God. Since we are endowed with a measure of God's own Spirit we have reason to believe in ourselves, hence it is not resignation that is demanded of us. Furthermore, as our sins are peculiarly our own, and as we are to be loosed "from the bonds of self" as well, we may rightfully infer that the leadings relate to our individual needs, to our particular selfhood. Thus we are duly accredited without being exalted, the way is made open for all, but there is no reason to indulge in pretensions of any sort. We are not told so much about our sin that we are disheartened, but enough is said to make us aware of our finitude, measured as we are by the perfect standard of "our Divine Master."

Friends sometimes speak as if only the first or informal utterances of believers in the inner light were inspired. The above statement is surely not informal, not a first thought, but the careful work of various hands. As a student of human thought and one who has been most cordially welcomed among Friends, I am glad to bear testimony to the fact that I believe this to be an inspired statement if there ever was one. It contains all that one needs to develop a completely spiritual mode of life and thought, and may well be studied so as to reveal its rich meanings for those who believe that the understanding as well as the heart may be inspired.

Cambridge, Mass.

SOCIAL ADJUSTMENT.

This work* by Professor Scott Nearing, of the University of Pennsylvania, is an attempt to canvass the social problem with a view to offering practical measures for righting it. In the opinion of the author, the worker for social adjustment seeks to attain "normal work and achievement; a wise use of leisure time, and a minimum standard of efficiency." The trinity of methods to be used in securing this consists of "investigation, education and legislation."

The cardinal propositions of this treatise are, that in all grades of society men are potentially equal, that there are produced at the present time goods in sufficient abundance to supply the needs of all, that the prevailing maladjustment entails social cost, for which society as a whole is responsible, and that the elimination of maladjustment is altogether desirable.

Prof. Nearing contends that the question must be approached from the standpoint of society, rather than the individual, upon the basis of social interest, the strongest factor in making for adjustment being a wholesome environment. Thus he says: "The poor are poor, not because they are shiftless, but because their environment has prevented them from being anything but poor."

In mentioning the more crying maladjustments, particular stress is placed upon the inadequacies of the public school system, all the more glaring since it must be depended upon to assist in creating the new public sentiment required to improve conditions.

Attention is called to the fact that the wage of a great number of working people is insufficient

*Social Adjustment. By Scott Nearing, University of Pennsylvania. Macmillan Co., $1.50.

to maintain a decent standard of living, resulting in malnutrition, child labor, congested population, disease and such other ills. The results of widespread unemployment, work in the dangerous trades and in such industries where accidents are frequent, are also pointed out. The subject of the dependence of woman receives special attention upon the part of the author, who sees in the extension of the scope of woman's sphere, and in the consequent saner rearing of the family and making of a more ideal home, a source of great social progress.

In view of the broad field covered by the author, and covered satisfactorily, it is rather surprising to note how summarily he dismisses the question of socialism. Many, indeed, would consider the book the work of a socialist, while others might well wonder in what respect Prof. Nearing's program of social adjustment differs from that of the socialist.

The author has gone far afield to mistake the technical phrases of socialist thought for the world-wide movement which is the dynamo behind social reform in Europe and which is already engaged in reconstructing several American municipalities. In the larger sense, therefore, Prof. Nearing's policies are indicative of the socialist drift. The socialist movement gains nowhere so rapidly as in those countries which are engaged in the work of social adjustment.

It is only in minimizing the value of the service being rendered by the organized labor movement and the Socialist party that the author is seriously at fault. His survey of the situation is sufficient and his program is sound. Permeating the work is that spirit of optimism which is highly essential to a healthy consideration of the social problem.

JOS. E. COHEN.

THE BAHAI MOVEMENT IN PERSIA.

J. W. Graham in the Meeting for Sufferings or Representative Committee of London Y. M., spoke to a minute received from Lancashire and Cheshire Quarterly Meeting concerning a letter which he heard, addressed to Friends from Abbas Effendi the leader of the Bahai movement in Persia. This movement arose in 1844 and the leader suffered martyrdom in 1850. Subsequent leaders have till recently, been in exile at Acre, in Palestine. Their message was the indwelling Spirit of God in all men, and its proclamation had led—as in the early experience of Friends and of the Doukhobortsi—the great persecution. Since their rise, twenty-thousand Bahais had suffered martyrdom. The main tenets of these people were the emancipation of women, peace, non-resistance, the supreme importance of prayer and the rooting out of all self-will. There are now in Persia not less than a million Bahais and the movement was spreading to other countries. A lengthy discussion ensued. Some Friends wished to know whether the Bahais were Christians, and also as to the political significance of this movement.

A committee representing the different views expressed was appointed to make further enquiries into the movement and to draft a reply to the letter.

CONSISTENT QUAKERISM.

Two years ago when I was visiting in Amsterdam, Holland, I was taken to see an old school which was founded, so I was told, by Friends. I had often heard that at one time, a Quaker meeting flourished in that city, which had long ago fallen to decay. I therefore supposed this school was a memorial of those ancient Friends; but, although they had died and were forgotten, their foundation remained, testifying to their charitable purpose.

But, as subsequent facts revealed, I was mistaken. The school was called "Holland's Welfare"—a most peculiar name for the school, yet in a way appropriate, as the children who were freely taught here were the poorest of Amsterdam, surely it was for the welfare of Holland that they should be instructed.

Last summer one of my Dutch friends was visiting in Philadelphia. She was very much interested in Friends, for, as she disclosed to us she had come into intimate touch with Quakerism in Amsterdam, being one of the directors of the Friends' school there, founded one hundred and thirty-five years ago by a Philadelphia Quaker.

This interested us very much and our inquiries led her to tell the following story, which is here given, supplemented by a few facts contributed by a descendant of John Warder, Miss Thomas, of Germantown.

John Warder, of Philadelphia, was part owner of the ship "Nancy." While he was in Europe his partner without his knowledge or consent had her armed as a privateer. During the war (American) of the Revolution the "Nancy" aided in the capture of a Dutch East Indian on her homeward way to Amsterdam. The prize was a rich one and the share of John Warder considerable. To apply to his own use money so obtained was felt to be inconsistent with a faithful testimony against all wars. Restitution being an obvious duty, John Warder placed the amount in trust for the purpose. This was done as far as possible

ome owners were never found. Being originally derived from Holland it was thought most just to appropriate the unclaimed residue to Dutch purposes. The result was the establishment and support of what was called "an infant school" in Amsterdam which was named "Holland's Welfare," after the captured vessel. It was the first of its kind in Holland and a large number of children have been received into the institution, which is flourishing at this time.

How can we measure the silent influence which John Warder's Quaker principles have wielded over the people of Amsterdam? We cannot; but we can be sure it has been more far-reaching than the owner of "The Nancy," ever suspected it would be. If there are any Friends living to-day who feel that the message of Quakerism has been given to the world, that Quakerism no longer has the same mission that it once had, this story of the little Friends' school in Amsterdam will be a proof to them that a mission is not easily relinquished; influence, however subtle,—the subtler the more powerful—goes on. Consistent adherence to the basic principles of our Society is needed in every generation; the world clamors to-day as ever for men who are doggedly, obstinately steadfast to principle; we never can tell how far-reaching the influence of such conduct may be; we never can tell what slight action on our part may be the most influential. Shakespeare has spoken beautifully of this influence:

"How far that little candle throws his beams!
So shines a good deed in a naughty world."

Oxford, England. ARTHUR EDWIN BYE.

REFERENCE BOOKS FOR FIRST-DAY SCHOOL WORKERS.

We are in receipt of a selected list of books on education, Ethics and Social Reform, compiled by our friend, Bird T. Baldwin, of the University of Texas, and offered as a loan library by the Department of Extension of the University.

It is interesting to note the effort being made by the institution to extend helpful knowledge to its neighbors who cannot participate in the advantages of residence, and to these who have passed the period of college life and taken up the responsibilities of community life.

While these books are not selected with technical reference to First-day School Work, they deal with the problems of life which many of our schools are studying and from the one hundred and thirty titles given, we note a few which are likely to be of especial interest to some Friends.

Addams, Jane. The Spirit of Youth and the City Streets. Macmillan Co., N. Y., 1909. $1.25. A splendid account of the life of young people in the city, showing the great need of providing wholesome forms of amusement and social life for the young.

Cabot, Ella Lyman. Ethics for Children: A Guide for Teachers and Parents. Houghton Mifflin Co., Boston, 1910. $1.25. This book contains suitable stories, poems, and questions for discussion for children of every age, from six to fourteen, with suggestions for the best methods of using them. Mrs. Cabot is a member of the Boston School Board, and is scholarly and practical in her writings.

Cabot, Ella Lyman. Everyday Ethics. Henry Holt & Co., N. Y. $1.25. Designed for high school and normal school classes in ethics.

National Child Labor Committee. Child Workers of the Nation. Amer. Acad. Pol. and Social Sci., Phila., 1909. IV+256 pp. $1.00. This is the proceedings of the fifth annual conference on child labor, at Chicago, January, 1909. Contains papers on Conserving Childhood, Duty of a Rich Nation to Take Care of Her Children, The Child and the Law, Handicaps in Later Years from Child Labor, together with statistical articles.

Morrison, Wm. D. Juvenile Offenders. D. Appleton & Co., N. Y., 1897. One of the Standard books on this subject.

Forbush, Wm. Byron. The Boy Problem, A Study in Social Pedagogy. The Pilgrim Press, Boston, 1901. 206 pp. 75c. A discussion of boys' clubs based on practical experience in the religious life of adolescent boys.

George, Wm. R. The Junior Republic; Its History and Ideals. D. Appleton & Co., N. Y., 1910. XV+326 pp. $1.50. This book gives an account of the origin and development of the George Junior Republic at Freeville, N. Y. An excellent book on social science and the government of boys, with an introduction by Thos. M. Osborne.

Curtis, Henry S. Vacation Schools, Playgrounds and Settlements. Gov. Printing Office, Washington, 1904. 38 pp. Free on application. An excellent discussion on the relation of play to the moral and social life of children.

Henderson, C. R. An Introduction to the Study of Dependent Defective, and Delinquent Classes. D. C. Heath & Co., N. Y., 1906. 404 pp. $1.50. This book discusses the relief and care of dependents; the relief, care and custody of defectives, and offers an introduction to criminal sociology.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 1, 1911.

RELIGION AS DISQUALIFYING FOR BUSINESS.

Why is it that a young man's family and friends are a little anxious about his business reputation, if he is identifying himself rather earnestly with religious interests? There is a feeling that if he becomes known as religious, there will be an impression among those with whom he might engage in business transactions that he is not to be depended on for the sturdiest business sense and efficiency.

We hold in a certain way that religion is an everyday thing, and yet too much of the monastic idea clings to it. We pursue it too much without relation to the everyday occupations and interests of our lives. Religion cannot be of much worth if it is taken as a sort of luxury, as some sort of refuge from the turmoil and wickedness of our ordinary life. Religion, to have any place among the men of to-day who are doing the work of to-day must be something of use to them in all the phases of their daily lives. The business of life in these days takes the whole of the man. If he is to go apart from it in practicing his religion, he is sure to fall behind in the business world.

It is an unwholesome attitude to regard business as a matter we must concern ourselves with, as a sort of necessary evil. Business is what the men are who do business. Men cannot be one thing as business men and some other thing aside from business. A man can not be religious in part of his activities and interests and be non-religiously business-like in his other interests. It is true that an individual as an individual can not mold the business life in which he is engaged. But religion is not only a matter of the individual, it is pre-eminently a thing of social use.

We must devote ourselves to such religion as will be of the greatest use in business and be so recognized by the keenest business men and we must recognize business, the most absorbing interest of the modern man, as essentially wholesome, or if it is not so we must devote ourselves individually and socially to making it so.

It would be better to devote our whole time and energy to this rather than to divide our time between business and the kind of religion that does not command the respect of representative business men.

At Pendleton, Ind., at a meeting on First-day, the 12th of Third month, Rebecca J. Mason read by appointment a paper on Religious Controversy. In the paper it was pointed out (referring to Matt. 16: 13-18) that Jesus did not reason with the twelve that those were in error who believed he was John the Baptist, or Elias, or Jeremiah, or one of the prophets. He did not urge the eleven to believe as Peter did. He did not try to teach them who or what he himself was, but referred them to the revelation of the Father.

"The article," says the writer, "on Faith in Christ in the *Intelligencer* of Ninth month 17th, and subsequent communications on this subject have been of much interest, but in the minds of many Friends the query arises, Have they been profitable? Admitting that a free interchange of opinion on many subjects is beneficial, has it been so on this subject? As a theme of controversy all down through the ages the origin and mission of Jesus has been discussed, argued, fought over; bitterness, persecutions, murders, wars, separations, have followed in its wake, and how much nearer is the matter settled than in the beginning? . . . . . Questions of divinity can only be answered by the Holy Spirit. . . . . They must be spiritually discerned. . . . . Is it profitable for us to spend our time in pulpit and in press to convert the world to our individual belief on a subject where there is no possibility of proof, when all around us the fields are ripe for the harvest of those things within our reach? . . . . . A thousand times better to spend our time as recommended in James 1: 27."

The writer avows a faith perhaps as pronounced as any, but attaches "no importance to the thought that others should believe the same."

"Friends, let us lay aside the husks of an empty profession," concludes the paper, "and get down to the work of practical righteousness."

No great danger can ever seriously menace the nation so long as the remotest citizen clings to his faith that he is a part of the governmental mechanism and can at any time throw it out of adjustment if it doesn't run to suit him.

—*Meredith Nicholson in The Atlantic.*

THE FRIENDS' NEIGHBORHOOD GUILD UNDERTAKING.

The Monthly Meeting of Friends, held at Green Street, Philadelphia, on Third month 23rd, 1911, adopted a minute offering to sell the meeting's property, at 4th and Green Streets, to the Philadelphia Quarterly Meeting of Friends, at the price of $68,000 (named as the valuation put upon the premises by the real estate assessors of the city of Philadelphia). This minute declared also that Green Street Meeting would contribute towards the purchase money $22,440, i. e. 33 per cent. (which is the percentage paid by Green Street when the Quarterly Meeting raises funds by calling upon its constituent Monthly Meetings for their respective quotas).

The amount that Green Street Meeting would actually receive under this proposition is $45,560, and the Philanthropic Committee of the Quarterly Meeting is now bending every effort to raise this sum, so that the Quarterly Meeting shall be able to accept the offer. In addition to the fund already raised, there yet remains to be secured $21,088.30. It is urgent that additional subscriptions for this amount be received before Fourth month 20th, when the next Monthly Meeting at Green Street will be held.

THE SCHOFIELD ENDOWMENT.

As the result of one month's efforts we have over one-tenth of the $25,000 endowment for Martha Schofield. That is pretty good, I think, but I hope we shall not be nine months more raising the rest. I hope to have the whole amount before the school closes this spring. Two Friends have given $1,000 each, and several Friends have made up about six hundred more. Will not Friends generally promptly send what they can afford. *Friends' Intelligencer* has consented to act as treasurer for this endowment fund until we raise the $25,000 necessary to get the additional $25,000 offered.

New York City. ANNA M. JACKSON.

SUMMER SCHOOL INFORMATION.

The question has been asked if those not members of our branch of the Society of Friends may attend the Summer School at Swarthmore, Sixth month 13th to the 27th. Decidedly yes! We shall be glad to extend a cordial welcome to members of all the branches of Friends, and to other presons who may feel like mingling with us.

Persons are registering nearly every day, and the prospect is good for a most successful school.

Remember that the following are on our list of lecturers: Dr. W. W. Fenn, Dean of Harvard Divinity School; Dr. A. C. McGiffert, of Union Theological Seminary, New York; J. A. MacCallum, pastor of the Walnut Street Presbyterian Church, Philadelphia; Rabbi David Philipson, of Cincinnati; Walter Rauschenbush, of Rochester Theological Seminary; Elbert Russell, of Earlham College; and Dr. Alexander Johnson, of Fort Wayne, Ind., secretary of the National Conference of Charities and Correction. In addition we shall have service performed by members of our Society, such as Dr. O. Edward Janney, Laura B. Garrett, Prof. Paul M. Pearson, Dr. Jesse H. Holmes, J. Byron Deacon, George A. Walton, R. Barclay Spicer, and others.

Terms for the two weeks, $15. This includes board, lodging and all of the lectures and other periods. It is desirable that Friends register early. Communicate with Henry W. Wilbur, 140 N. 15th Street, Philadelphia, regarding all Summer School matters. No money should be paid until the Summer School begins.

THE BALTIMORE NATIONAL PEACE CONGRESS.

[To be held in McCoy Hall, Johns Hopkins University, Baltimore, Third month 3, 4, 5; under the auspices of all the leading societies of America devoted to the settlement of international disputes by means other than war.]

The Congress will deal with the two leading lines of peace work, namely, (1) the awakening of the public conscience by addresses directed against the folly and the injustice which flow from war, together with the economic waste of universal armaments, and (2) the practical means of making war difficult by establishing institutions which will take away the excuse for war.

The First National Peace Congress was held in New York City, 1907, and the second in Chicago, 1909. Both Congresses were significant in point of the vast numbers that attended them from all over the country and of the interest taken in them. The printed proceedings of these Congresses constitute important volumes of reference in the peace movement.

The coming Congress is expected to be one of the notable gatherings in the history of the country, because of the active and influential men who will take part in it, and because of the very marked growth of public sentiment on the question with which the Congress will deal.

Independently of the regular sessions of the Congress, the school teachers will be assembled to hear addresses directed especially to them.

The holding of the Congress in Maryland, which is one of the Southern States, will give opportunity, it is thought, to draw the South actively

into the movement. Canada will likewise be organized into the Congress as far as possible. The President of the United States will open the Congress on Fourth-day afternoon, Fifth month 3rd, at two o'clock. The Congress will close with a banquet (to which ladies also may subscribe) limited to 350, on Sixth-day evening, Fifth month 5th, at seven o'clock. Remittance ($5 per plate) should be made to Richard J. White, Treasurer, 10 South Street, Baltimore, but no subscriptions will be received after Fourth month 15. Address inquiries to Tunstall Smith, Executive Secretary, The Preston, Baltimore.

THE NATIONAL CONGRESS OF RELIGIOUS LIBERALS.

The sessions of the Third Congress of the National Federation of Religious Liberals will be held in New York in the Church of the Divine Paternity (Universalist), 76th Street and Central Park West, the Friends' Meeting-house, East 15th St. (Stuyvesant Square), and at the Cooper Union, Fourth Month 26-28.

STATEMENT OF PURPOSE.

"The purpose of the Federation is to promote the religious life by united testimony for sincerity, freedom, and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed."

"Participation in the Federation will leave each individual responsible for his own opinions alone, and affect in no degree his relations with other religious bodies or schools of thought."

THE FELLOWSHIP OF THE SPIRIT.

We have grown up under different influences. We bear different names....Diversities of opinion may incline us to worship under different roofs, diversities of tastes or habit to worship with different forms. But....we may still honor and love and rejoice in one another's spiritual life and progress as truly as if we were cast into one and the same unyielding form....In many great truths, in those which are most quickening, purifying, and consoling, we all, I hope, agree. There is a common ground of practice aloof from all controversy, on which we may all meet. We may all unite hearts and hands in common good, in fulfilling God's purposes of love towards our race, in toiling and suffering for the cause of humanity, in spreading intelligence, freedom, and virtue, in making God known for the reverence, love, and imitation of his creatures, in resisting the abuses and corruptions of past ages, in exploring and drying up the sources of poverty, in rescuing the fallen from intemperance, in succoring the orphan and widow, in enlightening and elevating the depressed portion of the community, in breaking the yoke of the oppressed and enslaved, in exposing and withstanding the spirit and horrors of war, in sending God's word to the ends of the earth, in redeeming the world from sin and woe....May this universal charity descend on us, and possess our hearts; may our narrowness, exclusiveness and bigotry melt away.—*Channing.*

I have no regard to persons or professions; for, when we come into the truth, it will banish from the earth all sectarianism; and when we come back into the state which we ought to be in, to become the children of God, we shall all be brethren and sisters of one family.—*Elias Hicks.*

We have been split up by many thousand debates, trying to settle bases of unity by the settlement of opinions. But these notional points or entities breed, as we find, only sects and subdivisions without end, and all our longings after the complete fellowship are disappointed. But when these nits of opinion are all hatched, these dissidences all worn out, and the "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all," begin to be felt as the uppermost fact and grandest faith, before which all opinions are to be schooled into their places, by that time....we shall flow together with an ardor of brotherhood now inconceivable.—*Horace Bushnell.*

The positive principles of the churches are theirs to give, not to surrender. They can give up their negations, their prejudices, their uncharity, not their religion. What needs changing is our unchristian attitude, not our Christian convictions. This will be the first step towards unity. Perhaps it is the only step that can be taken at once, but it is in itself a seven-league stride. Our immediate duty is not to formulate credal programs, but to promote Christian charity and mutual appreciation.—*Bishop Anderson, Protestant Episcopal, Chicago.*

O brother-man! fold to thy heart thy brother;
Where pity dwells the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

JOHN G. WHITTIER.

ORGANIZATION.

The national federation of religious liberals was organized at Philadelphia, Twelfth month 2, 1908, at a private conference of representative liberal religious thinkers and social workers of the United States. Its purpose is to unify and concentrate the forces which make for religious sincerity, freedom, tolerance, and progress in America, and bring them, so far as may be, into council and co-

operation concerning the spiritual and ethical interests they possess in common. In a sense this Federation may be considered as the offspring of the International Congress of Religious Liberals, with which it is affiliated, and whose liberalizing and reconciling influences it is intended to conserve and further in the American community.

This Federation holds, from time to time, alternately with the International Congress referred to, extended public meetings of religious liberals, in centres of American thought and life, at which united and earnest testimony is given in behalf of the great universal affirmations of the moral and religious life. It seeks to increase the faith of free and reasoning men in the underlying principles of pure religion held in the spirit of perfect liberty; to foster the sentiments of tolerance and good will, both religious and racial, in the community; and to promote a fellowship of the spirit based on religious character and conduct, and not on creed and rite.

Furthermore, the Federation labors for social reform and good citizenship. It strives for the awakening of the public conscience, the promotion of social justice, and a better performance of social service and obligation. The approved institutions of human society—the family, the school, the church, and the State—in their ideal aspects receive its homage and support. The Federation co-operates with every agency which endeavors to uplift the national character and to invigorate it with ethical and social aims.

Annual Membership in the Federation may be secured by a written application to its secretary, and a payment of the annual dues.

The officers of the Federation are as follows: President, Henry W. Wilbur, 140 North 15th St., Philadelphia, Pa.; General Secretary, Charles W. Wendte, D.D., 25 Beacon St., Boston, Mass., to whom communications may be addressed; Treasurer, Henry Justice, 122 South Front St., Philadelphia, Pa.; Executive Committee, Frederick A. Bisbee, Boston, Mass., Editor *Universalist Leader;* Algernon S. Crapsey, Brotherhood House, Rochester, N. Y.; Samuel A. Eliot, President American Unitarian Association, Boston, Mass.; Hugo Eisenlohr, pastor German Evangelical Church, Cincinnati, Ohio; George H. Ferris, pastor First Baptist Church, Philadelphia, Pa.; Professor George B. Foster, University of Chicago; Frank O. Hall, Minister Church of the Divine Paternity, New York; President Frederick W. Hamilton, Tufts College, Mass.; Susan W. Janney, Philadelphia, Pa.; Jenkin Lloyd Jones, Minister Abraham Lincoln Centre, Chicago, Ill.; Joseph Krauskopf, Keneseth Israel Congregation, Philadelphia, Pa.; J. Clarence Lee, pastor Church of the Restoration (Universalist), Philadelphia, Pa.; Henry Mottet, Rector Church of the Holy Communion, New York; Edwin D. Mead, Peace Foundation, Boston, Mass; R. Heber Newton, East Hampton, Long Island, N. Y.; David Philipson, B'ne Israel Congregation, Cincinnati, Ohio; Charles E. St. John, pastor First Unitarian Church, Philadelphia, Pa.; Anna Garlin Spencer, Director Summer School of Ethics; J. J. Summerbell, Dayton, Ohio; Carl A. Voss, Pastor Smithfield Street German Evangelical Church, Pittsburg, Pa.; J. B. Weston, President Christian Biblical Institute, Defiance, Ohio; S. Burns Weston, Director Ethical Society, Philadelphia, Pa.; Charles W. Wendte, Foreign Secretary of the American Unitarian Association, and President Free Religious Association of America, Boston, Mass; Henry W. Wilbur, General Secretary of the Committee for Advancement of Friends' Principles, Philadelphia, Pa.

You are cordially invited to enroll yourself as a member of the Federation, and to attend the Congress in New York. Address the Secretary, C. W. Wendte, 25 Beacon St., Boston. Membership, one dollar.

ADVANCEMENT CONFERENCE FOR BALTIMORE CITY.

Friends of Baltimore Monthly Meeting took their first definite step in the advancement campaign recently inaugurated by holding a largely-attended conference and social on the evening of Seventh-day, the 25th, at the Park Avenue meeting house. The event was planned by and held under the auspices of the Monthly Meeting Advancement Committee. Every member of the Meeting was invited by means of a post card notice. There was a most gratifying response, perhaps 175 people being present, many of them young members of the meeting.

In arranging the programme and social feature of the occasion the committee endeavored to secure the aid of those not accustomed to participate in Meeting activities. This effort met with much success. There was a very generous response from the young Friends asked to take part in the discussion and help with the refreshments. J. Kemp Bartlett, appointed to succeed Louis Lewis as chairman of the Advancement Committee, presided and made a short address. He stated that this conference was intended to mark the beginning of renewed interest and activity on the part of Baltimore Friends, both young and adult members, in Meeting affairs. He expressed the opinion that there was every reason for Friends going into the present activities of their Meeting with enthusiasm and that there ought to be a deter-

mined effort made to discover new lines of useful work. Two letters were read that had been received from the Yearly Meeting Committee. In one of these the Monthly Meeting Committee was advised of the establishment of headquarters for advancement work and a strong plea was made for the starting of an organized movement in every Meeting centre for the promotion of Friendly interests, the first step to be the holding of a conference for the discussion of needs and plans. In another letter Monthly Meeting Committees were urged to use their influence in securing students for the Summer School to be held at Swarthmore College. Following the remarks by Kemp Bartlett a paper on "The Ideal Friends' Meeting" was read by Arthur M. Dewees, General Secretary of the Yearly Meeting, and O. Edward Janney spoke on "Park Avenue Meeting and Its Interests." Those who spoke in the general discussion were Mary B. Hull, Esther L. Cox, T. Stockton Matthews, James W. Harry, and Arthur K. Taylor. In general these Friends, all young people, were earnest in a plea for earnest and enthusiastic support of all Meeting activities. They were strong in the conviction that the Society has a message to deliver and a work to do worthy of the very best effort of every member.

Refreshments were served after the conference and about an hour was spent in pleasant social intercourse. It is probable that a similar event will be held once a month, different phases of Meeting work to be discussed each time.

The "Confession of Faith," which appears in another column, was read by Emma L. Taylor on this occasion.

A STORY OF THE NEIGHBORHOOD GUILD.

One morning a year or more ago there was a ring at the door of the Friends' Neighborhood Guild, 151 Fairmount Avenue, Philadelphia. When Emily Wilbur opened the door she was surprised to see seventeen boys confronting her. The leader of this gang, known as Mixie, who had attended the Guild First-day School, exclaimed, "Say, Miss, Johnny told a lie," Johnny promptly replied, "I didn't either, he told a lie himself; and we was going to fight it out, but Mixey said Friends didn't fight; and that you'd tell us how to settle it fair and square."

Emily Wilbur rose to the occasion and at once improvised a court with judge and jury. When the evidence was all in, it was clear to the jury that the whole matter was a misunderstanding and that no one had intentionally told a lie. The contestants were entirely satisfied with the decision and were glad to shake hands. This gave Emily Wilbur an opportunity to emphasize the thought that fighting settles things in favor of the strongest, but talking it over gives a chance to find out the truth and settle things right. Mixey was so thoroughly convinced that the Friends' way of settling differences was the best that he has never fought with any boy since.

If the Philanthropic Committee of Philadelphia Quarterly Meeting succeeds in raising the money to buy the Green Street Meeting property for the uses of the Guild, the influence of this institution for good would be much more far-reaching than it now is, and Friends' principles would be spread in a very practical and effective way.

FRIENDS' ASSOCIATIONS.

The Young Friends' Association of Moorestown, N. J., met Third month 10th, at the Friends' High School, with about 100 present.

Martha A. Lippincott and Martha L. Rogers were asked to receive donations for the Friends' Neighborhood Guild, and any one who feels he can help swell this fund is asked to send contributions or promise of same to the above-named.

Isaac Wilson addressed the meeting on the "Faith of Friends." After his talk questions were asked him and clearly answered. The whole talk gave many of us a very much clearer conception of the belief of Friends. MARTHA L. ROGERS.

MY LITTLE LANE.

Sometimes on weary city streets,
The curtain of the years will lift
And swing aside, and then I see
A dear loved picture through the rift.

A little lane behind the barn
On the old farm land far away,
That little lane, so dear, so dear,
To childish feet on summer day.

It led them past the orchard trees
Past pond and field and meadow green
To where in silence dim and cool
The tall trees in the woods are seen.

My little lane, how every nook
And corner of the gnarled old fence
Was rich with lovely living things
To charm and capture childish sense.

The honeysuckle crept along,
Wild grapes caressed the trees above,
And little common homely flowers
Made dumb appeals to childish love.

The sun shone on the clover field,
Each turning held some glad surprise,
O grass grown, safe and fragrant way,
So far, so far, it lies!

O little lane, my feet once trod,
And walked—I knew it not—with God,
What sad and care-worn paths since then
Have been my way—beneath the rod.

Of grief and loss and bitter care,
And hope deferred and courage gone,
But, still with thee, the vision comes
Again of peace and heartening dawn.

Oh, stay with me, my little lane,
Of blessed childhood's memory,
And be on life's long, dusty road
Green way of peace and rest to me.

In Arden Leaves. —*Ellen Barrows.*

BIRTHS.

BIDDLE.—At Riverton, N. J., Third month 9th, 1911, to Charles Miller Biddle, Jr., and Anna H. Lippincott Biddle, a son, who is named Charles Miller Biddle, 3rd.

FRENCH.—In Philadelphia, Second month 21st, to W. Howard and Florence B. French, a son who is named Richard William French.

McCORD.—At 17 Park Place, New Rochelle, N. Y., Third month 19th, to Charles L. and Anna H. McCord, a son, who is named Charles Bertram McCord.

SELSER.—At "Lindenhurst," Somerset, Pa., on Second month 28th, 1911, to Harold Mein and Martha Knight Selser, of Roselle Park, N. J., a son, who is named Joseph Knight Selser.

STRONG.—At Hillburn, N. Y., Third month 23rd, to James Boorman Strong and Mary Janney Williams, a daughter, who is named Josephine Tangier Strong.

DEATHS.

BORTON.—Moorestown, Second month 14th, Elmina K., wife of John Stokes Borton; a member of Moorestown Meeting, which she generally attended when in health. She was a great sufferer at times for a period of three years, which seemed almost unbearable, but her faith in the Divine Father seemed to sustain her and she endured to the end with remarkable patience.

LIGHTFOOT.—At Maiden Creek, Pa., on First month 13th, Samuel Lightfoot, in the 85th year of his age.

MOUNCE.—At Mullica Hill, N. J., Third month 12th, Thomas J. Mounce, aged nearly 78 years.

PASSMORE.—At her late home, in Oxford, Pa., on Seventh-day, Second month 25, Ruth M. Passmore, in the 84th year of her age; a life-long member of Nottingham Monthly Meeting, and a faithful attender when health permitted. Her strong character, cheerful disposition, and kind words, combined with a keen sense of humor, made her a desirable companion for both young and old. "Aunt Ruth" was a general favorite. The large number of nieces and nephews in attendance at the funeral attested the love and high esteem in which she was held.

"The blessing of her quiet life
Fell on us like the dew,
And good thoughts, where her footsteps pressed,
Like fairy blossoms grew."

PICKERING.—After a protracted illness, in her home, at Flushing, Belmont County, O., on Second month 20th, Anna Miller, daughter of the late Elijah and Rebecca Fox Pickering, and widow of Dillon W. Pickering, aged 81 years. She leaves two daughters and several grandchildren to mourn their loss. She was a birthright member with Friends and adhered to that faith her entire life and was an interested reader of *Friends' Intelligencer.*

She bore her suffering with much patience, which is indelibly stamped upon the memory of her daughter and granddaughter, who were untiring in their devotion to her every comfort.

Funeral services were held in her late home on Wood Street, on the 23rd. Interment was made in the Union Cemetery.

PUGH.—At 6300 Greene Street, Germantown, Phila., on Third month 3rd, Martha J. Pugh, daughter of the late Jonathan and Alice P. Pugh. A member of Green Street Monthly Meeting, Philadelphia.

SCRANTON.—Mary M. Scranton, a member of Race Street Meeting, Philadelphia, at the Home for Aged Couples, 1723 Francis Street, Third month 26th. She was the mother of Elizabeth Truman. She was born in Philadelphia, Eighth month 20th, 1832. She was the widow of Frederick Scranton.

SHEPPARD.—Suddenly, on Third month 6th, at her home near Norristown, Pa., Sallie R., wife of William Sheppard in her 57th year; a member of Gwynedd Monthly Meeting.

SIMONDS.—In Tuskogee, Okla., Second month 17th, Lomi Simonds, the result of an operation for tumor, for many years a resident of Maineville, O.; a member of Miami Monthly Meeting of Friends, Waynesville, O.

WELCH.—On Third-day, Third month 7th, 1911, at her home, in Morrow, Warren Co., Ohio, Leah, widow of Isaiah Fallis Welch, and daughter of the late Jonah and Priscilla Whitacre Cadwallader. She was the last and youngest of twelve children; with her life passes away the last of a family of a second generation that exerted a wonderful influence in the development and progress of the southern part of Warren County, O. Her maternal grandparents, Robert and Patience McKay Whitacre, came from Frederick Co., Va., and settled at the mouth of Todd's Fork and the Little Miami River, buying 4,000 acres of land, upon which they located their seven children, in turn, as they were married. Her father and mother were united in marriage in 1814; their children owing much to the free unconventional and invigorating life of the pioneers; for her parents added much to their inheritance, and in turn located their children around them, as the generation before had done; thus, living the life that never dwarfed the manhood—a life of daily effort, that made courage and hope a life heritage. But she owed most to the daily influence of superior family training and example, the only power that can inculcate a habit of serious thought and high aims. She was a member of the Miami Monthly Meeting and followed the religious teaching of her ancestors for generations, and was all her life an illustration of the best qualities of the Friends, as her sound judgment, high character, unselfish works and elevated faith were abundant proof. Her interest in family, friends and neighbors kept her heart pure and sweet.

She lived in this home forty-five years, it being the centre for Friends in the Society, when Hopewell Meeting was active in the seventies, as well as friends of the family. All were met by her with a cordial greeting and a smile of welcome, that will be cherished as a sweet memory, particularly, by all nieces and nephews, who always felt assured of a "mother" love in her heart for them.

She was tolerant towards all sects, believing truly that all true Christians are God's children, regardless of name of sect.

She had a fine poetic nature, could repeat many lines from her favorite authors, that expressed her conception of life; frequently her voice would be heard in song, the sweet notes appealing to those who heard them.

A very few live to be seventy-five years of age, and still be the leading spirit, and controlling influence in the household. Her mind clear and bright, her faith steadfast and pure, that influence never wavered; just before the cheery spirit outgrew the body, she reminded the devoted children, who were around her (hoping the end was not coming) of some matters of which she had spoken, saying, "Do not forget," then she quietly went to sleep, after suffering many years, but always patient, and gentle through it all; she feeling, with Whittier, that "somehow, somewhere, meet we must" the loved ones that preceded her.

She was married to Isaiah Welch in 1855; he passing away in 1907. Five children and five grandchildren survive her. Her children are: Warren T., of Columbus, Ohio; Dr. Frank J., of Bloomington, Ill.; Thomas C., Esther and Martha Welch, all of Morrow, still living at the homestead.

The funeral services were held in her home. The day was beautiful, the deep silence of the meeting was broken by her cousin, Rev. John Cadwallader. His inspired words were truly a comfort to the bereaved ones, and a spiritual uplift to the large assemblage of friends and neighbors who came to pay the last tribute to one who was universally loved.

Four of her nephews, Peirce J., Frank W. and Dr. Clifford J. Cadwallader and Jerome Anderson, bore the body to its resting place.

As the casket slowly descended the impressive silence "baptized in one tender thought the whole," inspiring a beautiful comforting prayer, making us realize fully the Master's words, "Let not your heart be troubled, neither let it be afraid."

NOTES AND ANNOUNCEMENTS.

The *Cadiz Republican* (in Harrison Co., O., in the neighborhood of our West Grove Meeting of Friends) in the issue of Third month 16th, reprints in full the review, by J. A. McCallum, of Henry W. Wilbur's Life of Elias Hicks from the *Intelligencer* of First month 28th.

There was a good attendance in the Meeting House in Reading, Pa., to hear the lecture of J. Eugene Baker on The Passion Play, with lantern illustrations. For the first time in thirty years the partition had to be drawn up. Extra seating had to be procured and both sides of the house were filled. A sign has been painted and set up in the lawn of the Meeting House telling what it is and what it is for, resulting in the appearance at meetings of new faces. A new interest seems to be felt in the Society of Friends and people are inquiring what Friends believe and what they stand for.

Will anyone knowing the present addresses of the following Friends please send them by postal to Anna J. F. Hallowell, 3305 Race Street, Philadelphia? They are members of Race Street Monthly, whom the Recorder is unable to locate:

Anna Bancroft Coggeshall, Laura C. Chandler Conner, Emma R. Heacock Courson, Mary W. G. Deacon, Martha Solesbury Flanagan, Anna Gibbons Garrett, Emily Hancock, Stella S. Jackson, Sarah Ann Kirk, Mary Chandler Laughlin, Hannah W. Lawrence, Jane Whitlock Penniman, Eliza Anna Russell, Eliza Taylor, Mary K. Townsend, Sallie Brick Townsend, Jr., Lizzie T. Troth, Carolina L. Wilson, Jr., Louisa R. H. Wilson, Ella M. Wolford, Martha S. Young.

Daniel Batchellor, of Germantown (member of Green Street Monthly Meeting, Philadelphia,), was a visitor

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

THIRD MONTH 31ST (6TH-DAY).

—Social meeting, West Philadelphia Meeting House (35th St. and Lancaster Ave.), 7.30 p. m.

FOURTH MONTH 1ST (7TH-DAY).

—A Special Meeting of Delegates from the First-day Schools of Philadelphia Yearly Meeting in Race St. Meeting House, at 11 a. m.

—At 1.30 p. m., meeting of the Philadelphia Yearly Meeting Committee on First-day Schools, in Room No. 1, Race Street Meeting House.

—At Friends' Meeting House, Washington, D. C., under the auspices of Friends' Club, Chas. F. Underhill, in "David Copperfield," 8 p. m.

FOURTH MONTH 2ND (1ST-DAY)

—At Providence Meeting House, at Media, Pa., a circular meeting, at 3 p. m., under care of Concord Quarterly Meeting. A cordial invitation is extended. Take Walnut St. cars, Philadelphia, via. Angora for Providence Avenue, two blocks from meeting house.

—Girard Avenue First-day school, at 9.45 a. m., George A. Walton will conduct the Junior Conference. Subject, "Fourth Gospel." Senior Conference, a paper by Mary Roberts.

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at Wilmington, Del., meeting and First-day school on the 25th.

Hannah M. Thompson, of Wilmington, Del., was a visitor to the West Philadelphia Meeting on First-day, Third month 26th. Her message was inspired by the words of the Prophet Habakkuk, "and he will make me to walk upon mine high places." Daniel Moore and others were heard in ministry. The attendance was encouraging and the social mingling of a friendly character.

An interesting program is promised for "The evening with the Membership Committee" on Sixth-day evening, Third month 31st.

FRIENDLY HAND BENEFIT IN BROOKLYN.

On Sixth-day evening, Fourth month 7th, Edward Avis, the "Bird Mimic," will give a lecture, full of interest to both the young and old, in the Brooklyn Meeting House, 110 Schermerhorn Street. The subject is "An Evening in Birdland." Besides imitating or rather reproducing the songs of many of our birds, Mr. Avis will show one hundred stereopticon views of the birds in their natural surroundings. The admission will be fifty cents for adults, and twenty-five cents for children under fifteen. The proceeds of the lecture will go to the Friendly Hand.

SWARTHMORE COLLEGE NOTES.

The annual college reception was held in the Hall Gymnasium last Sixth-day evening. Representatives from the senior classes of various high and preparatory schools were present and were welcomed by the college students. The evening was one of social enjoyment and pleasure.

Miss Meeter gave a reception last week to the members of the faculty in honor of Dr. and Mrs. Swain.

The college oratorical contest was held last Third-day night, and consisted of the following program: "Wendell Phillips, the Abolitionist," E. Russell Perkins; "Patriotism, a National Deficit," Wm. Russell Tylor; "The Commercial Statesman," William K. Hoyt; "The Hebrew People," Albert Roy Ogden; "Modern Slavery," Edith N. Swayne; "Anti-Sectionalism," William Soyars. First place was won by Russell Tylor; second place, by William Hoyt, and third, by Roy Ogden. These three constitute the team which will meet Dickinson in April. The winner of first place represented Swarthmore in the Intercollegiate Oratorical Contest of Eastern Pennsylvania, held this year at Ursinus College. Swarthmore won first place in this contest.

A most entertaining lecture was given last week under the auspices of the Greek and Latin department. Miss Esther Van Deman, one of the research workers of the Carnegie Research Institute, lectured on "Builders of Ancient Rome." Miss Van Deman has spent some time studying the architecture of ancient Rome, and she was well qualified to present her subject, which proved most instructive.

The election of officers for the Y. M. C. A. for next year resulted in the following: President, Henry Messener; Vice-President, William Hoyt; Secretary, Harold Roberts; Treasurer, Edwin Lucas.

Rev. J. D. Adams, of East Orange, N. J., addressed the men's meeting last First-day night. He took as his theme the thirteenth verse of the third chapter of Philippians, and expanded on the three essentials to a man's success in life, viz.: Concentration, elimination, expectation. Dr. Joseph Cockran addressed the young women at the same time. Both men are forceful speakers.

The concert given by the Men's Glee Club last Seventh-day night was pronounced most excellent. Great credit is due to Prof. Roy B. Pace for his untiring efforts in directing the club. It is to be sincerely hoped that Swarthmore will continue to increase the effectiveness of the musical associations, so that their annual concerts will be important functions in college life.

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, No. 2 Bank St., at 11 a. m.

FOURTH MONTH 2ND (1ST-DAY)

—Young Friends' Ass'n of Chappaqua, N. Y.

—At Race St., Phila., after-meeting conference, at 11.45 a. m. "Adult Schools, Can they be Adapted to American Conditions?" Discussion opened by Henry W. Wilbur, who will also attend meeting at 10.30.

—At Rising Sun, Md., Y. F. A., "A Passing and Growing World," address by E. R. Buffington. "The Individual and the Community," introduced by Belle Haines.

—At Friends' Home for Children, 4011 Aspen St., W. Phila., meeting for worship, at 3 p. m.

FOURTH MONTH 3RD (2ND-DAY)

—Nebraska Half Yearly Meeting, at Lincoln, Neb., at 10.00 a. m., in G. A. R. Hall, 12th and N Sts. Meeting of Ministers and Elders Seventh-day before, at 2.00 p. m. First-day meeting for worship 11.00 a. m.

—Chesterfield Monthly Meeting of Friends at Crosswicks, N. J., at 2.30.

FOURTH MONTH 7TH (6TH-DAY)

—In Brooklyn, New York, at Schermerhorn Street, Edward Avis the "Bird Mimic," an evening in Birdland 8 p. m. Proceedings of the Lecture, to the Friendly Hand.

—Friends' Ass'n of Medford, N. J., at home of Wilbert and Ella Engle.

FOURTH MONTH 8TH (7TH-DAY)

—Abington First-day School Union, at Quakertown Friends' Meeting House, at 10.30 a. m. and 2 p. m.

—New York Monthly Meeting at 110 Schermerhorn St., Brooklyn, at 2.30 p. m.

—First-day School Union of Salem, N. J., at Woodstown, morning and afternoon. Discussion on "The Function and Value of First-day School Reports and How to Make them Interesting."

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Quaker Calendar for 1911	$ .50
Farm Calendar for 1911	.50
Wild-flower Calendar for 1911	.25
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—At Kennett Square, Pa., Circular Meeting, at 3 p. m., under care of Western Quarterly Meeting.

FOURTH MONTH 11TH (3D-DAY)

—Community Meeting at West Grove, Pa., under care of the Y. F. A., "The Religious Fellowships of the Neighborhood—Friends." Subject introduced by Henry W. Wilbur.

FOURTH MO. 19TH (4TH-DAY).

—Southern Half Yearly Meeting at Easton, Md., at 10 a. m.; Ministers and Elders, same day at 9 a. m.; Youths' Meeting, day following, at 10 a. m.

FOURTH MONTH 25TH (3D-DAY)

—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m.; Ministers and Elders, day before, at 11 a. m.

FOURTH MO. 27TH (5TH-DAY).

—Caln Quarterly Meeting, at Christiana, Pa., at 11 a. m.; Ministers and Elders, same day, at 10 a. m.

FOURTH MO. 29TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y.

—Westbury Quarterly Meeting in Brooklyn (110 Schermerhorn St.), Ministry and Counsel, day before, at 2.30 p. m.

THE AMERICAN MAGAZINE.

Under the title of "The Thin Crust of Civilization," Ray Stannard Baker reviews the story of the tragedy which took place in Seventh month last in Newark, O., where the entire town broke out into lawlessness and lynched a boy, nineteen years old, who was a United States Deputy Marshall attempting to perform his duty. Ray Stannard Baker analyzes the causes which were responsible for this outbreak and fixes the blame on the big breweries and wholesale liquor merchants who abetted the local dealers in breaking the law.

Three other articles in this issue are The Injustice of Personal Property Taxation, by Albert J. Nock; the second article of the series entitled "The Principles of Scientific Management," by Frederick W. Taylor, the originator of the new scientific theories; and Albert W. Atwood on "The Great Express Monopoly," in which he describes the deal and



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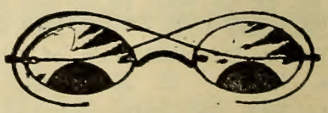
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contract between the United States Express Company and the Government.

"Of Peace and Good Will," by Paul U. Kellogg is on Andrew Carnegie and his recent gift of $10,000,000 to the cause of international peace.

"Indiana Politics," by Kin Hubbard is very funny and "When the World Busts Through," by William Allen White, is a political essay.

There are sketches of remarkable personalities in "Interesting People." Other departments are the "Interpreter's House," and "The Pilgrim Scrip."

The fiction is by George Pattullo, Edna Ferber, Neith Boyce, Frances Hodgson Burnett and James Oppenheim.

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In the Century. —*E. A. Ross.*

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WANTED
See page iii

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PHILADELPHIA, FOURTH MONTH 15, 1911.

Volume LXVIII. Number 15.

There is but one true God and you are his prophet. This doctrine arouses more power, earnestness and devotion than any other claim of religion. So long as Mohammed, Paul, Calvin or Wesley is thought of as the true prophet who interprets religion to the less favored, tradition will control the Church; servility will characterize its members. SIMON N. PATTEN.

In The Independent.

IMMANUEL.

'Tis not alone in Him of Galilee
That Christ is manifest;
A portion of the Light divine must be
By every one possest;
And they are sons of God who own its sway
And follow where it leadeth day by day.

God thru His prophet Darwin speaks; and, lo!
Our cherished creeds are dead;
We learn to read the thoughts of God and know
A reign of Law, instead.
A pagan Hell no longer terrifies,
Nor vainly seek we Heaven in the skies.

Our seats of learning schools of prophets are,
Where earnest eager youth
Acept fair Science for their guiding star,
And for their watchword,—Truth!
While Hebrew legends, once their leading strings,
Are put away with other childish things.

God reigns, and in the majesty of Law
Doth everywhere abound.
Put off your shoes and bow your heads in awe
Ye stand on holy ground.
To you, as ne'er before to human race,
Emanu-el speaks daily face to face.

S. S. GREEN.

THE ORDER OF PEACE AND GOOD WILL.

We will henceforth turn our forces in the direction of good. We will discover all the good there is in our conditions and our circumstances. We will count up the full value of the assets that belong to us, every item of good health that remains, all beautiful scenery, all memories of sunny days, all our comforts, every loyal friend.

We will find out and appreciate whatever good there is in our friends, our neighbors, and our attendants. We will try to understand their opinions, their politics, and their religion. We will say kind words to them whenever we can. We will tell them, if they care to hear, what our best thought is. We will be good-natured if they do not agree with us.

We must sometimes, doubtless, speak out and say what we think! We cannot let evil be confounded with good. We cannot stand by and see injustice done. We will speak then, if we must, to some purpose and do good when we speak. We will speak for the sake of others, and never because we are hurt. We will never say disagreeable things for the satisfaction of saying them.

We will assure ourselves that our temper is good, before we say what will pain our neighbor to hear; otherwise we will not dare to speak. We will use the voice and tone of sympathy, or if our voice is harsh, we will wait till we can recover its tone. We will approach our neighbor with good will, or we will let him alone. We will repeat to ourselves certain good words, "Thy kingdom come: thy will (that is, the good will) be done"; and, if we cannot say those words in good faith, we will not dare to condemn any one else.

This is the Order of Peace and Good-Will. We aim to make the least possible trouble; we aim to give no one needless pain; we aim to stop strife; we aim to overcome evil with good. We see no other way to kill evil. We are here to make the world happy. —*Charles F. Dole.*

TWO SERMONS.

I. THE TABLE OF THE LORD.

Many years ago in a quiet country meeting the writer heard a sermon delivered by a man then old in the ministry of the Society of Friends, who has since passed from works to rewards, and is no doubt now engaged in higher service in the life beyond. A part of his message on that occasion has remained as a beautiful and helpful presentation of one of the most vital truths of the Christian religion, and is here recorded in the hope that it may be of value to others as it has been to the writer. Most of the sermon has long since passed from memory, but the following extract fixed itself firmly in my mind:

"The table of the Lord is always bountifully provided by our Heavenly Father for all his children, and all who will may come and partake freely."

How often since that day, when sitting in the silence of a Friends' meeting, these words have presented themselves and formed the subject of meditation, and always with fresh meaning and helpfulness. Doubtless others will see much more in their message than has yet been revealed to me, but here are a few thoughts that have centered around this statement of the bountiful provision made by our Heavenly Father for all his children at all times.

If the great doctrine of Immortality is true: if these souls of ours are indeed to live forever; if in ten thousand years to come we are still to be young in immortality; if this be true (and we all claim to believe it), then is not the great duty and purpose of this life to fit and prepare our souls for this greater life beyond, to make them strong and beautiful and ready and willing for the highest service of which they are capable, both here and hereafter? If we conclude that this is true, how are we to help them develop in this way? Surely, this is one of the greatest, if not the greatest of all,—the questions which we can take up in this life.

We can get a partial answer from the natural law which governs the growth of the body, with which we are all familiar. As the body grows by the food on which it feeds, so likewise the soul grows by means of the food we place before it. The food we give it may prove to be hurtful or it may be helpful; but none of us can doubt, who have had the experience, that the food provided by our Heavenly Father on his table for his children is always for their help and right development. What then is the nature of the food that he provides?—and may it not be possible for us to co-operate with him in his desire for the growth of our souls?

This question has been answered for us by one of the great leaders of thought of the recent past. A few years ago Wm. E. Gladstone prepared several articles, especially for American youth, and in one of them presented the beautiful character of Tennyson's friend, Arthur Hallam, whom Gladstone had known at college, as one worthy of admiration and imitation. In referring to both Hallam and Tennyson, he said they developed their strong and noble character by feeding on truth and beauty, and then added this striking phrase, *"truth and beauty, the natural food of the human soul."*

This then is the food upon which we should feed our souls, if we would have them grow strong and beautiful and fitted for highest service here and hereafter. Wherever the human spirit beholds beauty and truth, there is the table of the Lord bountifully spread for every soul that has the clear vision. Whether it be the natural beauty of hill and valley, of field and forest: or the higher beauty in the face of a friend: or the truer beauty of the light of holiness revealed by some saintly life; always where we can associate the thought of God with the vision of beauty, the soul grows in strength and beauty and fitness for service in the Godward direction. Wherever the soul can recognize and love truth, and desire to grow strong for the truth, there is the table of our Heavenly Father bountifully spread for his children, for every one of his children, however strong or weak, who can apprehend the truth in any measure whatever.

"Man cannot live by bread alone," said our Lord and Master, "but by every word that proceedeth out of the mouth of the Lord." Here is the natural food of the human soul, that truth and beauty that shall feed the soul and make it strong and beautiful, and ready for service, both in this life and for all the ages of eternity. "Whatsoever things are true, honorable, and just, pure, lovely and of good report, if there be any virtue, if there be any praise, let us feed on these things," for by these things do our souls grow to be strong.

* * *

SALEM QUARTER.

(Concluded)

In 1897, when the writer was stopping off at Salt Lake, on his way to the Pacific Coast, many of the Christian Endeavor people, who got up the excursion, thought it right to do a little indirect missionary work by making the Mormons uncomfortable, particular the women folks of their persuasion. So they called on these relicts of Young to get their autographs, and, incidentally, to ply them with questions, some of which were unladylike for any except strenuous missionaries. Among these were queries as to the numbers they went by as wives, as if they were minors with misunderstandable names. Growing tired of such ill manners these mothers in Zion at last properly closed their autograph signing, so that by the time I got around for my share of signatures there were none to be had. The Amos Peaslee mentioned was the father of Amos J. Peaslee, remembered by some.

There were other New England Friends who came within the limits of Philadelphia Yearly Meeting, and who settled for a while in Solebury, Bucks County. These were Joseph Healey, with whom Whittier lived a short time, the two Goves, Simon and Nathan, who ran a cotton mill at New Hope, and Adam Brooks. They were all of the Orthodox branch of Friends, and were very welcome to the two small congregations they fa-

vored with their weekly presence. Adam Brooks was the inventor of an apparatus for reeling silk from cocoons, and followed such work while in Solebury. He was a man of ingenuity, and rigged up a hand-loom with which he wove perhaps the only piece of silk goods ever made in the county. This was a handkerchief, which was long an heir-loom in the family. He settled in Woodstown, N. J. In 1851, he met his death one dark night by falling over a street curb, where he was found lying the next morning. His son John also met a violent death. Going west to marry a lady whom he had met at a friend's at Mount Royal, he was killed in a railroad collision when within three miles of his destination at Alliance, Ohio. He had been a partner with Joseph B. Livezey in the tanning business, and was buried from Joseph's home at Mount Royal. One daughter of Adam Brooks, Deborah, was a teacher of a Friends' school in Chester County, and late in life married an Orthodox Friend. She had a gift in the ministry, and left a Journal under the authorship of Deborah Brooks Webb. Another daughter, Mary, married Samuel Pine, of Philadelphia, and for some years lived near Newtown, Bucks County. They, with a son, are dead, and lie buried in the grave yard of Newtown Friends' Meeting. There is but one of the Brooks' descendants living now.

Referring to the meeting house at Woodstown, it is 55 by 57 feet in size. It was refurnished in 1899, at a cost of $925. There is a seating length of 620 feet. It took 375 yards of carpet to cover the floor. The meeting house was enlarged with a brick addition in 1849. The first meeting house of 1745 was of frame, and stood a few feet west of the present building. I will here state, what should have been mentioned in its proper place, that John Fenwick, who was a Friend, bought of the Indians, independently of Penn, the land now comprising the counties of Cumberland and Salem, which was seven years before the alleged famous treaty under the alleged elm tree at Kensington. Salem is the oldest county in the state, and Woodstown one of its earliest settlements, and was doubtless a small village before the town of Salem was of any note.

The ministers of Woodstown Meeting since 1850 were Elizabeth Andrews, Samuel Hacket, familiarly known as "Sammy" in the way of the times, Jesse Bond, Elizabeth Ballinger, Priscilla Lippincott and Joel Borton; the first three before 1860.

It will be of interest to give the status of the monthly meetings and their subordinates, composing Salem Quarterly Meeting, at different times during the past one hundred years.

In 1812, at which time the Society of Friends was never stronger in America, I have the list of meetings before me. Notwithstanding the falling off south of the Potomac on account of the antagonism of Slavery, the Society in a general way was prosperous. The reforms of Abolition and Temperance had created no schisms, and at that period it was not found necessary to inject the terms "Our Lord and Savior, Jesus Christ" and the "Blood of the Lamb" and the literal beliefs in the Miraculous Conception and the Atonement, in their discourses in order to show the evangelical world that the Quakers were not heathens, while Spiritualism, and the heresies exploited at Longwood, as well as Christian Science, were unthought of as disintegrating factors in the Society. With large families Friends could afford unnecessary disownments, as enough members were left for numerical growth.

In 1812 the Quarterly Meetings of Salem were held at Woodbury in the Second and Eighth months, and at Salem in the Fifth and Eleventh, at the times of meeting at Salem and at Woodbury, Eighth month meeting, there was a youths' meeting on the Sixth-day previous. "Particular" meetings to the number of eleven were scattered over the counties of Cumberland, Cape May, Salem and Gloucester, and made up five monthly meetings, as follows:

First, Woodbury, composed of Woodbury, Upper Greenwich, and Chestnut Ridge, was set up in 1784. It dated back to the previous century, but at that time it alternated with Haddonfield. Its Particular meeting was established in 1696, Upper Greenwich in 1740, and as for Chestnut Ridge, I cannot place it.

Second, Pilesgrove, or Woodstown, Monthly Meeting, then in Haddonfield Quarter, was set up in 1794, why so late for an early settlement of Friends, is hard to determine. It was made up of Pilesgrove, Upper Penn's Neck and Woolwich (Mullica Hill). The first was "allowed" in 1719; the second (at Pedricktown), in 1794, the third in 1794. Woodstown, now the largest meeting in the Quarter, must have been of little importance then, as it did not seem worthy of a Quarterly Meeting.

Third, Salem Monthly Meeting was established in 1676, and, being the oldest in New Jersey was obliged to set up itself. It had no subordinate meetings then, but in the early part of the next century there was an "indulged meeting" belonging to it at Thompson's Bridge; now Allowaystown.

Fourth, Greenwich Monthly Meeting, in Cumberland County, established in 1770. This was made up of Greenwich, and Alloway's Creek

(1784), afterwards changed to Hancock's Bridge (1754).

Fifth, Maurice River Monthly Meeting, 1805, made up of that meeting and Cape May ("established early"). The last was once a part of Egg Harbor Monthly Meeting.

What is now known as Port Elizabeth meeting grounds, on Maurice River, is evidently the site of Maurice River Meeting, This is about thirty miles south of Woodstown. The meeting was laid down in the early fifties, and the members attached to Greenwich. The house was afterwards torn down, but the graveyard is kept in repair by Salem Quarterly Meeting.

Fifty years ago there were four Monthly Meetings in Salem Quarter; two having been laid down, Maurice River and Great Egg Harbor, and ten particular meetings. Two of the last had been laid down in the past half century. Great Egg Harbor and Allowaystown. These monthly meetings are as follows:

First, Salem, alone.

Second, Greenwich (1770), composed of Alloways Creek (1698), and Greenwich (1694).

Third, Woodbury (1784), composed of Woodbury (1696), and Upper Greenwich, formerly "Lippincotte" (1794).

Fourth, Pilesgrove (Woodstown) (1794). Made up of Upper Penn's Neck at Pedricktown (1794) and Woolwich (Mullica Hill) (1797).

From the shifting about of the jurisdiction of some of these meetings there may be some inaccuracies in the above records.

The present status of Salem Quarter is as follows:

First, Woodbury Monthly Meeting. Woodbury Preparative and Upper Greenwich at Mickleton.

Second, Pilesgrove, made up of Pilesgrove and Woolwich at Mullica Hill.

Third, Salem, no subordinate meeting.

Fourth, Greenwich, made up of Alloway's Creek (Hancock's Bridge) and Greenwich Preparatives, the last named in Cumberland County.

Upper Penn's Neck, formerly of Pilesgrove was laid down in the late '60's as a Preparative Meeting, and as a meeting in the '80's, and the members attached to Pilesgrove. The house and lot were sold in the early '90's and the grounds built on. The graveyard is now in the ownership of a corporation made up of Friends' descendants and others. The writer attended meeting there in 1857, and found it composed of but a few faithful Friends, among whom the Holmes family were prominent.

There have been no late changes in Salem or Greenwich.

Cape May Meeting house and grounds are in good order and in care of Salem Quarter, but as a regular gathering the meeting is suspended, but in the Eighth month a meeting is held there. Thomas Hilliard was among the last attendants. The house is at Seaville. Egg Harbor meeting, was on the north side of the water and is long since gone. There were two Egg Harbor meetings in 1812, Great and Little, then belonging to Haddonfield. The meeting house at Woodbury is claimed by the Orthodox, but it is used jointly by both bodies; as is the house at Rancocas. There was no separation at Upper Greenwich (Mickleton). At Woodstown there were but twenty of the Conservative went out, and who established a meeting, faithfully kept for many years, but which is now only a memory. At Salem and Alloway's Creek the Hicksites kept posssession, but the other body have title to the old Greenwich property. Here was a fine building; now dilapidated and nearly abandoned. At the time of the separation there were nine recorded ministers who went with the Orthodox.

I am indebted to Charles D. Lippincott and William Z. Flitcraft for some of the above information; the rest is from an ancient "Year Book" and Michener's "Portraiture," and personally gathered knowledge.

THADDEUS S. KINDERDINE.

Newtown, Pa.

LOCAL OPTION ADVANCE.

The liquor interests of Ohio have again met with a decisive defeat. Ever since the legislature of that state convened the first of January, a persistent effort has been made on the part of the brewers and liquor dealers to break down the county option law.

As soon as the legislature convened, the "wets" introduced a bill to amend the county option law by excluding municipalities from its provisions. Of course, had this bill become a law it would have effectually destroyed the county option measure. There are more than 600 municipalities in Ohio, and the enactment of the proposed measure would have meant a string of saloons all across the "dry" section of the state. This bill was pushed by the liquor forces, and the greatest liquor lobby ever assembled in Columbus was on the ground using its peculiar influences on the members of the general assembly. It was a hard-fought battle, but in the end that bill was defeated by a vote of fifty-six to sixty.

THE SECOND PLAN.

The next plan of the Ohio "wets" was formulated in a bill introduced in the senate having for its object the stripping from the mayors of the

municipalities of Ohio of all jurisdiction in liquor cases. This venture was so bold that it could not claim the votes of all the "wet" members of the senate, and it went down to defeat in that body.

But the liquor trust was not content with these two drubbings. It did not want to face the people in another round of county elections. Sixty-two of the eighty-eight counties of Ohio are without saloons, and under the county option law a large majority of these "dry" counties will vote during the fall of this year. The law has proved so beneficial in every way that it is far more popular with the people now than when it was enacted. The liquor men realized this, and determined to break down the law through the legislature, rather than run the risk of a second round of defeats by the votes of the people. A second bill was introduced in the legislature purposing to amend the county law by striking from its provisions all cities of the state.

TRIED ONCE MORE.

According to the law of Ohio any municipality having 5,000 population or over is a city. There are eighty-three cities in Ohio. Of this number more than 50 per cent. are without saloons. The second liquor bill would, if made a law, become an entering wedge for the opening of saloons in a number of these "dry" cities, as a score or more of them gave "wet" majorities which were more than counterbalanced by the "dry" vote in the counties.

With a desperation worthy of a better cause, every ounce of influence and power in the combined liquor forces of the state was used in an effort to push this second bill through the house. The Ohio senate is notoriously "wet," and the liquor men well knew that if they succeeded in putting the bill through the house it could be made a law. Ohio was aroused as never before. Mass meetings were held in practically every county of the state and resolutions adopted protesting against the passage of this second measure. Petitions in boots went to Columbus and remained for two or three days prior to the vote on the bill urging members to stand against it. It was probably the most intense contest ever waged in the Buckeye state. The bill came to a vote in the house on March 29 and was defeated by exactly the same vote which defeated the first bill. It is not believed that any further effort will be made at this session to in any way weaken the county option law.

OF NATION-WIDE INTEREST.

The entire country watched the contest in Ohio with great interest. That state is the birthplace of the Anti-Saloon League. Year after year it has taken advanced ground in the war against the saloon. The liquor men felt that if they could break down the law in Ohio it would give them prestige in the fights they are waging all over the country. For this reason they used men and money without stint, but it was all to no avail. The temperance forces did not have a break in their ranks and they worked with that zeal and earnestness which, when exercised in a righteous cause, is bound to win. Ohio will now prepare for a second round of county option elections and also for the selection of delegates to a constitutional convention which will be held next year. both sides are deeply interested in the make-up of the constitutional convention. Under the present constitution of Ohio the licensing of saloons is absolutely prohibited. The liquor forces will attempt to control the convention and insert a license clause in the new constitution. If this fight is precipitated, there is a strong possibility that in another year the war will be on in Ohio between licensing the saloon on the one hand and statewide prohibition on the other.

IN PENNSYLVANIA.

A bill has been introduced in the Pennsylvania legislature to so amend the license law of that state that no license shall be granted a saloonkeeper when the number of qualified voters signing the remonstrance exceeds the qualified voters signing the petition. This is practically local option by petition. While it is not so satisfactory to the temperance people of Pennsylvania as a straight-out local option law, it is presented as a substitute for such a measure until other bills are successfully pressed at the succeeding sessions of the legislature. However, the new bill does afford the citizens of the residence districts of the city as well as those of rural communities an opportunity to close drink places if a majority of the voters so desire.

—*The American Issue.*

NEW YORK FRIENDS IN PHILANTHROPIC WORK.

[A Report to the Monthly Meeting.]

The Philanthropic Committee of the New York Monthly Meeting has continued, and in some ways increased the activities of former years.

Six evening meetings have been held during the year to consider matters of philanthropic or economic interest. The speakers have been specialists in the subjects presented, and through these talks and by co-operation with other societies, your committee has kept in touch with general philanthropic work, and with reforms of various kinds.

In both New York and in Brooklyn, members of the Philanthropic Committee represent the

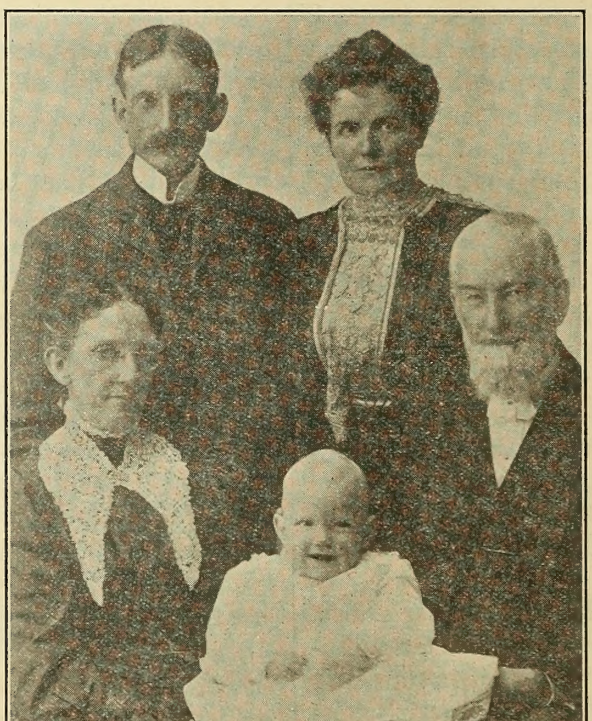
Friends' Meeting in the Asosciations organized by the Federated Churches. In New York, this group is called the "Gramercy Neighborhood Association"; in Brooklyn is called the "Brooklyn Heights Church and Civic League." In each, the membership is composed of the different churches, Y. M. C. A. and Y. W. C. A., Salvation Army and Settlements that are within the district.

These organizations work together for the religious and civic uplift of the people in the neighborhood. In Brooklyn, the co-operative parish has been arranged, by which each Church has responsibility for a particular small section. Our meeting has six square blocks and many of our young people are now visiting the tenements in our district in an effort to have the owners improve the 260 dark rooms reported to be in this section.

The free summer schools and playgrounds, in the two Friends' schools (New York and Brooklyn) were open during the eight hot summer weeks and were an actual and valuable contribution to the welfare of the poorer children. In each city, kindergarten classes were conducted for the smaller children and in New York older boys and girls were given instruction in basket weaving, chair caning, iron work, carpentry, etc.

There were about 200 children in the two schools, and some 200 additional in the two playgrounds, making in round numbers, 400 children who for all, or part, of the time, secured happiness, health and moral uplift.

There are in the two schools, six paid teachers, the total expense being $706.00, of this the New York Monthly Meeting paid $150, the trustees of the Phebe C. Sutton Fund paid $50.00, Nine Partners Monthly Meeting $20.00, the Purchase First-day School $6.00 and individual subscriptions some $400.00.



HENRY C. HELEN B.
SARAH J. WALTER B. SAMUEL S.

SAMUEL S. ASH

The expenses were more than the total receipts, but a balance carried from the previous year provided for the deficiency. The expenses in connection with the playground work are paid by the Parks and Playgrounds Association, but in each city the director was the one who had charge of our summer schools, and the work of the two was fitted together so as to secure the best results.

Friends will be interested in knowing that the boys and girls of the New York school grounds were in the fall meet of all the playground centers, awarded the banner for best athletic training, and for the best folk games and dances.

Members of this Philanthropic Committee have

helped in the education of colored people in collecting money and clothing for the two Southern schools, and in securing the conditional offer of $30,000 as an endowment fund.

The Young Friends' Aid Association and the Employment Society in New York, and the Friendly Hand in Brooklyn are three organizations entirely independent of this committee, and their work, which includes the wise distribution of some $2,000 each year, is not included in this report.

Our meetings, we believe, compare favorably with larger and more wealthy churches in the amount of money and time given to those in need. This is especially so, as none of this work is for the benefit of our own members.

The Philanthropic Committee is especially pleased that our members are trying to study and to improve the conditions especially in the neighborhood of our Meeting House, as mentioned in the first part of this report. The need in each of these localities is very great.

On behalf of the Committee,

WILL WALTER JACKSON,
Chairman.

THE ATTITUDE OF APOLOGY.

There is no doubt that it is both courteous and ethical for men, women and children, convicted in their own minds of a fault of commission or reasoning, to offer apology therefor. But unless a primary reason exists for believing yourself wrong there seems no reason for assuming the attitude of one whose views are mistaken. A constant apologetic attitude is weak, and is a fatal handicap to constant effective service. Some of our First-day School workers seem to suffer from the influence of this feeling. One is hesitant about teaching the organization of the Society of Friends because she has pupils in her class who are not our members. Another wants International Lesson Text, because children who have had that lesson at Sunday School also attend our school where they would like to find the same thing again. A third avoids subjects upon which the views of Friends might not be acceptable to members in her class. Others want a general review of the lesson for all classes together, because the other churches in town do it. There is a wide difference between the largest tolerance and cordial respect for views and customs unlike our own, and a subservience to them when they are not in accord with our own convictions.

The writer believes that Friends' First-day schools have a distinct and constant service to bear for the Society as a whole; and that this cannot be acceptably discharged by directing our efforts according to any other standards than our own positive views.

In a Friends' First-day school we may reasonably expect to teach the organization and history of our own Society. We make no claims to offer non-sectarian instruction in our First-day schools, and in the long outlook, we must draw our numerical strength from people willing to be taught the Friends' point of view.

If children attend two Sunday Schools on the same day, there is no particular reason why they should have the same lesson on both occasions. It is even possible that their intellectual and ethical horizons would be widened by a new subject for the second lesson. Our business is to base our lessons upon the material which we believe is most profitable for children to study, not to select them to suit exterior circumstances.

Our reason for maintaining an organization of our own, and not uniting with the nearest churches, in whose work we should always be sympathetically interested, is because we have a mission of our own, which it seems best to work out positively by our own methods. The logic which says we had better do a thing merely because others do it, is fundamentally unsound. It behooves us to examine the reasons why others follow a course different from our own, and if they appear to be sufficient, we should change our own course, but to follow as unreasoning imitators is unworthy.

We ought to teach the things that we think right and best to teach in our schools with absolute fearlessness about disturbing the attendance or arousing outside critical judgment. The schools are only a real strength to the Society when they are so interested in positive affirmations that they have no time to apologize to an imaginary cloud of witnesses who might like some other method of procedure better.

While the First-day schools are trying to more vigorously assume the position of an organization with a real mission, that portion of the Society not actively engaged in First-day schools, may profitably consider how much of the tolerant spirit of which we are so proud nowadays, is founded upon indifference and how much upon deep seated Christian love? The one is built upon the sands, the other upon the rock.

JANE P. RUSHMORE.

The right to rebellion is the right to seek a higher rule, and not to wander in mere lawlessness. —*George Eliot.*

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 15, 1911.

FIRESIDE AND FRESH AIR.

There is as much misunderstanding between the fresh air school and the comfortable fireside school in religion as there is in the home and in the railway carriage.

I am reminded of it when I hear the faith of Elias Hicks called a "reduced" form of Christianity, or when there is felt to be an apparent lack of warmth and of the devout mind among the Liberal Friends who bear his name; due, it is said, to a lack of realizing that Jesus himself, the same continuing personality who won our deliverance from sin in the Temptation and the Agony, is still living and active on our behalf. To Friends warming their hands at the living visible flame, it feels chilly to see the lightly clad devotee of exercise and fresh air, with his windows open, declaring that he has an inward fire; that the oxygenation of his blood proceeds apace, that his cheeks glow and his eyes laugh, and he finds the world warm, for his inward light and fire act well. He finds the room stuffy, asks if the carriage window may not be opened a little at the top.

There is no assignable limit to the demands of these two schools on one another. From feeling that the world of thought is a vague homeless place away from the Lares and Penates, the little hearth gods, on through every variation of waistcoats, mufflers, topcoats and respirators, we pass, as we move from our reasonable orthodox Friends to the fiercer evangelical, the obedient ritualist and the muffled walls and stifling air of Rome. So, too, our ungovernable fresh air Friend may bear in patience the superior airs of those who think that they only are warm, for he has for their habits a yet deeper, if unspoken, disdain. He may go on to forget his topcoat, abandon his hat, substitute sandals for boots, and flannel for linen collars; and never be really happy till he has his meals in the open air, breathes the night air, and wears as little as convention permits. He measures the time from one camp to the next, and never knows of the draught which terrorizes his fireside brother with visions of chill, and after that pneumonia or even death.

Can we not all be allowed to find our own way to spiritual health, and be known and judged only by our fruits? The most orthodox Friend is a chilly outsider to those whose faith and love glow round the Sacrament. But he rejoices in his freedom from it and would feel it stifling.

As to the exact form of our faith in Christ, let us beware of too careful limitation. Nothing can be more beautiful, more inspiring, than the thought that Jesus lives still and works, broods, in loving fulfilment of his age-long mission, over the world in which He once walked as a man. I know of nothing in science or experience which has a right to contradict such a belief; it is in harmony with what we can glean in newly won fields of psychical research. But it is well to remember that in the same breath in which Jesus, in the gospel of John, promised this, he promised to "send the Comforter." The promise to *come* and the promise to *send* alternate, and clearly mean the same thing. It was a distinction not present to the writer of the Fourth Gospel. So it is not open to us to insist on one interpretation and exclude the other. We are in a region where we really do not know enough to dogmatize, or to look down on other interpretations than our own, because in our experience our own have been so satisfactory.

We all, orthodox and Hicksite, evangelical and Liberal, need more of the glow of love and the enthusiasm of loyal service. Let us help one another by fellowship, for it is a wonderful aid. The world is hemming in us all. Can we not close the ranks?

JOHN W. GRAHAM.

Colthouse, Ambleside, England.

CONFERENCE AT GEORGE SCHOOL.

An agricultural-education conference will be held at George School, Fifth month 6th, under care of the School.

Superintendent J. H. Hoffman, of the Bucks County schools, will preside.

School Gardens and Dwarf Fruit Trees will be the subjects for consideration.

Professor Frank A. Waugh, of the Division of Horticulture of the Massachusetts Agricultural College will speak on Dwarf Fruit Trees. Stella Nathan, Superintendent of School Gardens in Philadelphia will speak on her subject.

Both addresses will be illustrated.

It is hoped that these subjects will be of special interest to members of Farmers' Clubs and Granges. Opportunity will be afforded for questions and general discussion.

Professor Waugh is a practical fruit grower, operating extensive commercial orchards of his own, and is the author of several valuable books on Fruit Culture and Landscape Gardening.

The public is cordially invited to become guests of the School on this occasion. It will be a favor if those who can attend the Conference will notify the School by postal of their acceptance of the invitation.

A BOOK FOR PARENTS AND SOCIAL WORKERS.

By Dr. Robert N. Willson.

The little book* by Dr. O. Edward Janney on "The White Slave Traffic in America" is one that should be placed in the hands of every public spirited man and woman and in the hands of many a boy and girl in both town and country. Its story of a very real dealing in human merchandise by unscrupulous men and women is very moderate, and yet plain enough to present the facts as they should be given if they are to strike home. That they are facts indeed every one acquainted with the inner phases of city life, and especially with the social evil, can testify. There is enough incontrovertible evidence on hand at this writing to awaken the nation if its ear could once be caught. Dr. Janney's presentation is dignified and conservative. His array of incident and instance makes his simple argument of public duty doubly strong. He throws the burden of responsibility for the loss of every innocent girl upon either the ignorance or carelessness of the father or mother, where of course it should be thrown. It is refreshing to learn that the national government has at last taken a hand in the struggle, and it furnishes a needed armament to the individual worker to have the state and federal laws provided in full for study and for practical use. Dr. Janney has rendered a signal service as Chairman of the National Vigilance Committee that can never be thoroughly appreciated, and will never be widely known. He adds to this service another in the form of a most useful and judicious statement of an eradicable as well as preventable wrong.

Philadelphia.

The force of the religious spirit should be bent toward asserting the supremacy of life over property. Property exists to maintain and develop life. It is unchristian to regard human life as a mere instrument for the production of wealth.

—*Rauschenbusch.*

*Published by the National Vigilance Committee, 156 Fifth Avenue, New York. $1.00. Liberal terms to agents.

FRIENDS' NEIGHBORHOOD GUILD FUND.

During the last three weeks the Building Fund of Friends' Neighborhood Guild has increased only $2,536.35. Thus far in 1911 $5,552.55 in contributions and $9,455.50 in subscriptions have been received. The Fund now amounts to $27,008.05.

The Committee realizes that it will be a stupendous task to raise the balance of the purchase price ($45,560) of the Green Street Meeting property, and will welcome suggestions as to possible contributions, etc. Subscriptions may be sent to Thomas H. Griest, Treasurer, 2231 Wallace Street, Philadelphia.

The Committee to Collect Contributions to the Guild's Building Fund.

USES FOR THE GREEN STREET PROPERTY.

Having been conected with the work at Friends' Neighborhood Guild, more or less closely, from its start as "Beach Street Mission"—more than thirty years—I have theorized that the only hope was with the children, but the visiting I have been doing the past winter has convinced me, that if we do not teach the parents to recognize their responsibility, we can hope to accomplish very little toward the moral development of the children, in the hour or two we have them each week.

These parents are largely foreign born and they fail to realize the need for teaching habits of cleanliness, truthfulness, honesty and obedience.

The father of one boy caused his arrest because he stole a dollar from him and he would have been willing to have had him sent to the House of Refuge for that. Seven boys were arrested for throwing stones and breaking windows; could they have had the use of the grounds around Green Street Meeting House, they would probably have been playing ball, and there would have been no need for the arrest, and the unwholesome atmosphere of the House of Detention and the Court room.

Another boy, eleven years of age, had not spent a Seventh-day night in the house for a year! He had played about the streets or gone to the moving picture shows, until midnight, then ridden in one of the wagons, that take the "Sunday" edition from the newspaper offices to the carriers, returning home, after daylight on First-day morning. Now, why was this? The father, frequently returns from his work, more or less under the influence of liquor and is then very talkative. This boy slipped off out of the house, the mother allowing it, until it became a habit; then she appealed for help. He has spent the last four Seventh-day nights in bed.

Another boy took 40 cents from the coat of a schoolmate, and, so far, we have failed to make

his mother realize the necessity, for the good of her boy's character, that the money should be returned, though the boy, age thirteen years, after we talked with him, is willing to do so, for he is working for a grocer after school hours and on Seventh-days.

The property at 151 Fairmount Avenue is too small to assemble many of the parents at one time. The new school house at New Market and Green Streets has no auditorium and the desks are too small to comfortably seat adults. In this school house some of our young Friends have entertained 500 children in one evening during the past winter.

Friends, if you could go into many of these homes and see the lack of moral training of our future citizens you would understand better why we are asking for funds with which to purchase Green Street Meeting property. We need the larger house and we need the grounds where the children can play without the fear of arrest.

1116 Girard Ave., Phila. ANNA K. WAY,
Agent and Authorized Visitor for the Juvenile Court and Probation Association.

THE SCHOFIELD AND LAING ENDOWMENT

Slowly the Schofield School Endowment Fund is growing. We have to report this week:

Mrs. David H. Kimball	$500.00
Mrs. Lewis Cabot	100.00
Mrs. C. Oliver Iselin	100.00
Jane Edgerton	25.00

When the offer was made of $25,000 endowment for the Schofield School, and $5,000 for the Laing School if we could raise an equal amount, I felt sure that some member of the Society of Friends could give $5,000 outright to the Laing School, making it possible for Abby D. Munro to start on her vacation, with the surety of the $10,000 endowment. No one has done this, so now I must appeal to Friends generally, for help to raise $5,000 for the endowment of Laing School, in addition to the $25,000 for Schofield School.

A number of Friends have asked me to apply to Andrew Carnegie, and a few have suggested other millionaires to whom they have wished me to write. If any one interested in the schools feels to do this, I have no objection; but I plainly do *not* feel it to be *my duty*.

The Friend who wrote to the man who makes the offer of $30,000, asked him to contribute to *our* schools. He did not know which *our* schools were, and wrote for information. Now, things are only *ours*, if in some way we have a personal interest in them. A man not a Friend offers to give $30,000 to Laing and Schofield Schools at the request of a Friend who calls them *our* schools. The Friends and Friendly people who have been interested in these schools must show that they are *ours* by raising the additional $30,000.

The money already received for Laing endowment is:

Emily Smythe	$250.00
Miss Ella Allen	100.00
Miss Laura Allen	100.00
A Friend	100.00
Mary W. Stephens	50.00
Jane Edgerton	25.00
Rahway and Plainfield	10.00
Albert A. Merritt	4.00
Mary Jane Hoag	1.00

It is a good beginning. Will not Friends everywhere give what they are able, to help these endowment funds, *in addition* always to their usual contribution for running expenses.

New York City. ANNA M. JACKSON.

BOOKS AVAILABLE FOR USE OF FIRST-DAY SCHOOLS.

Schools receiving cards from the First-day School Committee of Philadelphia Yearly Meeting offering to loan a book for the summer, may have their choice of the following. They are in charge of Elizabeth Lloyd, 140 N. 15th Street, Philadelphia:

Smith's Book of the Twelve Prophets, 2 vols.

Kent's History of United Kingdom; History of the Divided Kingdom; Founders and Rulers of United Israel; Kings and Prophets of Israel and Judah.

Riggs' History of the Jewish People.

Horton's Noble Lives and Noble Deeds.

James' Talks to Teachers (on Psychology) and to Students (on Life's Ideals.)

Burton and Stevens' Harmony of the Gospels.

Rhees' Life of Jesus.

Abbott's Life and Letters of Paul.

Epochs in the Life of Paul.

The Garden of Eden (Bible Stories for Little Folks).

Historical Geography of Bible Lands.

FRIENDS' ASSOCIATIONS.

The regular meeting of the Young Friends' Association of Chappaqua, N. Y., was held on First-day afternoon April 2nd, at the Meeting House. The president, Harold S. Laity, opened the meeting with a Scripture reading. The subject of the day was "England." Harold S. Laity gave a talk on Current Events. Alice Sutton read a paper

on English History. Cornelia Macy read a paper about the English Cathedrals. Charles Lindley Hunt read a paper on the Famous English Statesman. Lucretia M. Heacock read an English Historical Tale about the Flight of King Charles I.

RALPH H. SUTTON.

The Young Friends' Association of Pasadena, Cal., met Third month 15th, at the home of Samuel and Alice Yeo. Expressions of love and sympathy were directed to be sent to John and Sarah Griest, because of the "home going" on Third month 12th, of the sister Susanna Worley, of Long Beach, Cal. A Friend gave an account of a visit to Canton, China, which brought remarks by those who had been there, and notes and queries from others. The Scofield Industrial School of Aiken, S. C., was the subject of a talk by Benjamin Rogers, of Eldorado, Col., who told of visits to this place, and the different departments of the School, and of its most practical way of teaching and helping the colored people. He also spoke of its founder and leader, "that all round philanthropist," Martha Schofield. A delightful story was the contribution sent by Mary E. Van E. Ferguson, and read by Anna Walter Speakman. From the pen of Annie Slocum Trumbull, "The Local Colorist" was a story full of quaint expressions and humor. In honor of her return home, and remembering her recent birthday anniversary, the Secretary presented Anna W. Speakman a beautiful bouquet of sweet peas, accompanied by a bit of rearranged verses, with the best wishes of the Society. The social hour after adjournment completed another one of our very happy gatherings, and we especially were glad to have with us the winter visitors. MARY E. YEO.

The Literary exercises of the Friends' Association of Newtown, Pa., held Third month 8th, were opened by a comprehensive talk from Maud E. R. Stuckert on the subject of Church Unity, showing the world-wide feeling along that line which is gradually taking hold of all denominations. "The Story of the Deluge" was handled in a pleasing manner by Mary G. Wilson. Evan T. Worthington in considering, from many points, "The Life and Works of Tolstoy," was convinced of his goodness and sincerity and believed him worthy of our earnest study and thought.

"Where Dwells the Soul Serene," a beautiful selection from the works of S. D. Kirkham, was given by Lavinia B. Eyre. Sara F. Carey read a paper regarding modern movements in the Religious World, concluding with a detailed account of the present status and work of our own home congregations, as furnished her by their pastors, in personal interviews. The subjects under discussion for the evening brought forth much friendly interchange of opinion, edifying and profitable to all. Adjourned to meet Fourth month 12th. LAURA W. WHITE.

The meeting of Third month 19th, of the Friends' Association of London Grove, Pa., was held in the Meeting House, with a small attendance. The president, Thomas L. Passmore read from the Bible. Joseph Elkinton presented an instructive talk on the "Colored Schools of the South." MARIAN B. PUSEY.

The Woodlawn, Va., Y. F. A., met at the Meeting House, Third month 11th, in the newly fitted room. A reading by Joseph W. Cox, "Having An Aim in Life," was followed by all singing "The Ninety and Nine." Ella Gillingham gave current events and Kirk Wilkinson read an article on Sabbath observance in the city of Washington. After the hymn, "He Leadeth Me," Anna Louise Walton recited "The Wind." After a few remarks by Jacob M. Troth the meeting was adjourned until Fourth month 9th.

Accotink, Va. L. W. GILLINGHAM.

A regular meeting of Coldstream, Canada, Young Friends' Association met on the evening of the 24th of Third month at the home of Jonah D. and Emily C. Zavitz. Gordon MacKellar read from Genesis. A hymn was sung, Rena Marsh presiding at the piano. On the subject, Bible Heroes, the papers were written and read and the questions answered by younger members of our Association, Pearson Brown, Russel Zavitz, Mary Marsh. Norman Hamacher gave Current Events. Emily C. Zavitz read the first part of the serial reading from Lowell. George Mabley recited. Adjourned to meet in two weeks at the home of Edgar M. and Alzina B. Zavitz.

F. LORENA ZAVITZ.

The Mt. Holly, N. J., Young Friends' Association met in the Meeting House, Third month 16th, as guests of George and Ella Lundy, Charles and Lydia Hancock. With about 40 members and a large number of visitors present. "How will the new postal tax bill, if passed, affect the usefulness of the large magazines to the 'Common People,'" was discussed by Herbert Kille. Current Events by Hanna Engle, readings by Josephine Scattergood and Henry Shinn.

A visitor from Moorestown, Joseph R. Lippincott, read a selection by Mark Twain. Wm. Lamb, being with us by request, was called on to give a short talk on his recent trip around the world, which we all enjoyed.

Next meeting, at the home of Kate and Florence Moore, 214 Main Street, Mt. Holly, N. J., Fourth month 11th, when Edith M. Winder expects to be with us to give an address on Swarthmore. All members are asked to have sentiments from Elias Hicks. MARTHA D. ENGLE.

The Young Friends of Solebury met Third month 12th. Beulah Hurly read from the 14th chapter of St. John. Marion R. Ely reported on Literature by reading an article called "The Bible as Good Reading," written by Ex-Senator Beveridge. Walter W. Ely read from the Discipline a chapter on Law. Huldah P. Mattison read from Ridpath's History a selection on "Distinguished Old Men," and another, "Favorite Books of Years Ago, Now Barred to the Young." Howard Cliff reported on Current Events. The Association voted a contribution of $25 toward the purchase of the 4th and Green Street property for the Neighborhood Guild. This sum Dr. Geo. M. Marshall and Mr. Geo. Warner generously offered to double. Fanny S. Cunningham's paper on Brahminism and Buddhism was read by Mary D. Ely. The Association adjourned to meet Fourth month 9th. Mary S. Paxson will read a paper on Christianity. R. MORE PRICE.

Our presiding officer, Annie C. Bradshaw, opened the meeting by reading a portion of 11th chapter of John. We then listened to a reading from James and Lucretia Mott, by Elmer Bradshaw.

Friendly activities gleaned from the *Friends' Intelligencer*, by Gideon Peaslee. Our topic for the evening being the Red Cross Society. Excellent readings were given by Benj. C. Heritage, Clarence Heritage, Ethel Haines, Walton Borden and Nellie John. Review of the paper, "The Upbuilding of a Religious Society," by O. Edward Janney, was read by Laura E. Holmes. After a few remarks we adjourned until Fifth month 7th.

CORA D. HERITAGE.

The Young Friends' Association of Lincoln, Va., met on the afternoon of Third month 26th. Cornelia Janney read the 103rd Psalm. Lena Nichols gave a recitation. Currents Events were given by J. V. Nichols.

Interesting papers were read on the subject of Good Citizenship,—In the home and family—by Mrs. Wm. Furnas; in the school, Mary Shoemaker; in the church, George Hoge; in the state, Henry B. Taylor. NELLIE G. NICHOLS.

A meeting of the Horsham, Pa., Young Friends' Association was held Third month 26th, at which Joseph Foulke gave an address on "The Doctrine of the Inner Light." The Bible reading was given by Sarah Jarrett. A selection from the Friends' Literature was read by Isaac Parry. This was followed by a reading, "The Quaker of the Olden Time," by Elizabeth R. Wood. Current Topics were given by Sara Watson and Wilmer A. Wood.

The Friends' Association of Byberry, Philadelphia, held its meeting for Fourth month on the second, with Edwin K. Bonner presiding. Scripture reading was given by Wm. P. Bonner, and the minutes read by Sarah W. Knight, secretary. The matter of contributing toward buying the Green Street property had been introduced the previous month, and now was again discussed by Harry S. Bonner, Arabella Carter, Wm. P. Bonner, Rachel Knight, Edwin K. Bonner and Rachel Johnson. The sum of $100 was decided upon. A committee to collect was named. The committee appointed previously made a report concerning a sign to be placed near the entrance to the Meeting House grounds, which was approved. Announcement was made concerning the contributions to the barrel for Southern Schools, and the regularly announced topic for the day was entered upon. The course for the year being the various religious sects, the Episcopalian faith was the day's subject. This was introduced by a historical sketch on the origin of the Episcopal Church, by Emma Shoemaker. A paper prepared by Emily Tomlinson, on Rev. Floyd W. Tomkins. was read by Rachel Johnson. A sketch on Bishop Whitaker was read by Arabella Carter, and one on the proposed changes of creed was read by Rachel Johnson. Some discussion ensued and the next meeting was announced to be addressed by Dr. Jesse H. Holmes on "What do we as Friends believe?" the subject for that meeting being, "Society of Friends." A. C.

The Hopewell, Va., Young Friends' Association met Third month 26th. The president, William E. Branson, reading the 19th Psalm. The secretary was absent and Carrie L. Lupton was asked to take her place. Carroll Clevenger was appointed for History and the day being the 300th anniversary of King James' Bible, he read an interesting article from the *Christian Herald* upon that subject. A short poem, entitled "Don't feel Blue," was read by Carrie D. Lupton. Mary S. Lupton gave a good collection of Current Events and an interesting discussion followed. Chas. E. Clevenger read "Uniting the Liberal Churches" from Third month 25th's *Intelligencer*, and we spoke of the liberality among the churches in Idaho and how the different denominations united in many places to work as one Church. After a short silence our meeting adjourned until Fourth month 23rd. CARRIE D. LUPTON.

IN DAYS OF SPRING.

Spirit of Spring,
O wonder-thing,
Bride thou of earth and air,—
A breath—a smile—
A little while—
And—joy beyond compare.

Flowers of Spring,
Which sweetly bring,
The grace of the life that's new,—
In each we read
A noble creed,—
Stay, while we worship you.

Ye birds of Spring,
Who blithely sing,
Cheering us with your call,—
Your melody
'S our symphony,—
Sing on to thrill us all.

Short stay has Spring—
Her hour-bells ring—
All bids us live and love;
Life's primrose time
Is at its prime,
With kindly skies above.

Live then in Spring,
Beat heart, and cling
To all we know is best,—
To subtle power
Of song and flower,
And leave to Him the rest.

MARSHALL PANCOAST.

BIRTHS.

DAVIS.—At 226 Greenwood Avenue, Ambler, Pa., Third month 23rd, to George Sheaff and Caroline Buckman Davis, a son, who is named Robert Crawford Davis.

DEATHS.

MOORE.—Suddenly of heart failure, on Fourth month 1st, Mary Dixon, beloved wife of Caleb J. Moore, in her 62nd year. She was a member of Little Falls Monthly Meeting, Harford County, Md. Funeral services were conducted at her late residence, "Mosswood," near Fallston, on the morning of the 3rd, which were attended by relatives and friends from Baltimore and vicinity. At her request she was taken to Easton, Md., and laid beside her parents in Friends' Cemetery at Third Haven. On the morning of the 4th a large concourse of Eastern Shore relatives and friends assembled at North Bend, the residence of her brother, Robert B. Dixon, to pay the last earthly tribute to one whom none knew but to love. Dr. O. Edward Janney, of Baltimore, spoke feelingly and in words of consolation, paying tribute to the purity of her life, and the conditions that make such a life as hers possible. Her judgment ever tempered with reason; her never-failing sympathy in joy or sorrow; and her great adaptability to meet the needs of all with whom she came in contact, gave her an unusually large circle of loving friends. Above all shone forth a cheerful Christian spirit that made her an ideal home-maker. This indeed was our friend who has passed from our sight into the larger life,

"While we who love her well and miss her so,
Amid our loneliness and bitter tears,
Thank God that we have had her all these years."

E. N. S.

PALMER.—At her home, in Roland Park, Baltimore County, Md., First month 29th, Susan Catherine, wife of Edward L. Palmer. Besides her husband she left surviving her five children, all of whom are married; and fourteen grandchildren. Several of her descendants are members of the Society of Friends.

PARRY.—At her home in Langhorne, Pa., on Seventh-day, First month 7th, Susan Gillam, wife of Henry C. Parry, aged 77 years. An elder of Middlesex Monthly Meeting.

PHILLIPS.—At the Covington, Philadelphia, First month 29th, Henry C. Phillips, son of the late John J. and Mary J. Phillips, aged 78 years. He was born at Kennett Square, Pa., Ninth month 6th, 1833, and married Katherine Magill, a sister of the late Edward H. Magill, Fourth month 19th, 1860. His wife and two sons, Ryland W. and Howard M. Phillips, survive him. He was a member of Race Street Meeting, Philadelphia.

NOTES AND ANNOUNCEMENTS.

The Executive Committee of the Philadelphia Young Friends' Association has arranged for a Musical of old and familiar Scotch and Irish songs, to be held on Second-day, Fourth month 24th, in the Auditorium, 15th and Cherry Streets, at 8 p. m. F. Nevin Wiest, cornet soloist; Firth W. Lee, baritone; Ada Turner Kurtz, soprano; Myrtle Piper, pianist; Florence J. Malloy, reader.

Members and all their friends are invited. No admission will be charged those showing 1911 Membership tickets, for others the admission will be twenty-five cents.

The prison work conducted by the Norristown Friends' Association was explained to the Race Street Conference class by Winfield Conard on the 9th, and should serve as an encouragement to other Associations who are desirous of entering some definite field of service. For two years a small group of young men have gone to the prison twice a week and for an hour have taught the prisoners there. About twenty-five of the men are brought to them and these are divided into three groups. Many of them cannot read and write and the instruction must be of the most elementary kind. A few have had a high school education. The instruction is adapted to the need of each and many lessons for the strengthening of character are received unconsciously from the words and the personality of the teachers. Many make creditable progress in their lessons; the prison inspectors notice an improvement in the disposition of the men; and it is known that the influence exerted has helped several to make a more worthy use of life when their time of release has come.

Caroline J. Worth, of West Chester, Pa., was a visitor to West Philadelphia Meeting on First-day, Fourth month 9th. Her message was "Seek ye first the Kingdom of God and his righteousness; and everything shall be added unto you." Others were heard in message, the attendance was as usual, good, several Friends residing in West Philadelphia being present for the first time. At the First-day school which preceded the meeting Dr. B. F. Battin, of Swarthmore, was heard in a short talk. Isaac Wilson is expected to visit this meeting on First-day, Fourth month 16th.

In pursuance of his work in bringing out the Complete Works of William Penn, Albert Cook Myers went to England the latter part of Third month. Going first for a brief preliminary visit to Bristol, the Penn city, he then proceeded to London. His address there is care of Brown, Shipley & Co., 123 Pall Mall.

The First-day School at Easton, Md., was formally opened for the summer on Fourth Month 9th, and although the day was far from being pleasant, the roll showed that twenty-eight were in attendence. During the winter months Wilson M. Tylor has been giving Bible talks at the close of the meeting. He has used maps and other illustrations, specializing on the time from the Divided Kingdom to the end of the Captivity. These have been well attended, the number present sometimes reaching forty. Visitors from other churches have frequently attended the meeting and remained for the Bible talk. It is proposed to continue these Bible talks at the close of the meeting during the summer. The children's classes will be conducted before meeting, as in the past.

The sermon of Elias Hicks, upon hearing which the verses in our last week's issue were written, was preached in 1822. By an astonishing error our note to the poem reads 1882.

Owing to the Congress of Religious Liberals, holding their sessions in New York at the time of the Quarterly Meeting for Ministry and Counsel—Fourth Month 28th—it is concluded to change the time of the meeting for Ministry and Counsel from Sixth-day afternoon, the 28th, at 2.30 P. M., to Seventh-day 29th, at 9 A. M., in the Brooklyn Meeting House.

SAMUEL J. SEAMAN.

The second devotional meeting of young Friends was held in the Meeting House parlor at 15th and Race Streets, Philadelphia, on Third month 26th with good attendance. There were several speakers, and the meeting was generally felt to be helpful and of strengthening influence. The next meeting will be held Fourth month 23rd at 7.45 P. M.

GEORGE SCHOOL NOTES.

Spring vacation is over and the students are again at work. Outside of the regular studies, oratory, baseball, track and tennis will receive much of the attention of the student body during this term. George School expects to take part in two outside oratorical contests this year—one at Swarthmore for the Phi Kappa Psi cup, in which Ellwood Griest won second place for George School last year; the other, the annual contest of the Eastern Oratorical League, of which George School became a member this spring. Both of these contests are held in May, and the school contest in which a representative from George School for each of these contests is chosen will be held Fourth Month 15th.

The Junior Oratorical contest which was held Third Month 18th was won by F. Marion John. George A. Craig was awarded second place. The Third Year Contest, held Fourth Month 7th, was won by Horace Gregg. These three, together with those who have won places in previous contests here, are eligible for the school contests.

Dr. Charles Smith, of Newtown, recently presented the school with a piano and pianola. They now occupy the Girls' Parlor and receive much attention.

In the absence of Miss Belle Van Sant and of Emma G. Walton, Assistant, Miss Jessie Jackson, of Christiana, has been in charge of the Biology Department during the past week.

Harold I. Zimmerman has been elected Track Captain for the season of 1911. He is much interested in track sports and broke the record in the 100-yard and the 220-yard

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FOURTH MO. 14TH (6TH-DAY).

—Nottingham Monthly Meeting, at Oxford, Pa.

—Moorestown, N. J., Y. F. A., in High School Auditorium. Subject "Easter."

FOURTH MO. 15TH (7TH-DAY).

—Haddonfield First-day School Union, at Moorestown, N. J., at 10.30 a. m. and 2 p. m. "Co-ordination of First-day School Teaching with the Teaching of the Bible in the Home."

—Concord First-day School Union, at Swarthmore, at 10.15 a. m. and 1.45 p. m.

ROYAL
Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum powders are the greatest menacers to health of the present day

dashes last year. He was also a member of the relay team which broke the school record at the Penn. Relays last year.

Chandler B. Walton has been re-elected Captain of the baseball team for 1911. "Chan" was also captain of the basket-ball team this year, and will probably make good this year, as he has in the past.

The third game of the Inter-Society Baseball Series resulted in a victory for the Whittiers, the score being 7 to 4. This is the second victory for the Whittiers, the Penns having one to their credit.

On Seventh-day evening, Fourth Month 8th, Florence Howe Hall gave us a lecture on her mother, Julia Ward Howe. On First-day morning she talked to the girls on "Manners."

SWARTHMORE COLLEGE NOTES.

Last Seventh-day was Somerville Day, a time for the reunion of the women graduates of the college. The annual meeting of the Somerville Literary Society was held during the morning. At this meeting a woman's committee was appointed to help raise the $122,000 which is lacking to make up the $500,000 for the endowment fund. Mrs. William E. Walter is chairman of the committee. It was announced that the Lucretia Mott fellowship of $525, awarded annually by the society to the girl of the senior class who attains the highest rank of scholarship, had been won by Anna Heydt of Lehighton, Pa. The afternoon was devoted to an entertainment provided by the undergraduate members of the society. This entertainment consisted of two parts. The first was a cantata, "The Lady of Shallot," sung by the Girls' Glee Club. The second part consisted of a play entitled "A Pageant of Great Women." About fifty characters were introduced, the main parts being taken by Reba Osler, Edith Swayne and Ruth Verlenden.

The Phi Beta Kappa honorary society has elected to its membership the following members of the senior class: Anna Heydt, Benjamin Kirson, and Alice M. Stover. This is regarded as one of the highest honors a classical student can obtain.

A conference of teachers in Friends' Schools will be held at the college on Seventh-day, Fourth month 29th. The morning will be devoted to round table conferences under the direction of the heads of departments. Teachers from Friends' schools will be asked to take part in the discussions.

Dr. Richard G. Hughes, National University Secretary of the Presbyterian Church, addressed the Y. M. C. A. last First-day night. He talked on the need of college men holding to faith while absorbed with scientific subjects—and how they could obtain this larger vision of the simplicity of life which lies back of the seeming complexity of things.

Mr. S. Earl Hoover, a noted business man of Philadelphia, addressed the young women's religious meeting. His topic was on the working out in life of the larger plans and ideals bestowed by God upon the individual.

Lacrosse season opened last Seventh-day in a game with the New York Crescent Club. Swarthmore won 6-3. On the same afternoon the baseball team met the Pennsylvania nine on Franklin Field, and were defeated by the score of 1 to 3.

FOURTH MO. 16TH (1ST-DAY).

—At Fairhill, Phila., First-day School, address on "Proper Publications," under care of the Yearly Meeting Committee, at 2.30 p. m. Meeting at 3.30. Isaac Wilson will attend.

—At W. Phila. (35th St. and Lancaster Ave.) Isaac Wilson, at 11 a. m. First-day school at 10.

—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank St., at 11 a. m.

—Prof. Paul M. Pearson, of Swarthmore College, Pa., will address a meeting in Lansdowne Meeting House, at 3 p. m., under care of Concord Quarterly Meeting's Philanthropic Committee. Subject, The Poetry of Life.

—At Girard Ave., Phila., Junior Conference, "John's Doctrine of Prayer," at 9.45 a. m. Meeting at 11.

—Y. F. A. of Fallowfield, Pa., at home of Wm. Webster.

—At Race St., Phila., after-meeting conference, 11.45 a. m., "Anti-cigarette laws: How well are they enforced?" Discussion opened by Miss J. A. Kuech, Superintendent of Philadelphia County W. C. T. U. Scientific Temperance Instruction. Meeting at 10.30, Elizabeth Lloyd present.

—At Phila. Meeting, at 11 a. m., Isaac Wilson present.

—Philanthropic meeting under care of Western Quarter in Russellville Hall, Russellville, Chester County, Pa., at 2.30 p. m. To be addressed by Dr. O. Edward Janney, of Baltimore. Subject, "Our Boys and Girls."

FOURTH MO. 19TH (4TH-DAY).

—Southern Half Yearly Meeting at Easton, Md., at 10 a. m.; Ministers and Elders, same day at 9 a. m.; Youths' Meeting, day following, at 10 a. m. Dr. O. Edward Janney present on Fifth-day, Elizabeth Lloyd present throughout.

—Monthly Meeting of Friends of Phila., at Race St., at 7.30 p. m.

FOURTH MO. 20TH (5TH-DAY).

—At Gwynedd, Pa., illustrated lecture by Henry Wilbur, at 7.30 p. m.

—Monthly Meeting at Green St., Phila., at 7.30 p. m.

FOURTH MO. 21ST (6TH-DAY).

Illustrated lecture by William W. Cocks, on "A Trip to the Phillipines," in New York (15th St. and Rutherfurd Place), at 7.30 p. m. Proceeds to Southern Schools for Colored People.

—Friends' Ass'n of Langhorne, Pa., at the home of Samuel C. and Elizabeth Eastburn.

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FOURTH MO. 22D (7TH-DAY).

—Western First-day School Union at Hockessing, Del., at 10 a. m. Emma L. Higgins, of West Chester, on "How shall we impress our children with the needs of their spiritual nature." Jane P. Rushmore expects to be present. The meeting house may be reached by trolley from Wilmington or Kennett Square, getting off at Golding's Bridge.

FOURTH MO. 23RD (1ST-DAY).

—At New York Meeting (15th St. and Rutherfurd Place), Henry W. Wilbur, at 11 a. m.

—Flushing, Long Island, meeting at 11 a. m., attended by Dr. Jesse H. Holmes, of Swarthmore College, who will also address a meeting in the same room in the afternoon at 3 o'clock on "The International Congress of Religious Liberals in Berlin."

FOURTH MO. 24TH (2D-DAY).

—Musical of Young Friends of Phila., at 15th and Cherry Sts., at 8 p. m. Old Scotch and Irish songs. No admission fees to those holding 1911 membership cards. For others 25 cents.

FOURTH MONTH 25TH (3D-DAY)

—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m.; Ministers and Elders, day before, at 11 a. m.

—Western Quarterly Meeting at London Grove, Pa., at 10 a. m. Those from other Quarterly Meetings desiring to attend will be met at Avondale and Willowdale as heretofore and will please notify Edward A. Pennock, Chatham, Pa.

FOURTH MO. 26TH (4TH-DAY).

—National Congress of Religious Liberals, in New York, continuing through the 27th and 28th.

FOURTH MO. 27TH (5TH-DAY).

—Caln Quarterly Meeting, at Christiana, Pa., at 11 a. m.; Ministers and Elders, same day, at 10 a. m.

—At Fairhill, Phila. (Germantown Ave. and Cambria St.), reunion of former teachers, officers and pupils of the First-day school.

FOURTH MO. 29TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y.

—Westbury Quarterly Meeting in Brooklyn (110 Schermerhorn St.), Ministry and Counsel, same day, at 9 a. m. Isaac Wilson, Henry W. Wilbur and La Vergne F. Gardner expect to attend.

—Bucks County First-day School Union, at Wrightstown, Pa., 10.30 a. m. and 1.30 p. m.

FIFTH MONTH 2D (3D-DAY).

—Concord Quarterly Meeting, at Wilmington, Del., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

FIFTH MONTH 3D (4TH-DAY).

—National Peace Congress in Baltimore, Md., continuing through the 4th and 5th.

—Purchase Quarterly Meeting, at Amawalk, N. Y., at 11 a. m. Ministry and Counsel, same day, at 10 a. m.

FIFTH MONTH 4TH (5TH-DAY).

—Abington Quarterly Meeting, at Horsham, Pa., at 10 a. m. Ministers and Elders, day before, at 11 a. m.

FIFTH MONTH 6TH (7TH-DAY).

—Agriculture—Education Conference at George School, 11 a. m. and 2 p. m. "School Gardens," "Dwarf Fruit Trees." Professor F. A. Waugh, of Mass. Agricultural College.

Teachers who read "The Old Red Schoolhouse" when they were children are now reading it to their pupils. The author received a batch of letters from a country school the other day, one of which we reproduce:

"My Dear Miss Lloyd:

"Our teacher often reads us good stories and we frequently have talks upon the best way to overcome faults. One day, some time ago, she started to read us "The Old Red Schoolhouse." We are always interested in knowing who is the author of a *good* story. She told us who you were. We asked her if we might write you and tell you how much we liked the children in it. Some parts, that we could not quite understand when she read, she stopped and explained. We like to read such books; they help us to be better. I guess that's why you wrote the story, didn't you? We are all temperance here at this school, but we weren't until this year. Miss H. has told us so much about drinking, smoking and swearing, that we hate it now. I used to swear and smoke. I don't smoke now. I don't swear when I don't forget, nor lose my temper as I did. Miss H. is a new teacher this year. I am going to leave school soon now. We are going to move. I am fourteen years old—nearly fifteen. I thank you for writing the book.

"Your friend, H. A."

"The Old Red Schoolhouse" may be had of Walter H. Jenkins, 140 North Fifteenth Street, Philadelphia. Price, 50 cents.

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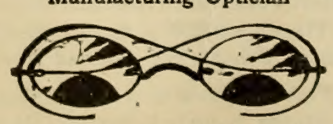
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THE SURVEY.

In every city thoughtful citizens regret the mistakes of the past. But what of a metropolis swept clean by fire to be built anew? Surely the result should be a municipality free from the graver mistakes of our grandfathers. But San Francisco's reply, writes Alice S. Griffin in the *Survey*, is a city of tenements and not of gardens. Another article in this number which deals with living conditions is The Bituminous Coal Miner and Coke Worker of Western Pennsylvania by W. Jett Lauck, who made a special study of the subject for the Immigration Commission.

W. J. Ghent, author of Our Benevolent Feudalism, makes a discriminating appraisal of the influence upon public thinking of the *Appeal to Reason* which has brought socialism to the minds and hearts of so many. Mary E. Richmond tells how the Russell Sage Foundation is trying to stop the prevalent custom of "passing" the beggar on to the next town instead of either buying for him a ticket straight through to his actual home or none at all. Weeds and Diseases by Robert Hessler shows the relation of the former to the latter and that the cries of race suicide and back to nature have a good foundation.

"Reverence as the Heart of Christianity," by Charles A. Allen, appears in the current *Harvard Theological Review*. Other things in this issue are "Italian Modernism, Social and Religious," by Wm. Frederick Badé; "University Settlements in Great Britain," by Percy Ashley; "Jesus as Lord," by Professor Bacon, of Yale; "Beyond Moral Idealism"; "The Types of Authority in Christian Belief."

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Tri-State Liquor Conditions.—Henry W. Wilbur.
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Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.
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A Religious and Family Journal

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Continued on page iii.

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The Committee on Homes of Philadelphia Yearly Meeting are Clarkson Fogg, Cynwyd, Pa; Matilda K. Lobb, 1702 N. 18th St.; Benjamin Walton, Fifteenth & Race Sts. The Committee will be glad to hear from Friends who expect to attend and desire aid in securing homes. Friends in the city having accommodations to offer to visiting Friends should notify the Committee.

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THE GREATER TO-MORROW IS ON ITS WAY.

For all the bonds shall be broken and rent in sunder,
And the soul of man go free.

* * * * * *

And the road runs east, and the road runs west,
That his vagrant feet explore;
And he knows no haste and he knows no rest,
And every mile has a stranger zest
Than the miles he trod before;
And his heart leaps high in the nascent year
When he sees the purple buds appear;
For he knows, though the great black frost may blight
The hope of May in a single night,
That the spring, though it shrink back under the bark,
And bides its time somewhere in the dark—
Though it come not now to its blossoming,
By the thrill in his heart he knows the spring;
And the promise it makes perchance too soon,
It shall keep with its roses yet in June;
For the ages fret not over a day,
And the greater to-morrow is on its way.

In "Spring." —RICHARD HOVEY.

THE PLEA OF THE OAK.

[Written by the late Charles M. Stabler, of Sandy Spring, Md. and George School, Pa., for Arbor Day, 1889.]

You wonder at my towering strength!
O mortals, do you know
The Spirit that gives thought to you
Gives me the power to grow?

His life it is that beats in you,
His life that flows in me;
You bless him for creating man,
I, that he made a tree.

You plow the field and reap the grain;
You measure earth and sky;
You curb the thunderbolt and bid
It on your mission fly:

With power as grand, I grasp the earth,
The air, the light of day;
And out of these build up my strength
In God's mysterious way.

You call him Father; so do I:
No less he is to me
The author and the finisher
Because I am a tree.

Your spirits may be nearer his;
And yet no less than you,
I owe my being to his love
So boundless and so true.

Then brother-mortals, since that love
Has placed us side by side,
To glory in each other's life
And be each other's pride;

Let's choose a day each rolling year,
As winter slips away,
To celebrate our brotherhood,
And call it "Arbor Day."

WEALTH.

Is wealth making welfare making?

Who is the greatest creator of wealth? Is it a man of millions, or one like the late Colonel Waring, who by his skill and applied science showed New York how to keep her streets clean, and set a high sanitary standard? What amount of money is a life worth to a State? Do not clean streets and sanitary methods of disposing of refuse save lives by hundreds?

In a recent daily paper it was related that China is at last fighting plague, and that instead of fatalism and superstition continuing in control sanitary measures are now being strictly observed. Will this and kindred enlightenment not bring more wealth to the Nation than shiploads of provisions and clothing at times of plague and famine?

From the principles of George Fox and William Penn has there not grown a more widespread contentment than has been produced from the bequeathed wealth of any other two individuals of any time? Then why are our minds so largely and undividedly given over to the making of wealth?

Recently I heard an inquiry as to how a certain man was doing in the liquor business, and the reply was: "O he is making lots of money!" Would the reply not have been more correct had he said, he is making lots of poverty.

What a one-sided thing is wealth!

It behooves man to be watchful that the wealth he makes is not at the cost of contributing poverty to others. There are various ways of promoting poverty, as for example—engagement in the liquor

business, or in the tobacco business, which is a germen for the liquor interests; sweat shop methods, and paying help less than the profits of a business warrant are among the leading examples of poverty makers for the masses, while for a few they are creators of wealth.

"Wealth I would have, but wealth by wrong procure
I would not; justice, e'en if slow is sure."

Is one with a competence and surplus of wealth entitled to the extravagant in expenditures, or is the spending of wealth extravagantly a waste?

It is important to be ever on the watch to see that we know where wisdom in expenditures leaves off and extravagance begins.

By the wasteful habits of many who are poor they are kept in that condition, and by the wasteful habits of the rich with their time and money they deprive themselves of opportunities for teaching these poor how to live with such wisdom and economy as to make a competence; at the same time these rich deprive themselves of the degree of contentment which comes from welfare work for others.

The Child Welfare Exhibit in New York recently doubtless did manifold good in showing the rich many ways of spending their time and wealth for the uplift of humanity; it showed too the poor many ways in which they could uplift themselves—brighten their homes and lives.

Some of the things shown were pictures of concrete houses to be built for from $1,000 and upwards; placards bearing various inscriptions, of which the following will give some idea:

"Tea and coffee are dangerous stimulants for children, eight out of ten school children in New York drink one or both, thereby overstimulating the nerves, weakening the heart and damaging the stomach; children of alcoholic parents are often feeble-minded or degenerate; thousands of babies are killed every summer by aid of the fly, keep the food covered and screens in the windows; infectious diseases are preventable by knowledge."

From some of the hand-book literature of the exhibit I will give a few extracts:

"The child is borne down by the invisible burdens of heredity and environment, of hard conditions of living and working, of poverty and sorrow, all which influences affected the mother and the father, both before and after the child's birth."

"To straighten such bent little backs—to take some of the burdens from such small shoulders—to give children a normal happy chidhood in a congested city—to make them ready for adult burdens that will come all too soon—this is the purpose of the child welfare exhibit."

"We see a holy city coming when we build it."

The money spent in extravagance if used in ameliorating conditions of the poor would suffice to right the direful poverty of millions of humanity; it would at the same time equally uplift the character of the donors.

How near does the price of vanity represent the cost of poverty?

John Ruskin said, "Illgotten wealth is illth." Is not extravagance evil, and if it was so recognized and studiously avoided would we not have made a great stride toward a holy city?

The greatest wealth makers are those who are the greatest teachers, those who are teaching mankind scientific methods of economy and wealth. tempered with justice, whereby the working hours for a living may be lessened, and the hours for healthful recreation, study, research and spiritual enlightenment may be lengthened.

What part are we taking as teachers? W.

FROM QUAKER STANDPOINTS.

[The writer, who is of the "conservative" Friendly fellowship, in sending the following to us, says: "I am a reader of the three principal Friendly papers. I am a lover of truth and believe in a free expression of opinion and that truth can stand alone. I find with you a paper that has more willingness to accept the rights of all to grow from their own antecedents. Therefore I send an old man's utterance to you."]

It is expedient to state some cardinal premises before elaborating my ideas.

Firstly, it is a fundamental principal of history: that the present, to be built securely must be based on previous developments, must have its roots in the past and draw living sap through roots. Moses followed that law in establishing the temple-worship: Man is defined as a worshipful being; all nations have had some shade of worship; all have been awed by the majestic and terrible in nature. You find in all, four religious factors; holy places, holy sacrifices, holy men, holy days. Moses built on these historic fundamentals. Awed by nature, man must accept many gods. God had to reveal himself to man. Moses was the Herald of monotheism. The absolute necessity of this revelation was shown by their intellectual giant, Herbert Spencer, when he said: "I am an agnostic. I cannot prove that there is a God, nor can I prove that there is not One."

Again, the progressive education of man by his loving Author has no end; all is tentative. We are but beginners in infinite lore. Neander saw that the Gospel of John, the Gospel of Love will be

more and more illumined as light is diffused. There are infinite sublimities.

While the 20th century is not the 17th, we must build on the past and seek a proper conception of the untoward influences that controled that past. Pressense's candid and careful history of the first three centuries of the Christian Churches throws much light. Christ accepted the practice of the synagogue and his followers based their gatherings on that of this Jewish institution. The election of the leader was by the people; the Cristians chose an elder to check indiscretions, or untoward intrusions. He must not embarass the flow of inspiration in the humblest. As in the synagogue, the Bible, or some pious writing was read always. There was an appointed reader, but the elder often chose the passage. The instruction was often a testimony, or a preaching from a passage and not a single text.

This latter practice has led to theories antagonistic to the spirit of the New Testament. All of the gifts that Paul mentioned had their opportunity for exercise. We see the Headship of Christ and the universal priesthood of believers. There was one, somewhat perfunctory prayer: for all rulers, for the Church and its officials, for the suffering, etc.; to which the congregation said Amen. Baptism was the rite of initiation, again borrowed from the Jews. The Supper was a commemorative act. Socrates, a Christian writer, says it was not a command of the Apostles. Christ did not lay down rules and laws to shackle the liberty of any conscience. It was not before the time of Cyprian and Stephen of Rome that a saving merit was attached to these ordinances. This departure and the assumption of the power of the keys of pardon, by the bishops led to the great schism of the fifth century, to the centralized Church of Rome, but while the hierarchy naturally were corrupted by wealth and power, Christianity has always preserved a strong leaven of saints within its fold.

Prayer and improvised song as well as favorite hymns or psalms were often sung in a low chant. The early churches were under Judaizing and Greek, or other national influences. The churches of the first two centuries were independent congregations, democratic and free. Pressense declares that there does not exist a modern sect that is a counterpart of these early churches. Christ left no creed, no laws, no system, no writings. He accepted and honored free-will, evidently believed in eternal progress. He gave to the world the great gift of the right of private opinion and the right to a healthy growth, no forced conformity.

Is the present trend of practice in a large portion of the American continent a feeling after the highest 20th century Christianity, as was that of the early Friend's after the best of the 17th century? The will of the people is far more in evidence the world over than in the 17th century. Is it not decidedly a retrograde movement to accept a pastor and a worship by schedule? I look upon the Society at large as responsible for the movement. History repeats itself. Tutullian told the members in his day that they were all "kings and priests," and that if they did not obey the calls of the Spirit they would be dwarfed and lose their rights. This was what occurred among Friends. The average member was careless of his royal rights and left the service and even the worship to the high-seats. They ignored their God-given rights. Power centered in the officials. It was but a step from looking to the high seats to looking to the pulpit and the man in it. The Holy Spirit and even women's ministry is shackled. Our *raison d'etre* is gone and we are not easily distinguishable as a sect. Where are we as heralds of the great era of the Holy Spirit?

It is useless to diagnose unless you can propose something. The change has a deep hold and the remedy must be strong and decided. Abolish any preferred seats. I hear that in one case in England, there has been arranged an amphitheatre with a central desk, a Bible on it. I would add, if the congregation call for it, a hymn-book. Let there be a Moderator and a reader. First, a Bible reading, as with the early Christians. The moderator to seek to make all feel that worship is an individual act. Silences are to be observed that full opportunity may be given for the Holy Spirit to employ the one of his choice to edify the Church. A congregational independence as at first has its attractions. The people should rule and an official censorship brings friction. Truth will conquer in a perfectly free atmosphere.

This message to the churches rests with me as a legacy to the sum of counsels. I have studied Quakers and Quakerism ever since Daniel B. Smith taught us in his Ethics the polity of the Friends, in the winter of 1842-1843.

ROBERT B. HOWLAND.

Pleasantville Station, N. Y.

It is a very cheap wit that finds it so droll that a woman should vote. * * * If the wants, the passions, the vices, are allowed a full vote, through the hands of a half-brutal, intemperate population, I think it but fair that the virtues, the aspirations, should be allowed a full voice as an offset, through the purest of the people.

—*Ralph Waldo Emerson.*

FIRST FRIENDS PERIODICAL IN AMERICA.

In Volume 65, for 1908, page 639, of *Friends' Intelligencer*, appeared an article, "The First Volume of "*Friends' Intelligencer.*" By Thaddeus S. Kenderdine. From this article I make the following quotation, "*The Friend,* the Journalistic exponent of the conservatives, had been in existence since 1828. Before its appearance *there was no Friends' paper in America.*"

This I knew was not the fact, but on account of being unable to find copies of *The Berean* in Friends' Library in Baltimore, Md., I did not have the proof to present to readers. These volumes have lately been restored to their proper shelf in the Library.

The Berean, Volume I, Number 1, published in Wilmington, Del., February 23rd, 1824, printed by Mendenhall & Walters, No. 81 Market Street, Wilmington, a monthly publication of 16 pages.

I give the first paragraph of the Prospectus:

"The object of this publication is to investigate the religious opinions and practices of the present day, and to bring them to the test of Scripture reason. We are fully aware that to impugne doctrines and practices and prejudices, rendered sacred by age and by authority and strengthened by the force of habit, is a task of magnitude; in character liable to be deemed invidious, in short difficult on many accounts in the prosecution and doubtful in the present. We are aware, also that similar attempts have failed, but they have sometimes succeeded and at periods when darkness covered the earth and gross darkness the people."

The captions in the first issue are as follows: "Sketch of Ecclesiastical History. Difference Between a Professor and a Possessor of Religion. A Criticism on the Book Announced Some Time Ago by William C. Brownlee. Biographical Sketch of James Naylor. Spirit of Religion. A Select Poem. To-day."

The issue of July 24th, 1824, the following agents were authorized to take subscriptions for *The Berean*:

Philadelphia, Marot & Walker, No. 87 Market Street; New York, James Seaman; New Garden, Pa., Enoch Chandler; Darby Pa., John H. Andrews; Chester, Pa., Edward Darlington; London Grove, Pa., William Chandler; Cantwell's Bridge, Del., Joseph Tatum; Smyrna, Del., Jacob Pennington P. M.; New Brunswick, N. J., Robert Bass; Waynesville, O., Noah Haines; Richmond, Ind., Robert Morrison.

In the issue of July 8th, 1824, I note the following:

"To the patrons of *The Berean,* on the night of the 30th of May, our whole printing establishment was destroyed by fire, the origin of which remains unknown to us. Every article was consumed."

The last issue I find in our Library is that of July 10th, 1827. Volume 3. No. 25.

This is likely to have been the last issue, or near the end of *The Berean.* The first issue of *The Friend* or *Advocate of Truth.* A Religious Publication for Friends, Vol. 1. No. 1. published by M. T. C. Gould, No. 6 North Eighth Street, Philadelphia, appeared First month, 1828.

The Berean contains numerous articles on the separation in the Society of Friends, which was taking place during its period of publication.

Baltimore, Md. KIRK BROWN.

HOW TO RUN THROUGH WITH $100,000,000 IN TWENTY YEARS.

[From the *New York Times* of First month 21.]

When the cruiser Detroit, which cost the Government $1,233,039, was sold a few days ago for $20,000, the fact that a war vessel only twenty years old could in that short time deteriorate to so insignificant a value, recalled to the mind of every naval man in America that the United States Navy, like the English and French, and to a certain extent the German, is at the present time burdened with a great many vessels that are so completely out of date as to be termed "obsolete."

For several years now Great Britain has been selling warships that a score of years ago were rated among the greatest afloat, to junk dealers, and the elimination of the Detroit shows that this Government is on the eve of adopting a similar policy. The process that leads to the listing "obsolete" and the junk pile, may be said to begin when a war vessel goes "into reserve." The next step is when she is placed "out of commission" in a navy yard, and then come the dismantling and finally the sale to the highest bidder.

In the United States Navy it is estimated that at the present time vessels that cost between $140,000,000 and $150,000,000 are either in reserve, dismantled in navy yards, or admittedly of no further fighting value.

To begin with, take the snow-white cruisers of twenty-odd years ago, the vessels that made up the famous White Squadron that sailed the Atlantic before the organization of the more famous Atlantic Fleet of the present time. The cruiser Atlanta, for instance. Where is that vessel? Not one American in a million could answer that question offhand. To-day she is a floating barracks for enlisted men in the Charleston (S. C.) Navy Yard, and it is as certain as any-

thing can be that she will never leave her present anchorage except to go to the junk pile. The Boston, another crack white cruiser in her day, is forgotten in Pudget Sound. The Baltimore, another of those sister white cruisers, a vessel that gained fame at Manila, is moored in the New York Navy Yard, dismantled almost beyond recognition. The Raleigh, that Coghlan commanded at Manila, is ending her days in the seclusion of the Mare Island Navy Yard, San Francisco.

Then there are the monitors, Erichson invented in the nick of time to close the career of the Merrimac in Hampton Roads and to inflict a heavy blow on the Confederacy from which the South never recovered. The United States still owns a respectable number of them, which when new cost a total of $19,678,168. Four of these monitors are not yet eleven years old, yet they are so completely out of date that even their names have been taken from them—the Cheyenne, once the Wyoming; the Ozark, once the Arkansas; the Tallahassee, once the Florida, and the Tonopah, that was the Nevada. It is predicted that every one will be on the block within two years.

Less than eight years ago there went into commission three as stately semi-armored cruisers as ever flew the American flag—the St. Louis, Charleston, and Milwaukee, each costing about $3,800,000. To-day one of the questions troubling the Navy Department is what disposition to make of this $11,000,00 trio of triple-funneled cruisers. Many naval officers say that they were obsolete even before they went into commission.

Take the vessels that fought the battle of Santiago in the Spanish-American war. Not a single one of them is in the Atlantic fleet now. The Texas, that was commanded by the beloved Philip, is a receiving ship in Charleston, S. C., and has just lost her name, which was taken from her for the great dreadnought Texas just contracted for. The Brooklyn is peacefully ending her days in the League Island Navy Yard, Philadelphia; while the Iowa, "Bob" Evans's ship, is in reserve, as are also the Oregon that Clark brought around the world; the Massachusetts, and the Indiana.

Of all the armored vessels that took part in that battle only the New York is in commission, after being rebuilt at a cost of over $500,000. Like the Texas, the New York of that day has lost her name so that the name of the Empire State can grace that of one of the new dreadnoughts. She is now in the Philippines and is to be renamed the Manhattan.

Even the battleships of the Atlantic fleet which sailed out of Hampton Roads in December, 1907, on the famous around the world cruise—the Alabama, Illinois, Maine, Missouri, Ohio, Kearsarge, Kentucky, Wisconsin, and New Jersey—have passed from the first fighting line. To-day every one of them is listed "in reserve," and their places in the fleet have been taken by newer and more powerful ships.

The New Jersey of all these vessels is probably the only one that will ever again figure as a part of the Atlantic Fleet.

THE RULE OF THE FEW.

Reasonable persons will admit that in any collection of evenly balanced minds, all at least of average intelligence, that the greater number are more likely to be right than the smaller. It is also logical that if it is wrong for the majority to rule then certainly it must be wrong for the minority to rule. The mind of man has not conceived a better way for government or for the transaction of business than majority rule. All other systems have proved failures, resulting either in revolution or decay. All laws or rules, if they are to be enforced or efficient, must be the will of the majority, otherwise in their final working out they will be disregarded or changed. Organization and government are the result of majority rule, otherwise we have utter chaos. It is only in this way that we can get things done and unless we do things and are useful, to-day, we do not count and are merely drags on the community. All officers or persons in authority are the choice of the majority or they would have no real power or efficiency or respect. Without the respect and confidence of the majority they are not efficient.

The tendency toward dictation by the few which has grown up with other evils in the middle distance of Quakerism is, no doubt, the result of the natural tendency of strong, zealous minds to control and prevail over those not so vigorous, and because of the Friendly tenet of humility and gentleness which has prevented the active resistance of the majority. One of the things which caused the formation of the Society of Friends, as an organization, was the development of Martin Luther's theory of democracy in the Church by George Fox, who vigorously denounced priestcraft because it was a privileged class lording it over the many. The testimonies of the Society of Friends have often lately been called "The Declaration of Independence in Religion," where every man and woman stands free and equal in the affairs of the Church. This must be the natural sequence of our profession of individual responsibility, that whether a thing is right or wrong shall be determined by whether it meets the Witness for Truth in our own hearts and not because it is written or a man says it. Our whole fabric is

founded upon this truth and to allow a few to interpret the word of God for the many is hastening back to the old way before our foundation. Even those who presume to dictate to the Meeting in this inconsistent way must recognize the power of the majority, for it is by and through this power that they have secured and maintain the official positions which they occupy in the Meeting. At the outset when none of these exist to determine of record the prevailing side then it must perforce be the majority which chooses them. Here is what Elias Hicks thought about it—"So it is, the Society is in such a mixed and unstable state, and many who presume to be teachers in it, are so far from keeping on the original foundation, the light and spirit of truth, and so built up in mere tradition, that I fear a very great portion of the ministry among us is doing more harm than good, and leading back to the weak and beggarly elements, to which they seem desirous to be again in bondage."

Now let us examine what has been the result of this practice. For years the Meetings for Discipline have dwindled, particularly in the attendance of the younger Friends who are expected to carry on the Society. This is because most Friends have become apathetic and accept the dictation of the few, feeling that it is a waste of time to attend, as they have no chance where the clerk, according to custom, determines the weight of the Meeting to be with the few. Under this reasoning they are right unless they are interested in the Meeting as a spectacle or a social gathering. It will take a long time to get them again into the habit of going and expressing themselves. We might as well constitute the few a Board of Directors and merely hold annual meetings for the reception of their report and election. The saying that Friends never vote is a fallacy and subterfuge because every time a member assents with or dissents from a proposition he votes and it is merely a quibble not to count him. The true Friendly spirit is for the minority to submit, and they would do it more promptly and comfortably if there was an actual count showing them definitely that they were in the minority, instead of a theoretical one in the mind of the clerk which he generally overbalances by arbitrarily placing "the weight of the Meeting" among the few. Every meeting for the transaction of business to be efficient and useful must have the benefit of the most number of minds and hands in membership. It cannot have these, it cannot be alive and active, wise and strong when it permits dictation by the few. A minority rule soon renders it dead, apathetic and small, just as most of our Meetings for Discipline have become. The younger generation, recognizing this and not wishing to relinquish their blessed inheritance of Quakerism, have chosen as a channel for service and as a substitute for the Meeting for Discipline the Young Friends' Associations, which are now flourishing at every Meeting throughout the land. Here we have concrete examples of the two systems, and it is a pity that there has been caused this separation and that the Meeting has lost the power and zeal of these young, willing, eager hands. It is a debatable question as to whether or not they have chosen the right course or whether it would not be best for the Meeting if they would stand up courageously and overthrow this dictation and obstruction of the few. Probably they have chosen a more Friendly method than the few. Anyone who reads the history of the "Separation" must realize that it was not so much the theological questions involved which caused the split as it was the attempt of a few influential Philadelphia Friends to dictate and rule. We can easily imagine where George Fox and William Penn would have stood in this struggle and that it would not have been the "stand" mentioned by a prominent person who said "The Society of Friends has taken a stand upon every important question under the sun and from the latest reports they are still standing."

In any convention of Young Friends' Associations you will hear more about breaking down barriers than anything else, and if you listen attentively you will learn that it is not barriers for good laid down by the Discipline that they are talking about but barriers caused by exclusion and minority rule—unsympathetic, rigid, unbending minority rule. It is a mistake to crush out or handicap any zeal; rather labor to turn it toward good and influence it by reason if you believe it wrong, but do not crush it. What we need most is more zeal and concern in Christian service manifested through the testimonies of the Society. Changing the Discipline, different words, more modern phrases or different interpretations won't strengthen the Society of Friends. We need to revive, not revise Quakerism and one of the ways to accomplish this is to get the greatest number concerned by actively encouraging their participation in the affairs of the Society. This involves majority rule. We are a people of reason and intelligence and every reasonable Friendly person will readily yield to a known majority. No one who stands firmly upon right ground will ever fear an appeal to reason.

Germantown, Phila. HORACE M. LIPPINCOTT.

Man is Christianized when he puts God before self; political economy will be Christianized when it puts man before wealth. —*Rauschenbusch.*

SHOULD FRIENDS' SCHOOLS BE SELF-SUPPORTING?

[Read by Beulah Darlington Pratt, of West Chester, Pa., at the Conference of School Committees at Race Street, Philadelphia.]

It is easy to feel that conscience is satisfied when we answer this question according to the dictates of generations of ancestors, "Yes, by all means!" but I also feel that the conscience of many a school committee would be relieved of a weighty problem if the members of said committees had found a true solution to such an answer.

As the form of the question is not, "Are Friends' Schools Self-supporting?" but should they be—the opportunity is given to the writer to advance a few thoughts that may be considered practical or theoretical according to the option of the hearer.

The first advantage to a school that is on a sound financial basis is that the committee would not be hampered or crippled in the matter of salaries. Secure the best teacher for the position and the patrons will respond to the demand. They will be glad to pay for what they feel is impossible to get elsewhere. So often we are forced to take inexperienced teachers into our schools because we have not the means to do otherwise. With funds we can make each department a specialty, equipping with the luxuries as well as with the most needed, and the parents will rejoice and see to it that their chidren are reaping the benefit. With advanced salaries our teachers could afford to attend our excellent summer schools and keep abreast with the progress of the day—or to travel and with broader views widen the outlook of the children. With abundant means our schools would be unlimited in lecture advantages, a source of education of special merit.

Is it not so that if we compared the tuition of Friends' Schools with that of other so-called denominational schools, we would find that our rates were very low? Yet even this low rate does not secure the number of pupils desired. Is there not an indefinable feeling in mankind that when we pay well for something we are more satisfied with it. But we want to be sure we have the article of intrinsic value before we invest—and then when we invest there is no regret. If we go to Grand Opera or secure a record for our "Victor," do we object to the price? Cheap jewelry is quite pretty for a time but soon other eyes than our own, and they at first only through self-consciousness, can detect the defects. So with schools—a poor school in a community is so much money wasted—and as a good piece of jewelry gains value by time and becomes an heirloom—so a good school makes its own place in a community and in time becomes one of its valuable assets.

As inequality often breeds discontent, let the rates be the same for all—for the children of Friends as well as for those of non-members—but let scholarships be the incentive, for this article assumes the basis that a sound financial condition might also embrace an endowment fund.

As we ourselves are more interested in the things that demand our closest attention, so on a large scale since more interest centers in what calls for our assistance let our Monthly Meetings assist in the maintenance of the schools under their care. Too independent a spirit is sometimes disastrous. It is more blessed to give than to receive, yet we are not asked not to receive.

It has been asked, "Should our schools be maintained with so few members attending? And how can they be self-supporting?" In answer to the latter part the same rules that I have advanced still apply—and our discipline gives the following explanation:

"As the education of our youth in piety, virtue, and useful learning under the care of prudent, religious persons has ever been one of our important concerns, children being much influenced by their surroundings, it is renewedly desired that Quarterly, Monthly and Preparative Meetings be incited to proper exertions for the institution and support of schools. It is therefore advised that where schools can be maintained, funds be raised in the meeting to aid in their establishment and support."

Would we show a good account of our stewardship if we answered the twelfth query in the negative?

"Are there schools established amongst you for the education of your children under the charge of teachers in membership with us, and superintended by committees appointed in your business meetings?"

As the constant dripping of water will wear away stone—so constant advertising will penetrate and find its goal. We sometimes hear that a college or a school is living on its reputation. We must ward off such a catastrophe. We must progress. As a light should not be hidden under a bushel we must secure for our schools what we want in teachers and equipment and then we must not be afraid to advertise our advantages. The home will be glad to co-operate with the school and the dream of the future would be realized in the saying, "Ye shall know them by their fruits."

Let the dead bury their dead, but let us turn to the living, and with boundless courage and what hope we may refuse to let the earth be joyless in the days to come. —*William Morris.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 22, 1911.

In this column some months ago a Friend was quoted as sounding the warning that it would not be long before the Boy Scout Movement, coming from England by way of Canada, would be camping at the door of our First-day schools and young Friends' Associations. That time has fully come. The movement has not only camped at our doors, but has been most hospitably received. In another column we publish a letter from an active Friend of the neighborhood of New York City who speaks of the cordial way in which the movement has been received and is being forwarded by our Friends of New York. Philadelphia Friends have also been making a sympathetic study of the movement and seem to be cordially in its favor. The account of the recent meeting of the Young Friends' Association of Philadelphia, as given in another column shows that here too Friends are ready to join heartily in with the movement.

If there are any Friends who, with the writer, feel that there are other things to do with our own and our neighbors' boys much better than "scouting," and that the Scout Movement is not in line with the things of greatest importance to the Friends of present-day social progress they have yet to be heard from.

Addresses and paper on religious education in the home, that were given at the Providence Convention of the Religious Education Association are now available in the Fourth month issue of *Religious Education.**

Among those included are the "Survey of Progress in the Home," "The American Situation," by Bishop Lawrence; "The Peculiar Responsibility of Home and Church to Children," "The Home and the Modern City," by Rabbi Phillipson; "The Call to American Parents," "Religious Experience of the Home," Training Parents," "The Parents' Council."

*532 S. Michigan Ave., Chicago. $3.00 a year; 65 cents a copy.

A number of the papers on moral education in the public schools are included. There are also other articles and items of news of the movement including a comprehensive list of new books of interest in connection with religious education.

The Friends' Association of Toronto, Canada, of which William Greenwood Brown is President, issues to its members and prospective members the following:

DEAR FRIEND:

We are a small band of workers endeavoring to uphold ideals of Freedom, and practical Brotherhood without religious and racial distinctions.

What other body could have for instance brought together five hundred people of various Religions and Nationalities into an impressive fraternal spirit as in the Tolstoy Memorial Meeting last December. More of this work is needed.

We have helped in the Good Cheer Movement, "Federenko Case," Purity Education, Peace, etc.

The Sunday meetings open to free consideration and expression, concerning the great things and the every day things of life without the credal and hampering influence of sectarianism need greater publicity and support.

We value your membership. The fee is $1.00. Will you aid by sending this amount if not already done. If it will help in the work to bring some struggling soul into higher liberty, it will be worth while.

The annual meeting and supper of this Association was held on the 15th.

The date set apart for Tuberculosis Day is First-day, Fourth month 30th. The National Association for the Study and Prevention of Tuberculosis will furnish free of charge materials for use at meetings, conferences, First-day school classes, Young Friends' Associations, on that date or some convenient time near that date. The address of the Association is 105 E. 22nd Street, New York.

It would have been well to have had the school garden book* as soon as it appeared, so that during the winter there might have been the pleasure of planning and plotting. But there is ample time yet to actually make garden with the little people.

"Among School Gardens" tells of different kinds of gardens with pictures showing the gardeners at work and showing some good results under most unpromising conditions. It tells of soil fertility, the cost of equipment, planning and planting, "After Planting, What?", some garden needs. There are appendices on planting a tree, on the principles of pruning.

*Among School Gardens. By M. Louise Greene, Ph.D. (Yale). New York. Charities Publication Committee. $1.25 postpaid.

"The Place of Religion in Education," the address of President Swain, of Swarthmore College, at Friends' General Conference at Ocean Grove, N. J., in Seventh month, 1910, has been issued in pamphlet form. Copies may be had by applying to the Advancement Committee, 140 N. 15th St., Philadelphia, enclosing stamp.

SUMMER SCHOOL NOTES.

It is important for those who anticipate attending the Summer School to register now. The more nearly we know in advance the approximate number of persons likely to attend, the easier it will be to arrange for the accommodation of the school.

We now expect to have three young English Friends as our guests from Sixth month 16th, until the close of the school. They are Wilfrid G. Hinde, of Street; Wilfrid Littleboy, of Birmingham; and J. Roland Whiting, of Leeds. The two latter are Woodbrookers, and Wilfrid Littleboy visited Australia, with Dr. Hodgkin about eighteen months ago.

In less than two months the school will open. The number of registrations at the present time, is hardly equal to two years ago at a corresponding date.

In a few days we shall begin to circulate literature, and communicate with First-day schools, Friends' associations and meetings. In advance of this literature time should be taken by the forelock, and arrangements be made to be represented at the school.

The working force this year has not been excelled by any previous Summer School. Register now, or write for particulars. Address Henry W. Wilbur, 140 N. 15th Street, Philadelphia, Pa.

Remember the Summer School begins the evening of the 13th, and will close at noon on the 27th of Sixth month.

NATIONAL CONFERENCE OF RELIGIOUS LIBERALS.

The Congress of the National Federation of Religious Liberals for 1911, will begin in New York City next Fourth-day evening, in the Church of the Divine Paternity, Central Park West and 76th Street. The general topic of Religious Unity will be considered that evening.

On the following day in the morning, the annual meeting of the Association will be held, at which matters pertaining to the future of the Federation will be considered.

In the afternoon, the session of the Congress will consider Industrial Unity, and will be addressed by eminent specialists.

The evening of the 27th, the Congress will meet in Cooper Union, New York's famous forum for free discussion. The subject of National Unity will be discussed by well-known statesmen.

All the sessions on the 28th will be held in the Friends' Meeting House, East 15th Street and Rutherford Place. In the morning at 9.30, attention will be given to the question of International Unity, and at 3 in the afternoon, the Unity of Mankind will be discussed.

At eight o'clock that evening a platform meeting will be held, at which short addresses by representatives of the following religious bodies will be given: Baptist, Congregationalist, Christian, Disciples of Christ, Episcopalian, Ethical Culture, Friend, German Evangelical, Jewish, Presbyterian, Universalist, Unitarian.

This much is said at this time simply by way of reminder, so that this important series of meetings may not be forgotten.

The Federation needs a larger number of members than have yet enrolled. It is hoped that all who attend the Congress will pay the small fee of $1.00, and thus become part of the working force of the Federation.

FRIENDS' NEIGHBORHOOD GUILD.

In 1911, the Building Fund of Friends' Neighborhood Guild has received $5,919.05 in contributions and $11,529.50 in subscriptions. Including the $12,000 heretofore raised, the total fund now amounts to $29,448.55, leaving approximately sixteen thousand dollars still to be secured.

If the entire sum is pledged by Fifth month 1st, the Philanthropic Committee will have time to work out the details of the plan and prepare a communication asking the Philadelphia Quarterly Meeting, held Fifth month 6th, to accept the offer of Green Street Monthly Meeting, to sell the Meeting premises to the Quarterly Meeting for the use of the Guild. If the entire sum is not raised by Fifth month 1st, the Quarterly Meeting will not be in a position to act upon the offer until its session in Eighth month, and this delay would greatly hamper the settlement work during the coming year, by preventing the Guild from moving into its new quarters before the re-opening of work, following the mid-summer vacation.

The Committee to Collect Contributions to the Building Fund of Friends' Neighborhood Guild.

THE COOPER BILL IN PENNSYLVANIA.

We again call the attention of our readers to the Cooper bill, which was introduced some weeks ago. This bill is a simple amendment to the Brooks high license law which, if enacted, will prevent any judge in the commonwealth from granting a license where there are more voters on the remonstrance than on the petition. The bill has met favorable comment wherever attention has been called to it. That it is eminently fair and just, no one can doubt. When a majority of the electors of a community protest against the opening of a saloon in their midst, there ought surely be no power in the court to grant a license against their protest. The senate committee on law and order has promised to give those who are interested in this bill a hearing on it next week. What action the committee will take remains to be seen.

If this bill were enacted into law, it would give the people of hundreds of townships in the state an opportunty to do definite work for the overthrow of the saloon. They would know for a certainty that their success did not depend on the court, but upon their own efforts. A similar law in force in several other states has been highly advantageous to the temperance cause in arousing sentiment and in banishing saloons. The allied liquor interests, of course, will be opposed to this bill. Nevertheless, we believe it is our duty to insist upon its enactment, even though we must deal with a manifestly hostile legislature.

If you have not already written to your senator, do so to-day and ask him to give his influence and support to this bill. If your pastor has not called attention to it from the pulpit, tell him about the matter and ask him to urge the members of your church to write to their respective senators at once. A large number of the present senators will be candidates for re-election next year. It will not be wise to give a solitary one of them a chance to say that they have never had an opportunity to go on record on the liquor question. Write to them, therefore, to-day, kindly, courteously and insistently.—*Pennsylvania American Issue.*

We have put the question the wrong way. We have asked: How much child and female labor does industry need in order to flourish, to pay dividends, and to sell goods abroad? Whereas we ought to have asked: How ought industry to be organized in order to protect and foster the family, the human individual and the Christian life."

—*Pastor Stöcker.*

Quoted by Rauschenbusch.

THE EASTON GAZETTE, LOCAL OPTION, AND THE REPUBLICANS.

[From the Maryland edition of the *American Issue.* The *Gazette* is published and edited by our Friend Wilson M. Tylor, at Easton, in Talbot County, on the Eastern Shore of Maryland. Our Third Haven Meeting is located there.]

The Easton *Gazette,* which started the movement to have the Republican party come out for local option, is putting the matter squarely up to the Republican leaders. We recently reprinted a series of six editorials which appeared in consecutive weekly numbers of the *Gazette.* On Saturday, March 18th, it published still another editorial and sent that out with a letter squarely asking the members of the Repubican central committees in all the counties of the state whether they agree with it in the belief that "opportunity" for the party this fall is spelled L-O-C-A-L O-P-T-I-O-N.

We reprint herewith the editorial of April 1st, reporting the result of its queries:

Last week we sent under special cover to the members of the Republican central committee in all the counties of the state and in Baltimore city, a circular asking a reply to the query if or not they endorsed the idea that the Republican party of Maryland would stand a better chance of winning by coming out squarely on the local option plank. Up to this time but one dissenter has replied, and he from Baltimore City. All the other replies, and they have come in every mail, so far, have been favorable. Some without comment, and others with reasons attached. Several from Baltimore are strongly in favor, and the appended letter, from the head of a business concern that is known in every section of the state, and does hundreds of thousands of business annually, has this to say:

> The great Republican party cannot afford to be a party of mere expediency, especially in this state, at this critical period of its history. It must base its claim for support on the great principle of right under a free government as heretofore when it won its great victories in so many states and in the nation.
>
> The principle of self-government on the liquor question has been steadily denied the people by the ring controlling the Democratic party.
>
> Let the Republican party unequivocally place itself on the right of self-government in this burning issue and it will win. We would then have a party that would command the votes of the freemen of Maryland. Any man that is not in favor of allowing the people to settle this question at the polls is not in favor of a Democratic form of government but of a monopoly.

With everything to gain and nothing to lose, it seems strange that some otherwise logical reasoners should say that local option as an issue will not do for the Repubican party in Maryland. Just

as soon as the people awaken to the realization that the Republicans are trying to give them something they have never had, the right of majority control on the liquor question, we think there will be a marked increase of appreciation in Republican stock. The party would not be an adjunct of the Anti-Saloon League either. That organization is working on the get-together principle. It wants the temperance men of all and any party to push in the same direction. If the Republican party direct its course so that the efforts of the Anti-Saloon League will augment rather than retard, it is only horse sense to take first advantage of the situation, for the tendency of the times is in that way. But the Republican party wants first to stand on the right and by the right. It is right to give the voter his right, and wrong to deprive him of it. This the Republican party can afford to do, and in accepting as part of its platform the state-wide local option plank it only gets the additional help of an independent organization that is pledged to the same thing. It is like the favorable wind that can waft the boat to its proper destination. We want the help of all favorable influences, and we want to roll up a controling majority in the next legislature. The counties can do it if the right kind of an effort is made in time. It is hardly to be expected that Baltimore will be able to wrest itself from the rule of anti-local option interests.

NEBRASKA HALF-YEARLY MEETING.

In the meeting of ministers and elders, held Seventh-day, Fourth month 1st, the chief concern of the meeting was, how can we interest the people in the things that are really worth while, especially the young? In our homes our children hear so much of how to make and spend money and so little about the best things of life. If we would converse more about the spiritual life in our homes, we would all feel a greater interest in them.

Another said, he never felt more assurance and satisfaction in his religion than now. Religion ought to brighten, not darken our lives.

Anna T. Elliott spoke of meeting Maria Bishop, of England, who told how some of the small, discouraged meetings there had been revived. The first need is a prayerful desire to help. The young people when they first started out made it a practice to get into the silence. Some of the results of their faithfulness were marvelous. Young men spent their vacations visiting meetings. We are apt to think we are incompetent, but if we obey the first little call we will gain ability. We must be full of the spirit of love and desire to help make the word better.

First-day was warm and sunshiny. Isaiah Lightner expressed the thought that we cultivate truth and justice. Our spiritual lives must be fed, let us labor together praying the Father for guidance. Anna T. Elliott: Our present difficulties are opportunities. We have made rapid progress in material things the past century, but the spiritual life lags behind. We are dissatisfied with our lives, we long for a deeper, richer spiritual life. We may feel that we are weak, but if we do our very best our influence, like the pebble thrown into the water, widens its circle; so will our influence increase. Begin in our homes. How often do we discuss the things of the spirit? Let us set apart a period for quiet each day; establish again the family altar. This is not time wasted in the strenuous lives we lead.

Second-day meeting convened at 10.00 a. m. Prayer was voiced that we might receive guidance in transacting the business of the meeting. One of the clerks being absent, Esther L. Matson, of Monroe, Neb., was appointed for the day. Mary O. Sargent, of Lincoln, our one representative who attended Illinois Yearly Meeting, gave us a most interesting account of its proceedings, entering into the details of the exercises and her impressions of some of the prominent members. We of Nebraska must travel at least a thousand miles to attend Yearly Meeting and return. Charles and Della Cory, of Gibbon, Neb., sent us a word of greeting, also expressing regret that they could not be in attendance, and hoping we would have a good meeting.

Prairie Grove Quarterly Meeting's epistle was full of hope and encouragement. It urged us to greater faithfulness and sacrifice. The early Friends left their homes for weeks at a time. We now need greater social and religious activity.

An interesting letter was read from Lorena A. Brinton, who, with her husband, Caleb Wilmot, and family, have recently removed to Vegreville, Albert, Canada.

Anna T. Elliott, of Wapsinonoc Executive Meeting, West Liberty, Iowa, was most acceptably with us. Her presence and counsel were indeed an inspiration. CATHARINE BURGESS CARR, *Clerk.*

Clarion, Ia.

When you are very busy, your beliefs, like your c'othes, will wear out rapidly, and you will provide yourself with new ones. But keep very busy ....Religion is not what men believe....Religion is what men do with their beliefs.

Thoburn.

IN FAVOR OF BOY SCOUTS.

In your editorial of Third month 18th, referring to the Boy Scout Movement, I feel that you understand the movement in a different light from that of our New York Friends. So far as I understand it I believe fully that it is in the line of ideal training for citizenship and the idea of calling them Scouts I think originated with the thought that to be a true Scout they must always keep up eternal vigilance to see when and to whom they can be of service to all persons in need of sympathy or help.

We no longer require Scouts for pioneer life, when trails were to be "blazed and Indians guarded against," but we do need a true human friend in times of great distress, and as I understand the Scout movement that idea is one of the main features and that their day has not been well spent if no one has benefited by some kind act on their part. There are weeks and months when those boys are no longer under the supervision of our schools, when they are thrown upon their own resources and then it is they need the competent instructors to teach them how to play right that is given in connection with this movement.

At the time of our Quarterly Meeting in First month a very interesting address was given by John W. Alexander, who is the National Secretary of the Boy Scout Movement. I feel sure that all who heard his address would have no further fear of giving our American boys (and I hope at some future time our girls, too,) training in the way of doing all the good they can in the world and still not be under any military discipline. It in no way interferes with any home work if the boy is fortunate enough to have that, but there are times when boys are greatly benefited by having interests in common and working together for some good purpose.

I have heard that the military connected with the government is opposing the Boy Scout Movement because as D. C. Beard says they "abhor war and bloodshed of any form," and, too, as Speaker Alexander said, there are some Scout organizations that are in no way connected with the regularly organized American Scouts and cannot be unless they comply explicitly with all the rules of the movement.

MELISSA R. BELL.

Bayside, Long Island, N. Y.

Have you not heard how it has gone with many a cause before now? First, few men heed it; next, most men contemn it; lastly, all men accept it—and the cause is won. —*William Morris.*

CHARLES H. PENNYPACKER.

Charles H. Pennypacker, former Burgess of West Chester, the man with the biggest hat, biggest collar and one of the largest hearts in Chester county; a lawyer of the old school, who strangely believed that statutes meant what they said, died in West Chester, Pa. to-day [Fourth month 3rd] after a lingering illness. He was a cousin of former Governor Samuel W. Pennypacker and of Major General Galusha Pennypacker, the latter one of the bravest Quaker warriors who ever buckled a sword—and these three were as unlike in temperament and aspirations as any trio of cousins, all of good repute, that can be imagined. Charles H., politically, personally and socially, deighted to be known and respected as a "free lance." Yet he loved traditions, historical lore, old-time mementos and some other kindred things almost as much as his gubernatorial cousin adored them. He delighted, for example, to impress the fact that the first magazine published in Pennsylvania, and one of the first in America, was issued from the old printing office in High Street, West Chester, where his own law office has for so many years been the mecca of Chester county folk seeking justice.

A widow—as hospitable and helpful and modest and sweet a Quakeress as Chester county has ever known—and a son, the headmaster of the school for Latin in Boston, survive him.

Charles H. Pennypacker was born in West Chester, April 16, 1845, and lived there all his life. He was educated at the West Chester Academy and Philips-Exeter Academy, Exeter, N. H. He studied law with his father, Uriah V. Pennypacker, and was admitted to the Bar at West Chester in 1870. In 1863 he married Mrs. Elizabeth A. Passmore. He was Chief Burgess from February, 1903, until 1906. While he was Burgess cellars in town that were unsanitary had to be cleaned and whitewashed, or he would inspect them himself and find out the reason why. He was very proud of the general cleanliness and attractiveness of the ancient borough; of its progress, despite its pride in antiquity, and his chief delight was the topographical boast: "West Chester is some hundred feet higher, and, therefore, nearer Heaven than Philadelphia."

As Burgess also he was a pioneer in establishing a list of habitual drunkards, to whom no bartender in town dared sell a drink—a list not so sweeping or radical as that since promulgated in Coatesville, but one that saved numerous homes from abject want and despair. Few men could be taken from West Chester who would be more sadly missed than Charles H. Pennypacker.

—*Philadelphia Record.*

FRIENDS' ASSOCIATIONS.

The regular meeting of the Philadelphia Young Friends' Association was held Fourth month 10th.

The Sectional Committee announced the Third Young People's Devotional Meeting for Fourth month 23rd in the Meeting House Parlor at 7.45 p. m.

The program had been planned by the Fourth Section of our membership. Its subject was, "The Boy Scout Movement." The first speaker, George D. Porter, Scout Commissioner of Pennsylvania, spoke on "Aims and Possibilities of the Movement in Philadelphia." He explained that the movement was intended to supplement the home and the school. It planned to give the boys something to do in idle hours. It is to teach them to make rather than to buy. It tries to train them in observation. The development is along mental, moral and physical lines. They are taught to be courteous, to be kind to fellows and to animals, to do a good turn.

Arthur W. Dunn, Secretary of the Civic Club of Philadelphia, spoke on "The Relation of the Movement to Civic Betterment." Mr. Dunn spoke of three points of view, namely: the value of the organization, of itself; the value as a play basis; the benefit to the child from the parent's point of view.

Through the breadth and purity of its aims, it uplifts the boys in all respects. It makes them careful of their mates, interested in one another for the good of others. Here is a splendid opportunity to instill proper ideas of civic government and individual responsibility. Habits are formed by actual doing. Here is a chance to do. Action results from information plus interest.

J. Russell Smith, of Swarthmore and University of Pennsylvania, spoke on "Necessity of Such a Movement in the Suburbs."

Dr. Smith reminded us that the only difference between boy in town and boy in suburb was that he had more room in the latter but nothing more to do. The Scout Movement is only substitute, but it is a very fine substitute.

Life is ability to achieve. The boys get information at school. This movement gives them an opportunity to apply this knowledge and to learn what it really means. Their pledge is to honor God and their country, do a good turn every day, and to obey the scout law.

The Friends' Central Mandolin Club opened and closed the evening with music.

Dr. Francis H. Green, of West Chester, will address the next meeting, Fifth month 8th.

MARY ROBERTS WALTON.

Germantown Friends' Association met in the Meeting House on Fourth-day evening, Third month 29th, to listen to an address by George A. Walton, of the George School, on "Spare Moments," dealing especially with lyric poetry. The speaker defined the lyric poem as an expression of the emotions and mentioned some of its characteristics as brevity and simplicity. He recited several examples from the works of Eugene Field, Rudyard Kipling and many earlier poets. We were reminded of how impossible it is to know a great many people intimately, or to have a vast number of close friends. If we could there would be little need for books or theatre to portray human thoughts, actions and lives. The lesson was that through the lyric poem we can best come close to the high thoughts of other minds and by its simple and emotional character approach the spiritual enlightenment toward which as Friends we tend.

The shortness of the lyric poem recommends it also to our spare moments. Elizabeth Powell Bond, Daniel Batchellor and George B. Cock, also spoke and William G. Foulke, who presided, added some remarks of appreciation.

The Association met again on the fifth of Fourth month in the Meeting House. After the reading of the 13th Chapter II Corinthians, by Daniel Batchellor, there was a general discussion of current topics with especial reference to the unequaled achievements of President Taft for universal peace. Some regret was expressed that Friends were not more prominent in putting into actual practice among governments the testimony which their Society originated. A discussion of the Queries and refreshments closed the evening. The next meeting will occur on the 19th of Fourth month, when William W. Cocks, of Westbury, Long Island, will speak. H. M. L.

The Mansfield, N. J., Young Friends Association met at the home of Herbert and Eliza Deacon, Fourth month 7th, having an attendance of twenty-eight members and several visitors. The vice-president opened the meeting by reading a portion of the fifth chapter of St. Matthew.

The name of Emily Gaunt was proposed and accepted for membership.

Mary A. Harvey read a paper entitled, "Is the Military Defense of the Panama Canal a Necessity?" Mary R. Moore gave a recitation. A reading from Emily Rockhill entitled, "The Brave Boys," was given. Charlotte B. Deacon and two of her friends favored us with recitations. Adjourned to meet at the home of William and Sarah Biddle, Fifth month 6th. LAURA C. BLACK.

A meeting of the Friends' Association of Medford, N. J., was held at the house of Wilbert and Ella Engle on the evening of Fourth month 7th. Some sixty-six answered to roll call. The program was as follows: Opening reading, "Footpath to Peace," by Chas. I. Hollinshead; recitation, "First Settler Story," by Alfred Darnell. He also gave "Fritz" for the children; music, "The Storm," by Sue Cowperthwaite. Questions by Francis Brannin. Eckard J. Ballinger gave us some statistics, comparing the industries of ten years ago with those of the present time. Sue Jones entertained with conundrums. A duet, entitled "Autumn Days," was given by Elizabeth and Emma Cowperthwaite. Anna L. Rogers gave a reading. Singing, "City of Refuge," by Rachel Evans and others.

We then called on some of our visiting Friends from Mt. Holly Association and were favored with a recitation entitled, "At the 'Phone," by Martha Engle, and with remarks from Joseph Engle and Caleb Dudley. The next meeting is to be Fifth month 5th, at the home of Arthur and Anna Engle. BESSIE A. HAINES.

The Oxford, Pa., Friends' Association met on the evening of Fourth month 8th, and was opened by Pres. Philena L. Thomas, reading the sixty-first Psalm. Marian Sharpless opened the program with current events and the following readings were given, "Far Out in the West" by Rachel Way; "The *Intelligencer's* Account of Nottingham Quarterly Meeting" by Laura Reynolds; "The Calf Path," by Katharine Harkness. Questions on Socialism were answered as follows: "What is Socialism" by Herbert Way; "How Socialism won in Milwaukee," by Ella Thomas; "Will Socialism Benefit the Temperance Movement?" by Elizabeth Passmore, and "Does Socialism Benefit the working man?" by Isaac Walton.

The next meeting will be ——— ———
Fourth month 22d. ANNA SMEDLEY.

The regular meeting of the Thornbury Young Friends' Association was held at the home of James and Anna Broomall, Cheyney, Pa., Fourth month 7th. The evening's program was opened with music by Mrs. Wm. Cloud. A paper from the conference series, "The Present Trend of Religious Thought," by Dr. Arthur C. McGifford was read by Katharyn Styer. The discussion was opened by Horace Darlington and taken up by others present. Mrs. Cloud gave another instrumental solo. Present events were read by Mrs. Harry Smithson. The next meeting will be at the home of Mr. and Mrs. Bennett Yarnall, Lockley, Pa., Fifth month 5th. HELEN CHEYNEY.

BIRTHS.

COATES.—At their home, Hopewell C. H., Chester Co., Pa., Fourth month 5th, to Hartt G. and Alice Conrad Coates, a daughter, who is named Mary Alice Coates.

MARRIAGES.

HARVEY—PIERSOL.—At the home of the bride's parents, Concordville, Pa., Fourth month 5th, by Friends' ceremony, under care of Concord Monthly Meeting, Bartram Rolph Harvey and Elsie Mae Piersol, both of Concordville, Pa.

SHARPLESS—SCARLETT.—On Fourth month 12th, under the care of Kennett Monthly Meeting, Anna E., daughter of Wm. M. and Mary J. Scarlett, of Kennett Square, Pa., and W. Warren Sharpless, of Toughkenamon, Pa.

DEATHS.

HERENDEEN.—At his home in Rochester, N. Y., Third-day, Fourth month 11th, Edward Franklin Herendeen, son of the late Edward and Harriet Herendeen, aged 69 years; a member of Farmington Executive meeting of Friends. Funeral Fifth-day the 13th at South Farmington. Interment in South Farmington Friends' Cemetery.

McMILLAN.—At Signal, O., on Fourth month 8th, Smith B. McMillan, aged 76 years. Interment in Friends' burying ground at Carmel, O. His peaceful end abates our grief.

VAN SANT.—At Trenton, N. J., Second month 16th, Sara W., wife of Theodore F. Van Sant, and daughter of the late Phineas and Deborah Walker, of Bucks county, Pa. Interment at Newtown, Bucks Co., Pa. A valued member of Trenton Meeting.

WILKINS.—Eliza Borton, widow of Irvin B. Wilkins and daughter of the late Samuel and Hannah Borton in her 43rd year. While on a visit to Hoboken, N. J., Third month 21st, she was suddenly called with only a half hour of suffering. She will be much missed in her summer cares at The Arborton, Ocean Grove, N. J., as well as in her home circle at Crosswicks, N. J.

NOTES AND ANNOUNCEMENTS.

Friends' Meeting here at Waynesville, Ohio, Fourth month 3rd, was attended by Charles E. Lenkens, who addressed the meeting upon "Our Southern Mountains," as written up by a government correspondent in "The World's Work" for Third month. He contrasted the condition of these mountineers with that of him who fell in with thieves in going from Jerusalem (harmony) to Jericho (discord). In tracing the geneology of these people through the Civil War, Wayne's Campaign and the Revolution he paid a tribute to two friends, James Logan, a governor of Pennsylvania, and also Charles Lynch, who established a government where none existed. A granddaughter of the latter was for many years an elder of this Monthly Meeting. E.

Abel and Elizabeth Mills of Clear Creek Meeting, Ill., have a prospect of attending Philadelphia and New York Yearly Meeting and have been granted a minute of unity by their Monthly Meeting.

The reunion of former teachers, officers and pupils of Fairhill First-day School which was to have been held on the 27th, has been indefinitely postponed. Further announcement will be made later.

ANTI-SALOON IN PHILADELPHIA.

On First-day, the 23rd, Ex-Governor Glenn will speak at a great temperance rally at the Frankford Presbyterian Church, Frankford Avenue and Church Street, at 3.45 P. M.

Governor Glenn will speak in the morning at the Gaston Presbyterian Church, 11th and Lehigh Avenue, and in the evening at the Fletcher Methodist Church, 54th and Master Streets. On Second-day evening, he will speak at Coatesville in the Methodist Church.

SWARTHMORE COLLEGE NOTES.

The students were especially favored last Sixth-day evening, in having the opportunity to hear one of the world's greatest leaders in religious and missionary activities. Robert E. Speer, the man who next to John R. Mott is the most dominant personality in Christian work of to-day, spoke to a large and sympathetic audience in Collection Hall. The absolute sincerity and force of his character gave to his words a potency which inspired everyone present. His sermon was on the attributes characterizing a man who has been sent from God, as John the Baptist was sent.

Prof. Paul M. Pearson gave one of his popular lecture recitals for the benefit of the students on Third-day night of last week. His subject was James Whitcomb Riley. After repeated encores at the close of the lecture, Prof. Pearson recited "That Old Sweetheart of Mine." The lecture amply justified the high standard of poetic interpretation for which Prof. Pearson's recitals are so well-known.

The third play given by the acting drama course was presented last Seventh-day night. It consisted of the dramatic production entitled "Trelawney of the Wells" written by Pinero. The parts were all very effectively played. Some of the leading characters were taken by Anna Oppenlander, Earl Miller, Walter Lukens, and Horace Jenkins.

Dr. Holmes gave a most beautiful Easter sermon in Meeting last Third-day. His thought was concerned with whether or not Christ has really risen within the hearts of His people. He showed the crying needs for a better practical Christianity as manifested in the wrong conditions which exist in our country and in other nations. His remarks were not pessimistic, but were a forceful appeal to each one for the alleviation of our social ills, so that Christ's kingdom might virtually be established on earth.

Representatives of the Young Peoples' Religious Meeting of Swarthmore will be in Wilmington next First-day to meet with some of the Friends, and to discuss the possibilities of establishing a similar meeting there.

The Haverford College Caps and Bells Club is to give a musical lyric comedy at Swarthmore next Seventh-day, Fourth month 22d, at eight o'clock. The title of the play is "A Patient Philosopher." The object of the performance is to express the friendly feeling existing between the two colleges and thus help promote as far as possible the resumption of athletic relations.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FOURTH MO. 21ST (6TH-DAY).

Illustrated lecture by William W. Cocks, on "A Trip to the Phillipines," in New York (15th St. and Rutherfurd Place), at 7.30 p. m. Proceeds to Southern Schools for Colored People.

—Friends' Ass'n of Langhorne, Pa., at the home of Samuel C. and Elizabeth Eastburn.

FOURTH MO. 22D (7TH-DAY).

—Western First-day School Union at Hockessin, Del., at 10 a. m. Emma L. Higgins, of West Chester, on "How shall we impress our children with the needs of their spiritual nature." Jane P. Rushmore expects to be present. The meeting house may be reached by trolley from Wilmington or Kennett Square, getting off at Golding's Bridge.

—Meeting of Philadelphia Yearly Meeting's Philanthropic Committee in Race Street Meeting House, at 1.30 p. m.

—Bucks County First-day School Union, at Wrightstown, Pa., 10.30 a. m. and 1.30 p. m.



—Oxford, Pa., Friends' Association in the evening.

FOURTH MO. 23RD (1ST-DAY).

—At New York Meeting (15th St. and Rutherfurd Place), Henry W. Wilbur, at 11 a. m.

—Flushing, Long Island, meeting at 11 a. m., attended by Dr. Jesse H. Holmes, of Swarthmore College, who will also address a meeting in the same room in the afternoon at 3 o'clock on "The International Congress of Religious Liberals in Berlin."

—Race Street Conference Class. Topic: "Press Reform." Discussion opened by Dr. Carnelia Kahn, National Chairman of the department on Purity of the press in the Council of Jewish Women.

—Devotional Meeting of Young Friends in the Parlor at Fifteenth and Race Streets, at 7.45.

—Visit to Haddonfield, N. J., meeting by members of the Young Friends' Association of Philadelphia.

—At Reading, Pa., meeting, Isaac Wilson.

—At Girard Avenue, Philadelphia, Junior Conference at 9.45 a. m. "John's Doctrine of Love." First-day School at same hour. Meeting at 11.

—At Bristol, Pa., Philanthropic Conference at 2 p. m. Address by D. Clarence Gibboney on "Christian Citizenship."

—In New York (Rutherford Place and Fifteenth Street). Meeting of Ministry and Counsel of N. Y. Monthly Meeting at 3 p. m. At 3.30 all are invited to hear Edmund Webster of Philadelphia, on "The History of the Meeting of Ministers and Elders."

—At West Philadelphia Meeting (Thirty-fifth and Lancaster Avenue), Sarah B. Flitcraft, at 11 a. m.

FOURTH MO. 24TH (2D-DAY).

—Musical of Young Friends of Phila., at 15th and Cherry Sts., at 8 p. m. Old Scotch and Irish songs. No admission fees to those holding 1911 membership cards. For others 25 cents.

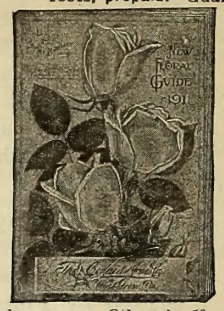
FOURTH MONTH 25TH (3D-DAY)

—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m.; Ministers and Elders, day before, at 11 a. m.

—Western Quarterly Meeting at London Grove, Pa., at 10 a. m. Those from other Quarterly Meetings desiring to attend will be met at Avondale and Willowdale as heretofore and will please notify Edward A. Pennock, Chatham, Pa.

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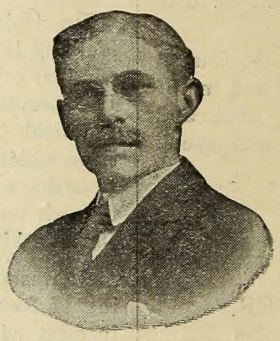
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FOURTH MO. 26TH (4TH-DAY).

—National Congress of Religious Liberals, in New York, continuing through the 27th and 28th.

FOURTH MO. 27TH (5TH-DAY).

—Caln Quarterly Meeting, at Christiana, Pa., at 11 a. m.; Ministers and Elders, same day, at 10 a. m.

—At Fairhill, Phila., reunion of the First-day School, announced for this date is postponed.

FOURTH MO. 29TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y.

—Westbury Quarterly Meeting in Brooklyn (110 Schermerhorn St.), Ministry and Counsel, same day, at 9 a. m. Isaac Wilson, Henry W. Wilbur and La Vergne F. Gardner expect to attend. In the afternoon conference on "The Meeting and a Free Ministry," opened with a paper by Henry M. Haviland.

FOURTH MO. 30TH (1ST-DAY).

—Visit to Crosswicks, N. J., meeting by members of the Young Friends' Assoiciation of Philadelphia.

—At Home of Aged and Infirm Colored Persons (44th St. and Girard Ave.), Philadelphia. Meeting for worship at 3 p. m., attended by Friends of all branches.

—At Brooklyn, (110 Schermerhorn St.), meeting, La Vergne F. Gardener, at 11 a. m.

FIFTH MONTH 2D (3D-DAY).

—Concord Quarterly Meeting, at Wilmington, Del., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

FIFTH MONTH 3D (4TH-DAY).

—National Peace Congress in Baltimore, Md., continuing through the 4th and 5th.

—Purchase Quarterly Meeting, at Amawalk, N. Y., at 11 a. m. Ministry and Counsel, same day, at 10 a. m.

FIFTH MONTH 4TH (5TH-DAY).

—Abington Quarterly Meeting, at Horsham, Pa., at 10 a. m. Ministers and Elders, day before, at 11 a. m.

FIFTH MONTH 6TH (7TH-DAY).

—Agriculture—Education Conference at George School, 11 a. m. and 2 p. m. "School Gardens," "Dwarf Fruit Trees." Professor F. A. Waugh, of Mass. Agricultural College.

—Philadelphia Quarterly Meeting, at Race Street, at 1 p. m. Ministers and Elders, day before, at 3 p. m.

—Farmington Half-Yearly Meeting, at Orchard Park, N. J.

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FIFTH MO. 7TH (1ST-DAY).

—At Radnor, Conference under care Monthly Meeting Advancement Committee, Henry W. Wilbur, address.

FIFTH MO. 8TH (2D-DAY).

—Nine Partners Half-Yearly Meeting at Poughkeepsie, N. Y.

FIFTH MO. 11TH (5TH-DAY).

—Shrewsbury and Plainfield Half-Yearly Meeting at Manasquan, N. J.

FIFTH MO. 13TH (7TH-DAY).

—Maimi Quarterly Meeting at Waynesville, O.

—Salem Quarterly Meeting at West, near Alliance, O.

FIFTH MO. 15TH (2D-DAY).

—Philadelphia Yearly Meeting at 10 a. m. Ministers and Elders, Seventh-day before at 10 a. m. and 3 p. m.

WOMEN OF THE CAESARS.

The *Century* announces for its Fifth month issue the beginning of an historical series of unusual interest and importance, "Women of the Caesars," by Guglielmo Ferrero, author of "The Greatness and Decline of Rome," and collaborateur with Prof. Lombroso in "The Female Offender." The opening chapters will present a picture of the conditions of woman and marriage in ancient Rome, in order to render more intelligible the character of the women of Caesar's time; and later chapters will tell of the wife and daughter of Augustus, the daughters of Antony, the daughters of Agrippa, the wives of the Emperor Claudius, and Agripina, the mother of Nero. The articles are to be lavishly illustrated from photographs and from drawings by Andre Castaigne.

Six views of Niagara Falls, from lithographs by Joseph Pennell, will be shown in the same issue. The original sketches were made from nature in the autumn of 1910 specially for the *Century*, and have been bought by the British government for the Victoria and Albert (South Kensington) museum.

IN MILWAUKEE.

The best that can be said for the Socialist municipal government of Milwaukee is that it still has the support of the churches and of that element in the population that likes to have unselfish reformers in office. That means that Mayor Seidel and Congressman Berger are still credited with honest purposes, and that in the opinion of observers at close range their results compare favorably with those of the city governments that have preceded them. But they are having abundant troubles, one of them being that they cannot fulfil the ante-election promise to provide work for the unemployed. The effort to do that is reported to be a flat failure, though we hear it said that that is partly because the unemployed from other places have crowded in on Milwaukee to test the Mayor's abilities.—*Harper's Weekly.*

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A Religious and Family Journal

Martha J Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FOURTH MONTH 29, 1911.

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Continued on page iii.

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The Committee on Homes of Philadelphia Yearly Meeting are Clarkson Fogg, Cynwyd, Pa ; Matilda K. Lobb, 1702 N. 18th St.; Benjamin Walton, Fifteenth & Race Sts. The Committee will be glad to hear from Friends who expect to attend and desire aid in securing homes. Friends in the city having accommodations to offer to visiting Friends should notify the Committee.

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EDUCATIONAL

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, FOURTH MONTH 29, 1911. | Volume LXVIII. Number 17.

Under his [Verga's, in his "House by the Medlar Tree"] faithful touch, life seems mainly sad in Tregga, because life is mainly sad everywhere, and because men there have not yet adjusted themselves to the only terms which can render life tolerable anywhere. They are still rivals, traitors, enemies, and have not learned that in the vast orphanage of nature they have no resource but love and union among themselves and submission to the unfathomable wisdom which was before they were. WILLIAM DEAN HOWELLS.

In his introduction to the English translation of Verga's "House by the Medlar Tree."

AMID THE CHEERY BLOSSOMS.

When grosbeaks show a damask rose
Amid the cherry-blossoms white,
And early robins' nests disclose
To loving eyes a joyous sight;

When columbines like living coals
Are gleaming 'gainst the lichened rocks,
And at the foot of mossy boles
Are young anemones in flocks;

When ginger-root beneath twin leaves
Conceals its dusky floral bell,
And showy orchid shyly weaves
In humid nook its fragrant spell;

When dandelions' coin of gold
Anew is minted on the lawn,
And maple-trees their fringe unfold,
While warblers storm the groves at dawn;

When these and more greet eye and ear,
Then strike thy tasks and come away;
It is the joy-month of the year,
And onward sweeps the tide of May.

—*John Burroughs.*

St. Paul believed that he was gripped in the love of the purpose of God. I have dared to universalize and have gloried in the universalizing, of everything that was experienced by the Apostle Paul. I glory in the width of the gospel I preach and shall glory also in proclaiming in New York, as I have done here, that everybody is in the grip of that love. . . . . Claim your inheritance. Put on your real manhood and womanhood. Do it now. Answer the love grip.

—*J. H. Jowett.*

On leaving Birmingham to Come to the Fifth Ave. Church, New York.

SWARTHMORE COLLEGE.

To the Friends of Swarthmore College:

It is a matter of public knowledge that Swarthmore College made application two years ago to the General Education Board, New York, for a contribution to a $500,000 fund which the College is endeavoring to raise. It is also well known that that Board, while anxious to assist the College under its policy could not appropriate money to Swarthmore until the stock feature of the organization of the College was removed. After much hard and tedious work by a Committee of the Board and others in collecting the outstanding stock, a decree of the Court of Delaware County set aside the objectionable stock feature, and the College organization was brought into harmony with the plan which experience has shown to be best in our American colleges, and which is acceptable to the General Education Board. This Board has now offered to Swarthmore College the sum of $75,000 on condition that the whole of the $500,000 fund is subscribed by June 7th of this year. It is understood that one-half of this amount shall be paid to the College on or before October 31, 1911, and the remaining half on or before October 31, 1912.

The urgent need for the fund is apparent when it is recalled that the number of students in the last ten years has increased from 196 to 382, the number of courses from 87 to 222, and the number of teachers from 21 to 46. In order to keep pace with the general advancement of educational ideals throughout the country, better trained teachers, and more extensive library and laboratory facilities are required. Above all, the great advance in prices makes living so much more expensive that it is a fact that while salaries have been advanced as much as our funds would permit, salaries generally are relatively not as high now as they were ten years ago.

IMPERATIVE NEEDS OF THE COLLEGE.

The imperative needs are to increase the salaries of the teaching body, and to add teachers in some departments in order to reduce the size of classes which in many cases are too large for the best results. More books and laboratory equipment are greatly needed. A new heating and lighting plant is a necessity; our present one is entirely inadequate, and sufficient light and heat are indispensable. The present dining-room is overcrowded, and should be enlarged, or another

one added. We need a new assembly room, the old one in Parrish Hall being too small and illy adapted to our needs. A new science building is greatly needed, as we now have inadequate accommodations for this growing side of our College work. When Dr. Buttrick, Secretary of the General Education Board, visited Swarthmore two years ago, among other things he emphasized the need of a new and larger Science Building. As the number of students is greater now than it was then, the need is more urgent. We have had for some years a waiting-list of young women, and a new dormitory for young women is a necessity before the number can be raised to two hundred and fifty, which is the maximum number of each sex ultimately desired. We need greater facilities for physical training; among other needs are swimimng pools for both young men and young women, for which the students have recently petitioned.

MORE ENDOWMENT A NECESSITY AT THIS TIME.

The fund of $500,000 which we are now endeavoring to secure will permit very little expansion; indeed this sum would be necessary to put the College, at present, on a stable basis. We must secure $110,000 between now and next Commencement, *or the whole movement fails.* Certainly, the College never appealed to its Alumni, ex-students, students and friends in a more serious crisis. Large subscription are, of course, necessary, for small subscriptions, with our limited numbers, will not make $119,000 in the aggregate, but while our first anxiety is to secure the whole amount, we all recognize that the small subscription, if one gives all he or she can afford, not only helps financially, but also shows and brings interest in and affection for the College. These the College has always had in the past, and needs them for the future. *Give large sums, if you can, but let all give what they can,* and let all co-operate to the end that on next Commencement Day, June 7th, the whole Swarthmore family of students, ex-students, Alumni, Faculty, managers and friends shall have such a day of rejoicing as we have never experienced before. Swarthmore is a small College of the first rank. It stands for a sound training in body, mind, and character. It has done and is doing a noble work. It must have this half-million in order to maintain its present high standards and take that reasonable step in advance, which a first-class College must always take, or lose its relative position in the educational world. I am unwilling to contemplate the discouragement and disaster which would result to Swarthmore College by a failure to secure this half-million fund by Commencement Day.

JOSEPH SWAIN, *President.*

EFFICIENCY.

Some years ago I attended an after-meeting in the parlor of Edward Everett Hale's church in Boston. Dr. Hale read passages from George Fox's Journal, with luminous and appreciative comments. At the close, I went up to Dr. Hale and expressed my pleasure in the reading, with the added remark that I was a Quaker. Instantly Dr. Hale replied in his gruff, impulsive way: "So am I; so is everybody that amounts to anything." The impression which his words made upon me has never grown dim. What a definition of efficiency!

What did he mean? How had he interpreted the essence of Quakerism? As I have tried by some observation to understand the groundwork of Dr. Hale's life, a life singularly noted for its efficiency, it seems to me that it was laid in a deep, close and vital relationship with God. His utterances and his acts alike revealed the fact that he had a hold on Reality, that he experienced an interchange between his soul and the Divine Spirit, which approached what we call the conjunct life. In a measure, he believed he was to be a prophet and incarnation of the living God. And in this, he felt that he was being the most loyal disciple of the Master, whom he never failed to acknowledge as the matchless teacher and leader.

Should it not strengthen our faith and give us more confidence in our method of approach to the higher life to find it approved and followed by one so distinguished in many ways as was Dr. Edward Everett Hale? And from my slight acquaintance with him, I should say that he was in no way more distinguished than for his simplicity and for the warmth of his human fellowship. The method of Quakerism, as understood by many of us, is the most direct method of promoting warmth, viz.; the realization and development of an inherent capacity to draw near to God and to get Life, Power and Love from him *first hand.*

Furthermore, we make this position and this method the basis of our religious work because we believe that this inherent capacity for God is latent power common to all humanity. The ultimate object of the historic sonship was to develop sonship in all mankind. The abundant Life which Jesus knew and came to impart to us is the result of just this *recognized* sonship and is the inheritance of all the children of God.

Efficiency is the demand of the present time in all avenues of life. The inefficient machine finds its place in the scrap pile and the inefficient man must overcome his defects or fall behind in the procession. If I read aright the signs of the times, there is no sphere in which inefficiency will soon be so intolerable as the sphere of religion. The

faith that will be approved and received by the coming generations will be a faith that must show results in its works. It must demonstrate its vitality and its universality by its appeal to all classes of men and by its ability to lighten the burden and liberate the spirit of all the sons of men in every walk of life. Is there any way so direct and so efficient as the way of Jesus, of which as I understand it, Quakerism is the modern revival? This is the method of going to the Father for the fulfilment of every detail of life, because we are fitted by nature to go to him and to receive from him. It is the capacity to see that he works in all who labor with honesty of purpose and that he lives in all who love. It is the discernment that enables us to live the full rounded material life for the eternal values and puts the emphasis on the only true source of power. In this we have the help of the elder brother, who, from all we know of human personality, was the best fitted to survive and to carry on his work of establishing the Father's kingdom on earth.

EDWARD A. PENNOCK.

Chatham, Chester Co., Pa.

RAJA RAMMOHUN ROY.

[See Life of Elias Hicks by Henry W. Wilbur, page 206.]

Rammohun Roy, of an ancient and honorable Brahmin family was born in the province of Bengal in 1772. In early life he learned the Persian, Arabic and Sanscrit languages beside his native Bengali, and was a devout idolater, but was soon disturbed by doubts. At the age of fifteen he went to Thibet to study Buddhism and his criticisms of Lama worship cause much offense. He also made a study of the Koran and Mohammedism and about 1805 published in the Persian language with an Arabic introduction, a work entitled "Against the Idoltary of All Religions." It made him many enemies among the adherents of these faiths and made necessary his removal to Calcutta, where he assembled his friends to take part in discussions on the absurdity of idolatry and made bold protests against superstition and priestcraft. The rite of suttee caused his utmost abhorrence and after seeing his brother's wife burned on his funeral pyre in 1811, vowed never to rest until this inhuman practice was abolished and finally succeeded in having laws enacted prohibiting it.

In 1814 he established a Friendly Society to read Hindoo Scriptures and chant monotheistic hymns. Two years later he translated the Vedant into Bengali, Hindustani and English, in which he had become proficient. This he printed at his own expense and distributed widely. In his study of Hindoo theology he became convinced that the present religion of the people grew out of ignorance of its true teachings which maintained the existence of "one God infinite in his perfections and eternal in his duration" and that "the superstitious practices which deform the Hindoo religion have nothing to do with the pure spirit of its dictates." This again caused much opposition, however, he said: "I cannot better employ my time than in an endeavor to illustrate and maintain truth to render service to my fellow laborers, confiding in the mercy of that Being to whom the motives of our actions and the secrets of our hearts are well known."

In his "long and uninterrupted research into religious truth" he made a study of the Bible and "found the doctrines of Christ more conducive to moral principles and better adapted for the use of rational beings than any other which had come to his knowledge." The doctrine of the Trinity however he found "as objectionable as the Polytheism of the Hindoos." He studied the Greek and Hebrew languages and undertook a minute and exhaustive study of the Scriptures in the original manuscripts and from them became firmly convinced that "this doctrine was not inculcated in them and that the Christian religion was true and divine." He did not scruple to attack Christian as well as Hindoo orthodoxy.

In 1820 he published "The Precepts of Jesus the Guide to Peace and Happiness," being the sayings of Jesus taken from the four gospels and translated into Sanscrit and Bengali. In his introduction he states that these truths would be more likely to produce the desirable effect of "improving the hearts and minds of men" in this form as the historical and some other passages of the Bible are liable to doubts and disputes. "A belief in God" he says, "prevails generally, but the teaching that man should do to others as he would wish to be done by, is only partially taught in other systems of religion, it is the essential characteristic of the Christian religion, "although I was for a long time unable to distinguish it as such amongst the various doctrines insisted on by Christian writers." "Moral doctrines tending evidently to the maintenance of the peace and harmony of mankind at large, are beyond the reach of metaphysical perversions and intelligible to the learned and unlearned." "This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God" ——— "and is also so well-fitted to regulate the conduct of the human race in the discharge of their various duties to God, themselves and society that I cannot but hope for the best effects from its promulgation in its present form."

It brought him however bitter criticism and again involved him in controversies in which his ability, tact and learning made him a full match for his antagonists. A Baptist minister who attempted to convert Rammohun Roy was himself converted. Roy then built him a Unitarian church and helped support it. He published his first and second (and later a third) remarkable "Appeals to the Christian Public." These works were published in Calcutta, in London in 1822, and in New York in 1825. This last edition contains a portrait of the fine, thoughtful face of the author. The writer and his work were probably brought to the notice of American Friends by his letter to Elias Hicks which was dated;

"CALCUTTA, June 29, 1827.

"SIR:—Although I have not the honor of your acquaintance, nor perhaps, am I known to you by name, I feel encouraged to take the liberty of addressing you from my entire reliance on your universal love manifest both in your practice and profession. My object in intruding on your time is to express the gratification I have felt in reading the sermons you preached at different meetings, and which have since been published by your friends in America, and have been rather induced to do so at the request of Mr. J. H. Foster of the ship Georgian to whom I happened to express my esteem of your character. Every sentence found there seems to have proceeded not only from your lips but from your heart. The true spirit of Christian charity and belief flows from thee and cannot fall short of making some impression on every heart which is susceptible of it. I hope, and pray God may reward you for your pious life and benevolent exertions, and remain with the highest reverence.

"Your most humble servant,

"RAMMOHUN ROY."

We cannot help wondering what influence "The Precepts of Jesus" had on the later preaching of Elias Hicks and what, if any, Elias Hicks had on Rammohun Roy. Their teachings at least were not very different.

It is impossible in a brief article to do more than give a very imperfect outline of the work of this great and good man. He published many reglious works. For ten years he was associated with the East India Company as dewan or chief native officer, for the collection of revenues. He was an active politician; a student and publisher of works of law; the owner and editor of two native newspapers one published in Persian and the other in Bengali; he wrote and published a grammar in English and Bengali; he built school houses and established schools at his own expense, and worked incessantly for the good of India and her people.

It was soon after his letter to Elias Hicks that Rammohun Roy made real his long cherished religious ideals. In August, 1828, he formed the Brahmya Association, and two years later built a church and from the date of its opening, January 23, 1830, his new theistic church the Brahma Somaj dates its origin. In the deed of trust to the trustees the church is set apart "for the worship and adoration of the Eternal, Unsearchable and Immutable Being who is the Author and Preserver of the Universe," and there are many remarkable provisions and restrictions. It is for all sorts and conditions of people if their conduct be sober, religious and devout. There are to be no paintings, pictures, sculptures, images, no sacrifice, no life to be taken, no eating or feasting, nor is there to be any word of criticism of other religious creeds but they are to be promoters of charity, morality, piety, benevolence, and to endeavor to strengthen the bonds of union between men of all religious persuasions and creeds.

They had a definite creed:

"The book of nature and intuition supplies the basis of religious faith.

"They accept no book as basis but do accept with respect and pleasure any religious truths in any book.

"The religious condition of man is progressive like other departments of his condition in this world.

"The fundamental doctrines of this religion are the basis of every true religion.

"They believe in the existence of one Supreme God, a God endowed with a distinct personality, moral attributes worthy of His nature and an intelligence befitting the God of the universe and they worship Him alone. They do not believe in any of His incarnations.

"They believe in the immortality and progressive state of the soul and declare there is a state of conscious existence succeeding life in this world and supplementary to it.

"They believe repentance the only way to salvation.

"They pray for spiritual welfare and believe in the efficacy of prayer, and the providential care of the divine Father.

"They avow that love toward Him and the performance of the works He loves constitutes His worship.

"They recognize the necessity of public worship but do not believe that communion with the Father depends on meeting in any fixed time and place, but can adore Him at any time or place.

"Do not believe in pilgrimages but in holiness by elevating and purifying the mind.

"They put no faith in rites and ceremonies or penances to obtain the grace of God.

"They do not believe in any distinctions of caste, but that all are children of God and therefore brothers and sisters."

The educated natives generally became members of the Brahma Somaj.

Soon after the establishment of his church, the king of Delhi appointed Rammohun Roy envoy to England, he also visited France and was expecting to visit America, but died suddenly of brain fever at Bristol, England, September 27, 1833.

ELLA K. BARNARD.

Baltimore, Md.

"INDIVIDUAL FAITHFULNESS."

There is a phrase, very much used in Quaker circles, both ancient and modern, which needs to be carefully examined. The phrase to which I refer is "individual faithfulness." It is supposed to be a panacea for all situations. Meetings, it is assumed, would become strong and powerful if the members were individually faithful. Ministry would flourish in life and freshness if there was only individual faithfulness. . . . . This is a very old trait, this effort to reduce all the troubles of the world to one root and all the methods of relief to the practice of one virtue. . . . . My first point . . . . . is that no one phrase like this of "individual faithfulness" can meet the complexities of actual life; and my second point will be that this phrase itself is misleading as a magic religious principle. It was adopted in the eighteenth century, which was the century of individualism. Men were supposed to be created free and equal and to exist as separate, independent atoms, working out their own destiny. Each person had his own private window open on the Light from above and was responsible alone for his faithfulness in following it. This doctrine of individualism has passed away forever. We are born not as atoms, but in families. Our lives are formed by our group; our ideas have a long history behind them, just as our words have, and our most holy and spiritual ideals are formed not in individual isolation, but in a common group which draws upon a common source of Truth and which interprets it through a common history. The Roman Catholic boy and the Quaker boy will, to the end of their days, carry the traces of their respective groups and will interpret their Bibles and their inward intimations in the light of this group-experience. A society made up of individual atoms is a sheer impossibility. We cannot live unto ourselves and we cannot die unto ourselves. We must work out our destiny and our salvation in intimate and organic relation to one another. The best and most effective religious body is not the one whose members exhibit the most extraordinary individual faithfulness, but the one which is most *corporate, conjunct, organic*—in short, the one which is most truly an undivided "body" of many members. This will call, no doubt, all the time for personal consecration and faithfulness, but it will be a consecration and a faithfulness which have their root and ground not in the capricious individual will and purpose, but in the corporate life and wisdom of the whole body.

In the American Friend. —*R. M. J.*

THE COX (COCK, COCKS, COXE) FAMILY.

The Cox family is one of the oldest of the colonial families of America. Its earliest representative, one William Cox, emigrated to Virginia in 1610. Under various spellings, as Cock, Cocks and Coxe, the name is of frequent recurrence in the early annals of Virginia and New England and a little later in those of New York, New Jersey and Pennsylvania.

It is proposed to issue as soon as is practicable a volume of from three to five hundred pages which shall contain the results of some years of historical and genealogical research, and the undersigned has made arrangements with the author to have included in said publication a "Genealogy of the Cock, Cocks, Cox Family" as descended from James and Sarah Cock, whose first appearance in America seems to have been at Southold, Long Island, N. Y., in 1659, coming thence according to tradition from England by the way of the Bermuda Islands.

The records of the Society of Friends of the City of New York and vicinity show as follows, viz:

The children of James and Sarah Cock of Killingworth, Long Island, New York.

Mary Cock, was born ye 1st day of ye 11th mo., 1655.

Thomas Cock, was born ye 15th of ye 8th mo., 1658.

Martha Cock, was born ye 7th mo., 1661.

John Cock, was born ye 22nd of ye 11th mo., 1666.

Hannah Cock, was born ye 5th of ye 6th mo., 1669.

Sarah Cock, was born ye 20th of ye 7th mo., 1672.

James Cock, was born ye 4th of ye 2nd mo., 1674.

Henry Cock, was born ye 1st of ye 2nd mo., 1678.

Martha Cock, was born ye 13th day of ye 2nd mo., 1680.

In order to make the record as complete and accurate as possible, correspondence is invited with any who may have information to convey, which has not thus far been communicated, especially regarding births, marriages and deaths in the latter part of the last century.

The success of the undertaking which has already involved no small expenditure of time and money will depend largely upon the number of advance subscriptions which may be received. Kindly forward addresses of such as would probably desire the book.

The book will be issued in an attractive form and in the better quality of binding should serve as an appropriate wedding, birthday or Christmas gift.

It will be a permanent memorial of the family, and as such should find a place in the local library of every community with which it has been identified.

To advance subscribers the price has been fixed at $5.00 per copy bound in cloth, and $8.00 per copy, bound in morocco; carriage, 30 cents. The edition will be limited and these prices are subject to advance after the date of issue. Orders may be sent to the author, George W. Cocks, Glen Cove, Nassau Co., N. Y., or to John Cox, Jr., 156 Fifth Avenue, New York, N. Y.

GEORGE WILLIAM COCKS.

BOOKS ON SOCIAL SERVICE.

I have been asked by the Social Service Commission of our Church to suggest some books of value to ministers and other church workers. This is not an easy task, for the output of such books has been simply enormous in the last five years.

No minister can hope to be a master of all the many departments of investigation dealing with social organization. All problems to-day are phases of the one fundamental problem of the adequate industrial and political organization of society. When one sees clearly what living together means in this industrial age, he has the key to the political, criminal, charitable, ethical and even religious problems of our day.

I venture, therefore, to suggest first a few books that seem more profoundly than others to survey and interpret that complex whole we call society:

Social Organization. By Prof. Charles H. Cooley. Charles Scribner's Sons.

The Economic Interpretation of History. By Prof. E. R. A. Seligman. Columbia University Press.

The New Basis of Civilization. By Prof. Simon Patten. The Macmillan Co.

Woman. By August Bebel. New York Labor News Press. Bebel's book is of great value.

"Ancient Society," by Lewis H. Morgan, is a source book of great erudition and almost indispensable for a genuine student who wishes to understand the beginnings of human society.

Good books suggestive and interesting are: "Governmental Action for Social Welfare," Prof. J. W. Jenks. "Misery and its Causes," Edward T. Devine. "Industrial Accidents and their Compensation," Gilbert L. Campbell. "Social Insurance," Henry Rogers Seager. "The Beast," Ben B. Lindsey. "Civics and Health," W. H. Allen. "The Health of the City," Hollis Godfrey. "Social Education," Colin A. Scott.

Nearly everything by the late Henry D. Lloyd and the late Prof. Frank Parsons is worth reading. This is also true of books written by Prof. Charles Zeublin, Havelock Ellis, Jane Addams, H. G. Wells, Edward Carpenter and Bernard Shaw.

The Social Service Commission in most Churches has issued books or pamphlets of value.

The one magazine no minister should be without is "The Survey."

"The Public" and "La Follette's Weekly" each contain matter of vital interest.

"The Social Mission of the Church," by Albert W. Wishart. Baptist Publishing Society.

In the Universalist Leader. —*L. M. Powers.*

SARAH VAN SANT.

Sarah W. Van Sant, an earnest member of the Trenton Friends' Meeting, passed away Fifth-day, Second month 16th, 1911, at Mercer Hospital, Trenton, N. J. She was the daughter of Phineas and Deborah Walker and was born in Northampton township, Bucks Co., Pa. Her parents moved to Trenton in 1865, and ten years later she became connected with the store of Smith and Walkers. She stayed with them until 1882 when she was married, Ninth month 20th, to Theodore F. Van Sant and removed to Tullytown, Pa. She never lost interest in the store and in March 1886, she and her husband returned to Trenton, and again took up her residence with her sisters and remained active in the business until Twelfth month, 1910, when she was taken down with her last illness. She was a very active member of the Society of Friends, and a teacher and the treasurer of the First-day School for many years. She

had the love and esteem of all those who knew her, upright in her dealings, loving and generous to all. She always believed it was more blessed to give than to receive, a belief which she carried out in her daily life and many will miss her acts of kindness. Nothing was too much trouble to her when she was helping others. It was thus the true nobility of her character was fully manifested in her unselfish life, and the world was better for her presence. Faithful wife, tender sister, loyal friend. Blessed is thy memory.

THOMSON P. PERINE.

At a meeting of Baltimore Preparative Meeting of Friends' First-day School Committee for the Eastern District, held Ninth of Fourth month, 1911. Feeling the great loss that our First-day School, and Meeting have sustained in the calling to a higher life beyond, of our highly valued friend, Thomson P. Perine, whose presence and cheerful support given, was always stimulating and strengthening to both the First-day School and Meeting, we feel it right to offer this brief tribute to his worth. He was one who carried his religion with him, not for one day in the week only, but for every day; he was a kind and devoted husband, a loving parent, and a true friend. He was a man of but few words, not seeking the plaudits of men, but rather the approval of the Most High, and as an evidence that his kindly acts and loving deeds spoke louder than words, we here append the following beautiful tribute, from the managers of the Maryland Institute.

"Thomson P. Perine, who has served faithfully in this Board for forty years, was conspicuous for his ardor for the work of the Institute, and his warm disposition to aid in promoting the welfare and protection, the education and advancement of the youth of our community found abundant opportunity for exercise in its various activities, all the responsibilities placed upon him, ever disclosing the punctual, conscientious and self-sacrificing worker.

"No call of benevolence or charity but seemed to appeal to his broad humanity, so that of him it may be said with all sincerity his name is to be written as that of 'one who loved his fellow men.'

"We mourn his loss, but we feel that a ripe old age has crowned a life of philanthropic effort on behalf of the best and noblest of endeavors—to help those unable largely to help themselves."

In conclusion the following lines seem to truly apply to such a life.

"In sweetening the life of another
In relieving a brother's distress,
The soul finds its highest advancement
And the noblest blessedness.
That life is alone worth the living
That lives for another's gain—
The life that comes after such living
Is the rainbow after the rain."

SALEM FIRST-DAY SCHOOL UNION.

[From the *Monitor-Register* of Woodstown, N. J.]

At a meeting of the Salem First-day School Union, held in the Friends' Meeting House, Woodstown, on Fourth month 8th, 1911, the session was opened by the clerk reading the 12th chapter of Romans.

The names of the delegates were then called, and next the reports from the six different schools of the Union were given. The written reports were very interesting and generally encouraging. Philanthropic work is continued by the schools, donations being made to Abbie D. Munro's school, Children's Home at Trenton, Neighborhood Guild, and the Schofield school.

It was remarked that the schools were generally carried on by the women, and Henry Wilbur suggested that the men pay their debts and pitch in and help them.

Joel Borton and J. Bernard Hilliard then opened a discussion on "The Function and Value of Our First-day School Reports, and How to Make Them Interesting."

This was followed by a report of the Philadelphia Association, held Eleventh month, 1910, by Clara B. Haines, of Clarksboro.

The meeting then adjourned, to meet at 2 o'clock p. m.

This session was opened by the roll call of absent delegates, followed by a report of the business committee, and also the treasurer's report. After the reading of the minutes of the last conference, the Woodstown First-day School had charge of the program for a short time. The following recitations were given: "Little Blue Birds," Priscilla Pancoast; "Pussy Willow," by Mildred White, and "Peace Be Still," by Mary K. Moore.

Following these, Henry Wilbur gave a talk on "The Relation of a Religious Society to the Social Life of the Community."

Appreciation of this talk was then expressed by Edwin A. Holmes. He said, to cultivate the heart one must be able to go out of oneself and go into living contact with the divine.

Remarks were made by Laura E. Holmes, J. Bernard Hilliard, Joel Borton and others. The meeting was then brought to a close by the clerk reading the following minute:

Under a feeling of thankfulness to our Heavenly Father for the privilege of mingling together this day, the meeting now adjourns to meet at Salem on the second Seventh-day in Ninth month, 1911.

In the progress of civilization, woman suffrage is sure to come. —*Charles Sumner.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 29, 1911.

HOLD FAST THAT WHICH IS GOOD.

It is well to heed Paul's injunction to "prove all things and hold fast that which is good," provided we keep it in the present tense; we are to hold fast that which *is* good, not to that which *was* good in the days of our fathers but has been or ought to be superseded or supplemented by something better. There was a time when flint and steel and a box of tinder was a good means of kindling a fire, but the friction match of to-day is much better. The tallow candle was good in the days of our ancestors, but we would be very foolish to cling to it to-day and refuse to use kerosene or gas or electricity.

There can be no growth without change. Sometimes mothers say they would like to keep their babies just as they are, but if they ceased to grow the parents would be very much alarmed about them, for every normal child grows; and as he grows his garments become too small and must either be enlarged in some way or replaced by new ones.

If a religious society has life in it, it will grow and its forms and creeds must either be enlarged or discarded and replaced by better ones. This has been done again and again by the Society of Friends. The books of discipline of the several Yearly Meetings, including the queries, have been changed several times. Those who compiled the first book of discipline and those who have revised this book at various times were men and women like ourselves and there is no reason to believe that they were any better than the men and women in our Society to-day; certainly they were not any wiser. They agreed upon what they thought good for their day and generation; it is for us to do the same. There are certain basic principles that are eternally true, but the application of these principles varies from generation to generation.

While there can be no growth without change it is also true that there can be no decay without change; therefore we want to be sure that the changes we advocate will make for a larger life because they are needed by our members now. We want to make only such changes in our discipline as will help the development of the individual and open for Friends a larger field of social usefulness. We want to make such changes as will help us to fulfil the prophecy of Jesus, "Greater things than these shall ye do."

There are still a number of indexes of *Friends' Intelligencer* for 1910 on hand, a copy of which will be mailed to any reader of the *Intelligencer* who sends a postal card request for one.

FRIENDS' NEIGHBORHOOD GUILD FUND.

The time has come for our last appeal.

In order that we may be sure of securing the Green Street Meeting House property it will be necessary to report to the Quarterly Meeting held in Fifth month, our ability to furnish the funds, should that meeting decide to accept the offer of the Green Street Monthly Meeting. With this end in view we are endeavoring to have all money and promises in the hands of the Treasurer, Thomas H. Griest, 2231 Wallace, Street, Philadelphia, not later than Fifth month 1st.

A statement of the present status of the movement might prove interesting:

Green Street Monthly Meeting has offered to sell its property at Fourth and Green Streets to the Philadelphia Quarterly Meeting for the sum of $68,000.00. As its contribution toward this purchase price Green Street Meeting further offered to contribute 33 per cent. or $22,400.00.

The Collection Committee in its endeavor to secure the balance of $45,600.00 necessary to permit the Quarterly Meeting to accept this offer has succeeded in raising the following:

Acknowledged prior to Second month 1st	$12,000.00
Paid between Second month 1st, and Fourth month 23rd	6,002.05
Promised between Second month 1st and Fourth month 23rd	11,579.50
Total	$29,581.55
Leaving a balance still to be subscribed	$16,018.45

The amount of $17,581.55 received since Second month 1st, has been forwarded by 568 Meetings, associations and individuals.

So much has been written concerning the many reasons why this property should be retained by Friends and used for Friendly activities that it seems unnecessary to take up the time of the read-

ers by repeating. It will undoubtedly be of interest to our friends, however, to read the following telegram from Jane Addams of Hull House, Chicago:

"May I congratulate your settlement upon the prospect of larger quarters in which diverse people may be brought together in a new sense of comradeship, which it is the function of the Settlement to foster."

(*Signed*) JANE ADDAMS.

We feel that Friends generally are anxious that we succeed in our endeavor to hold and use this property and we earnestly ask that all who feel able to help us to raise the necessary balance of $16,018.45 will forward the largest possible contributions or subscriptions to the treasurer prior to Fifth month 1st. THOMAS H. GRIEST.

Chairman Collecting Committee.

ENGLISH FRIENDS AND THE ARBITRATION TREATY.

[Minute of the meeting for Sufferings of London Yearly Meeting, held Seventh of Fourth month, 1911. A copy of this minute was sent to President Taft, Sir Edward Grey, Right Hon. Arthur J. Balfour, M. P., and the Honorable Whitelaw Reid.]

It is with hearts full of thankfulness to our Heavenly Father that, at the opening of our monthly executive meeting to-day, we record our appreciation of the response made by Sir Edward Grey on behalf of the British Government, to the invitation of President Taft to other countries to enter into negotiations for treaties of arbitration to cover every issue which cannot be settled by ordinary negotiations. We trust such a treaty may without undue delay be concluded by our Government with the United States of America.

It is our prayer that such a treaty may never be regarded as a menace to any other nation, but rather that it may lead to similar treaties with other peoples, so that the present condition of the nations, armed and ready for bitter and horrible conflict, may be superseded by the organization of international justice based upon mutual confidence and respect.

Signed on behalf of the Meeting.

ROBERT A. PENNEY, *Clerk.*

Devonshire House, 136 *Bishopsgate, London, E. C.*

THE ENDOWMENT FOR THE SOUTHERN SCHOOLS.

Contributions received by *Friends' Intelligencer* for Schofield School since last issue:

Mrs. Julia Billings	$250.00
Miss Lillie Billings	250.00
Mary Lovering Wharton	50.00
School Entertainment, Primary Grade	26.00
Charlotte S. Lewis	50.00
Katharine J. Pearsall	50.00
A. M. Callender	1.00
Melissa R. Bell	2.00
Edward Scantlebury	2.50
Titus Merritt	1.00
Mary S. Parry	50.00

For Laing School:

Hannah J. Pierce	$100.00
Edward Scantlebury	2.50

As the money is received it will be deposited in a Savings Fund until the whole amount is raised.

In letters received we note the following:

I wish I could send a thousand dollars. No one realizes more than those who live in or near the South the value of a practical education for the Negro.

From Maryland.

I am thanking the dear Father morning and evening for the unknown friend and his $25,000.

MARTHA SCHOFIELD.

I trust that you will succeed in raising the desired amount, for our endowment is the only way to keep these schools going. I give this in the name of my grandfather, Joseph M. Howland, a good old Quaker, who was a member of the Underground Railway.

TEACHERS IN FRIENDS' SCHOOLS.

CONFERENCE AT SWARTHMORE.

A conference of teachers in Friends' Schools will be held at Swarthmore College on Seventh-day, the 29th.

The morning, beginning at 10.30, will be devoted to Round Table Conferences on Biology and Physical Education, English, French and German, History and Civics, Latin and Greek, Mathematics, Physics and Chemistry, and Public Speaking.

In the afternoon at 2 o'clock Franklin Spencer Edmonds will make the address.

Lacrosse game on Whittier Field, 3.30 p. m., Johns Hopkins University versus Swarthmore College.

The members of the conference will be the guests of the College at luncheon in the College dining-room and the guests of the Swarthmore College Athletic Association at the lacrosse game on Whittier Field. For full program see page 270.

Trains leave Broad Street Station for Swarthmore, 8.26 and 9.50 a. m. Leave Swarthmore for Philadelphia, 3.50, 5.09 and 6.07 p. m.

ADVANCEMENT OF QUAKERISM.

The Advancement Committee of Baltimore Monthly Meeting of Friends wishes to extend a cordial invitation to attend a conference to be held in the Lecture Room of Park Avenue Meeting House, Seventh-day evening, Fourth month 29th, promptly at 8.15 o'clock. This will be another step in the movement to make the meeting house a center for helpful activity and to make the meeting increasingly valuable to its members and the community.

"The Responsibility of Each Member of Our Religious Society" will be the subject for consideration. Jonathan K. Taylor will open the discussion and there will be short addresses by A. Leah Gause, William S. Pike, Esther E. Spicer, Enoch Harlan, Edward C. Wilson and others.

Those who are desirous of building up the meeting and of establishing it as a vital force in their lives cannot afford to miss this event. For the sake of sociability and fellowship, refreshments will be served.

J. Kemp Bartlett, *Chairman.*
Esther L. Cox, *Secretary.*
Arthur M. Dewees, *Corresponding Secretary.*

ADVANCEMENT IN VIRGINIA.

The Advancement Committee of Baltimore Yearly Meeting has, during this month, co-operated with Friends in four different neighborhoods in considering conditions prevailing in the meetings and the possibilities for arousng new interest and activity.

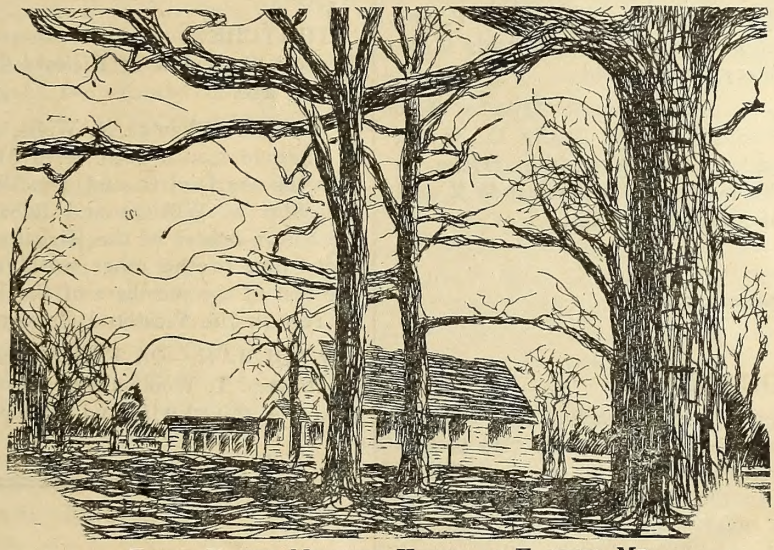
In Virginia there are three monthly meetings and a preparative meeting of another. Regular meetings for worship are held at five different places. All but one are strictly country meetings, or have the problems of country life to meet. Every one of these meetings has been weakened in membership through young people going to other parts of the country to work and through failure on the part of Friends to make any organized effort to meet changing conditions. Nevertheless, all five meetings are composed of courageous bands of Friends who are desirous of making their meetings count for more in their respective communities and who are anxious to develop the new advancement movement to its full possibilities. All these meetings are in Fairfax Quarterly Meeting, which will hold its spring session in the historic old Hopewell meeting house next month.

The General Secretary of the Yearly Meeting spent nine days, from the 8th to the 17th, seeing Friends in their homes and attending regular meetings and conferences. Starting at Hopewell, a conference was held on the afternoon of First-day, the 9th, under the auspices of the Monthly Meeting Advancement Committee, especially to discuss advancement work. The meeting for worship and the First-day School in the morning were attended by an earnest band of Friends, some of whom had driven at least five miles. As the meeting house is now undergoing extensive repairs meetings are held under difficulties. One very encouraging result of this difficulty has been the closer drawing together of all who attend the meeting and strengthening of the spirit of fellowship among those who use the old place of worship. A very pleasant social hour, with basket lunch, was enjoyed after meeting. The afternoon conference was attended by at least fifty Friends of the Hopewell and Winchester meetings and there was an enthusiastic discussion of the needs and possibilities of the meetings. In addition to the representative of the Yearly Meeting Committee several members of both the meetings mentioned took part. A number of suggestions were made for making the meetings more attractive to members and others and for increasing interest and activity. It was announced at the close that the local Advancement Committee would hold a meeting soon for the purpose of considering suggestions brought out and to determine whether any of them might be carried out to the advantage of the meeting. Before and after the conference many of the Friends in the two neighborhoods were seen in their homes, where it was a privilege to enjoy their rare hospitality and kind consideration. On every hand there seemed to be a desire to make the meetings do their full duty in the community.

While no conference was held at Waterford it was a pleasant opportunity to meet most of the few Friends remaining in this one-time strong Quaker community in a social way and to talk with them informally about meeting affairs. The meeting was found to consist almost entirely of elderly or middle-aged people and nearly every one of the young members were away at school. The little group of Friends who are now keeping up the meeting take some satisfaction out of the fact that many who were formerly active in Waterford are now helping in meetings in numerous other places. While the religious life, and in fact all other interests, was formerly completely dominated by Friends three separate churches are now struggling in the little town, the population of which is about large enough for one good-sized congregation.

The largest body of Friends seen during the journey was at Lincoln. While the same influences have been at work here as elsewhere in

Virginia there is still a strong membership and meetings in the big brick meeting house are often largely attended. This was true on the 16th, when there were no less than 200 people present at the meeting for worship and at a conference on advancement work held by the Young Friends' Association in the afternoon. A number of those in attendance were Friends from a distance who formerly lived at Lincoln. It was a day full of interest and of hopefulness for the cause. The possibility for the Friends here actually doing wonders—they have already been diligent in well-doing—was to be seen in the many young people who were on hand. Some of them directed the conference and took part in the discussion. Several members of the general and local Advancement Committee participated.



THIRD HAVEN MEETING HOUSE AT EASTON, MD.

It is the hope of the Yearly Meeting Committee that advancement conferences will be held by all the monthly meetings. In several places plans for such meetings are being made. Wherever opportunity is offered the aims and possibilities of the movement for enlarging and strengthening the work of the Society is being set forth, and there is being found much willingness on the part of Friends to do their part in making the effort a success.

SOUTHERN HALF-YEARLY MEETING.

There are now but three meetings on the Eastern Shore of Maryland and in the part of Delaware which adjoins it: Camden Meeting is at Camden, Del., near Dover; Northwest Fork Meeting is near Preston, Caroline County, Md., and Third Haven Meeting is near Easton, on the branch of Chesapeake Bay, known as the Tred Avon River. These three compose Southern Half-Yearly Meeting, which is held at Easton in the Fourth month and at Camden in the Tenth month. A few yards from the neat brick house in which Third Haven Meeting is now held, stands the oldest meeting house in America, a sketch of which accompanies this article.

At nine o'clock on Fourth-day, the 19th, the ministers and elders met, there being two visitors, Sarah T. Linvill of Philadelphia and Elizabeth Lloyd of Lansdowne, both of whom spoke briefly in this meeting and at greater length in the meeting for worship which convened at ten o'clock.

Wilson M. Tylor and Lottie B. White were the clerks of the business session. The members were all interested in answering the queries and there was a good deal of expression concerning them. Third Haven reported that though they had no recorded minister they were not without the spoken word. The statistical report showed that these three meetings are just about holding their own. Camden has no children who are members. A request came from that meeting that the Discipline be changed so that children who have one parent a member may be recorded as birthright members, unless the other parent objects. This was approved by the Half-Yearly Meeting and will be forwarded to the Yearly Meeting for its consideration.

In addition to the visiting ministers already mentioned, Dr. O. Edward Janney of Baltimore, was in attendance at the Youths' Meeting on Fifth-day. The attendance was good considering the inclemency of the weather, and the general feeling was that the messages met the needs of those assembled and that the Divine Presence was in the midst. The visitors felt strengthened and encouraged by the life manifested in all the meetings.

E. L.

BIRTHS.

EWART.—At their home in Wilmington, Del., Fourth month 9th, to H. Ralph and Mary Hoopes Ewart, a daughter, who is named Rachel Elizabeth Ewart.

MARRIAGES.

GILLINGHAM—HUDSON.—A. Scott Gillingham of Accotink, Va., and Bertha Hudson of Washington, Va., were married in Baltimore, Fourth month 20th.

HARVEY—MALLOY.-On April 1, by a minister of the Episcopal Church, though with great simplicity, Herman Harvey, son of Charles T. and Ada B. Harvey, and Florence Jane Malloy, daughter of Anna Francis Malloy, all of Philadelphia.

THOMAS—SNOWDEN.—On Fourth month 15th, Miriam Snowden, daughter of Francis and Fanny Brooke Snowden, and Samuel P. Thomas, son of Edward P. and Mary Bentley Thomas, all of Sandy Spring Monthly Meeting of Friends, Montgomery County, Md.

WILLSON—ZAVITZ.—On Fourth month 12th, at 3.30 p. m., at the home of Jonah D. and Emily C. Zavitz, Clara J., their eldest daughter was united in marriage, by Friends' ceremony, to Charles H., son of Fornando Y. and Mary B. Willson, all of Coldstream, Ont.

DEATHS.

COATES.—At his home, Nottingham, Pa., Second month 6th, Stephen Coates in his 63rd year. He is survived by his wife, Lydia Pugh, and his three children, Annie, of Montana, Granville Coates, Jr., and George Coates, Jr., both settled near home, and a little granddaughter, survivor of his daughter. Stephen Coates was an interested member, and a regular attendant of Oxford Friends' Meeting.

DOWLIN.—In Philadelphia on the 5th of Fourth month, Sarah P., beloved wife of Walter S. Dowlin, in the 48th year of her age. Three days before, she had come in the the Woman's Hospital, College Avenue, critically ill, members of her family being present. She was the youngest daughter of the late John T. and Rebecca C. Bell, of West Chester, and was a most beloved wife and mother. She is survived by her husband and two daughters. A noble character, cheerful disposition, and kindly words, combined with a keen sense of humor, made her a desirable companion, and she entertained many friends. All were met by her, with a cordial greeting and a smile of welcome that will be cherished. Her deep interests in her home life kept her heart pure and sweet. After much suffering, the close of her life was peaceful, the token of a happy earthly career and the omen of a blissful heavenly future. She was a member of Birmingham Meeting of Friends, West Chester, Pa. M. T. B.

JOLLIFFE.—At the home of her parents, near Stephenson, Va., Fourth month 14th, Laura Alice, wife of Joseph L. Jolliffe, and daughter of William T. and Sophia B. Robinson in the 35th year of her age. She was a member of Hopewell Meeting, Frederick Co., Va. It is indeed difficult to express with words or pen the sorrow and bereavement we feel in the death of this dear young friend. We quote from a local paper: "The death of Mrs. Jolliffe while not unexpected by members of her family and friends has occasioned a great deal of sorrow among a wide circle of friends and relatives. Her illness extended over a period of several months and through all her sufferings she was patient and courageous, always bright and cheerful, notwithstanding her great affliction, and by her kindness and unselfish disposition she became endeared to all within the circle of her acquaintance. Her early death after less than two years of married life has called forth many expressions of sorrow and regret from a large circle of friends and relatives." J. W. B.

LUKENS.—Fourth month 8th, at Alexandria Hospital, Courtland Lukens, of "Woodlawn," Va., in the 79th year of his age.

OTT.—At the Old Ladies' Home, Wissinoming, Phila., on Fourth month 1st, 1911, Mary M. Ott, widow of Isaac Ott, aged 81 years. Interment in Friends' burying ground, Byberry.

THATCHER.—In West Chester, Pa., Fourth month 1st, Rebecca S., widow of Richard Thatcher, in the 91st year of her age.

WELLS.—Thomas M. Wells, at his home in Pennsville, O., Second month 13th, aged 81 years and one day. He was the son Levi G. and Ann Wells. He maried Rebecca, daughter of William and Rebecca Stevens. She was a faithful minister of the Hicksite Friends, she having preceded him to the other world some 9 years. They were the last of the members of the Westland Meeting and are at rest in the Westland Graveyard.

WOOLMAN.—On Fourth month 6th, Ella Clark, wife of Howard T. Woolman, of Woodstown, N. J., in her 58th year. A valued wife and member, friend and neighbor.

NOTES AND ANNOUNCEMENTS.

A conference for the Advancement of Quakerism will be held by Baltimore Friends in the Park Avenue Meeting House, on Seventh-day the 29th. See the program as given in another column.

George L. Maris from his winter home, near Sanford, Fla., writes: "My New Testament class now has an enrolment of over 50 members and I am continually surprised at the interest shown by the class, nearly all of whom are now hearing for the first time, the Friendly interpretation of the gospel of St. John, which we are now studying. The membership is made up of those accustomed to attend ten different evangelical churches. We have been working together for about five months in entire harmony, all seeming to accept freely the spiritual interpretations I have been accustomed to give in First-day School.

As president of the Sanford 'Wednesday Club' (the New Century Club of that city), Mrs. Maris had one day devoted to peace and arbitration and also woman's suffrage. This proved to be a session of great interest to the members. I have just read Wm. Littleboy's article, and feel great sympathy with it."

Jeremiah Bowser was a colored man well known in Northern Liberties, when I was a boy, he was keeping an "oyster cellar" on Third Street, near Callowhill, and patronized by the most respectable men in town.

Jerry was a fugitive slave and upon the demand of his master for his return to servitude many Friends assisted in raising the purchase money. He was received into membership with Friends attending Keys Alley Meeting.

The plain coat always worn by Jerry was no doubt a gift from Friends.

His son David (named for my grandfather) became an artist of note.

The division in the Society of Friends was the talk of the town and Jerry in common with others discussed the subject under dispute, saying "he knew the cause of the trouble, it was the doings of the devil." This seems to accord with the trouble between Arius and Athanasius in the reign of Constantine (as recorded in Eusebius church history), that the difficulty was all about words.

If Friends will take pains to compare our discipline with the orthodox, they will see that the emperor was correct.

In a former article I mentioned what our dear friend William Allen said to me "David, the issues of '27 are dead issues." DAVID NEWPORT.

Purity of the press was discussed at the Race Street Conference on the 23rd, by Dr. Cornelia Kahn, chairman of that department in the National Council of Jewish Women. Protests against sensational items and improper advertisements have been sent to editors of daily papers and periodicals, and extensive efforts have been made to bring the subject before large organizations, conventions, Chautauquas, etc., with the hope of educating public opinion. The papers will continue to print sensational matter as long as the editors believe that the reading public desires it. When individual readers take the trouble to write protests to their papers against objectionable articles and urge that greater space be given to elevating items, a change for the better will take place.

The monthly meetings belonging to Philadelphia Yearly Meeting are requested to revise their lists of isolated members and send all changes of address, deaths and the names of those who have become isolated since last year to the correspondent for isolated members, Elizabeth Lloyd, Lansdowne, Pa., before the first of Sixth month. It is not necessary to send complete lists, but simply all changes since last year. If there have been no changes a card should be sent stating that fact.

One of the features of the Neighborhood Guild is the Mothers' Meetings which are held every Sixth-day afternoon. Generally some visitor is present who talks to the assembled members, and then crackers or cakes and tea are served. These mothers are very much interested in the purchase of the Green Street property and they proposed to Emily Wilbur to have a "coffee klatche" for its benefit. Coffee and cakes were served and ten cents admission charged. Instead of having a visitor to talk to them they played "forfeits" and other games. The proceeds of the affair amounted to ten dollars, which will be turned over to the Guild fund.

A group of the young Friends of Philadelphia are preparing an entertainment, the proceeds of which are to be added to the Building Fund of the Friends' Neighborhood Guild. The program will consist of music, readings and a sketch in which a number of them will take part.

The entertainment is to be held in the auditorium of the Young Friends' Association on Fifth-day evening, Fifth month 11th. Admission fifty cents.

The Meeting at West Philadelphia, 35th and Lancaster Avenue, on First-day, Fourth month 23rd, was well attended, the spirit of those present, was Friendly. Sarah B. Flitcraft of Chester, Pa., was heard on the theme "Doing the Will of the Father," the watchword of our service "Love." Margaret Howard of Germantown, Sidney Yarnall and Daniel Moore were also heard. A session of the oversight committee, which immediately followed the meeting for worship occupied the time usually devoted to the social hour.

The devotional meeting for young Friends was held Fourth month 23rd, in the Meeting House parlor, at 15th and Race Streets. There was a good attendance, and a number of speakers addressed the meeting. The number of new faces seen at each meeting is very pleasant, and the attendance always includes a number of out-of-town young Friends.

Under the care of Friends Philanthropic Committee of Crosswicks, N. J., a fair and supper was held Third month 14th. One hundred and fifty dollars was cleared, which was divided as follow: $60.00 to the Burlington County Children's Home at Mount Holly; $60.00 to the Florence Crittenton Home, at Trenton; $15.00 to purchase towels and muslin to be made into night dresses for McKinley Hospital at Trenton. Officers for the ensuing year are: Laura N. Rogers, president; Virginia M. Middleton, vice-president; Helen R. Robbins, secretary; Naomi W. Ellis, treasurer; M. Della Dey, Anna R. Borton, purchasing committee.

The sudden death of our friend and co-worker, Eliza B. Wilkins, cast a gloom over us, but reminding us that in our "Father's house are many mansions" . . . . "let not your heart be troubled neither let it be afraid."

A camp for boys is conducted by Ralph I. Underhill (son of Charles F. Underhill) with the assistance of his wife. The Kingswood Camp aims to combine the life of the home and the camp and therefore has a home as its foundation. Young boys will here enjoy the wholesome, vigorous life of a camp and still be surrounded by a home atmosphere. Further particulars will be found on page 276.

An afternoon conference at 3 o'clock will be held at Radnor Meeting House on First-day, Fifth month 7th, under care of the Radnor Monthly Meeting Advancement Committee. Henry W. Wilbur will be present and address the gathering. Take Philadelphia and Western electric cars from 69th Street to Radnor station. All Friends and friendly people everywhere are urged to attend and aid in an effort to revive life and interest in our Quaker heritage.

The regular morning meeting at Frankford was attended without prior announcement by Daniel F. Moore, on First-day last, the 23d. The attendance was a little less than normal, but those present appeared to be inter-

ested and sympathetic. The spoken word was mainly regarding the little understood difference between religion and worship—the one being mainly outward, superficial and ceremonial, while the latter must be inward, spiritual and *silent*.

The interest in First-day School work is well maintained, although very few of the pupils are in membership with Friends and most of them belong to other denominations.

CONFERENCE OF TEACHERS AT SWARTHMORE.

PROGRAM.

First Session 10.30 a. m., Fourth month 29th.

Round Table Conferences as announced below. Subjects will be presented by assigned speakers; or, in case no speakers are assigned, briefly by the chairman of the round table. In either case it is hoped that there will be general participation in an informal discussion of the subjects. The Conferences will be held as follows:

(*a*) Biology and Physical Education. Room 148, first floor, Parrish Hall, East, Professor Edwin Fauver, Chairman. 1. The Human Side of Nature Study, Spencer Trotter, Swarthmore College. 2. The following questions are suggested for general discussion: (a) The place of hygiene in the school curriculum. (b) A closer correlation of hygiene with physical education. (c) Present tendencies in physical examinations. (d) The value of wisely conducted competitive gymnastics: some suggestions as to methods.

(*b*) English, Room 22, second floor, Parrish Hall, Center, Professor Harold C. Goddard, Chairman. The English Round Table, continuing the discussion of last year, will consider the question: How can the teaching of English composition be made more effective? Topics suggested from the previous conference are: (a) The size of composition classes. (b) The amount of writing required. (c) The correction of themes. (d) Individual conferences. (e) The separation or correlation of literature and composition. If time permits, the further question will be taken up: How far should the ethical element in literature be emphasized in teaching that subject in the secondary schools?

(*c*) French and German, Room 20, second floor, Parrish Hall, Center, Professor Benjamin F. Battin, Chairman. No papers will be presented, but some one will be prepared to open the discussion on each topic. 1. An acquaintance with German-American and Franco-American Relations. 2. The Cultural Value of Modern Languages in Secondary Schools and Colleges. 3. The Preparation and Efficiency of Modern Language Teachers.

(*d*) History and Civics, Room 31, third floor, Parrish Hall, Center, Professor William I. Hull, Chairman. 1. Historical Teaching in Preparation for Citizenship, Joseph Walton, George School, and Scott Nearing, University of Pennsylvania.

(*e*) Latin and Greek, Room 117, first floor, Parrish Hall, West, Professor Walter Dennison, Chairman. 1. What ought the study of Greek and Latin do for the average boy or girl in the high school? B. W. Mitchell, Central High School, Philadelphia. Discussion led by Chester A. Sittig, Friends' Central School, fourth floor, Parrish Hall. *2. A visit to the battlefields of Chester, Walter Dennison, Swarthmore College. 3. During the day there will be an exhibition, in Somerville parlors, of recently acquired plates and reproductions, illustrating objects of Greek and Roman art.

(*f*) Mathematics, Room 116, first floor, Parrish Hall, East, Professor John A. Miller, Chairman. 1. The "D" Student, Arthur H. Tomlinson, Swarthmore Preparatory School. The "A" Student, John A. Miller, Swarthmore College. Discussion led by George A. Snook, Central High School, Philadelphia. 2. Should the "practical" enter more largely into the teaching of mathematics in the secondary schools? Jonathan T. Rorer, William Penn High School for Girls.

*This lecture will be given in the Museum, fourth floor, Parrish Hall, and will be illustrated with the stereopticon.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FOURTH MO. 29TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y.

—Westbury Quarterly Meeting in Brooklyn (110 Schermerhorn St.), Ministry and Counsel, same day, at 9 a. m. Isaac Wilson, Henry W. Wilbur and La Vergne F. Gardner expect to attend. In the afternoon conference on "The Meeting and a Free Ministry," opened with a paper by Henry M. Haviland.

—Conference of Teachers in Friends' Schools, at Swarthmore, 10.30 a. m. and 2 p. m.

—Conference for Advancement of Quakerism in Baltimore at Park Avenue Meeting House, at 8.15. See program in another column.

—The London Grove, Pa., Young Friends' Association at home of Edward A. Pennock, to be entertained by Ruth Verlenden and Russell Tylor of Swarthmore College.

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(*g*) Physics and Chemistry, the Library, Hall of Chemistry, second floor, Professor Gellert Alleman, Chairman. 1. How to secure efficiency in the teaching of Physical Sciences in the secondary schools, Eugene Baker, Principal Girls' High School, Philadelphia; Herschel A. Norris, Wilmington Friends' School, and Harold C. Sprague, Swarthmore Preparatory School.

(*h*) Public Speaking, Collection Hall, second floor, Parrish Hall, Professor Paul M. Pearson, Chairman. 1. What is the object of the reading lesson? Mary H. Whitson, Friends' Central School. 2. What work in public speaking should be given in the high and preparatory school? H. A. Nomer, Lawrenceville School. 3. How I conduct a class in reading in the highest grammar grade, Hannah T. Mitchell, Swarthmore Preparatory School. Discussion led by Grace L. Bond, Friends' School, Baltimore. 4. How I conduct a class in argumentation, George A. Walton, George School. Discussion led by J. M. Dorey, High School, Trenton.

Luncheon, 1.00 p. m., College dining-room, first floor, Parrish Hall, Center.

Second Session, 2.00 p. m., Collection Hall, Second Floor, Parrish Hall, Center.

Address: Franklin Spencer Edmonds.

Lacrosse game on Whittier Field, 3.30 p. m., Johns Hopkins University versus Swarthmore College.

The members of the Conference will be the guests of the College at luncheon in the College dining-room and the guests of the Swarthmore College Athletic Association at the lacrosse game on Whittier Field.

Trains leave Broad Street Station for Swarthmore, 8.26 and 9.50 a. m. Leave Swarthmore for Philadelphia, 3.50, 5.09 and 6.07 p. m.

SWARTHMORE COLLEGE NOTES.

The entertainment given by the Haverford College "Caps and Bells" Club in Collection Hall, last Seventh-day night, met with decided success. The room was filled with an appreciative audience, whose continued encores brought forth the best efforts from the Haverford boys. The title of the performance was "A Patient Philosopher." It was a two act lyric comedy, composed by members of the Club. The spirit manifested between the two Colleges during the whole evening was that of the best friendly interest and enthusiasm; and it will undoubtedly serve to strengthen the bond of goodwill already existing between Swarthmore and Haverford.

The annual dual oratorical meet between Dickinson and Swarthmore was won this year by Dickinson. The contest was pronounced very close and of a high order. The speakers for Swarthmore were Albert Roy Ogden whose subject was "The Hebrew People"; William K. Hoyt, whose subject was "The Commercial Statesman," and Wm. Russell Tylor, who spoke on "Patriotism, a National Deficit."

Dr. Joseph Stockton Roddy of Philadelphia addressed the men's meeting last First-day evening. His subject was, "The Greatest Miracle, or the Death of Christ and What it Portended." Dr. Morris Ferguson of Swarthmore, who is active in Sunday School work of the Presbyterian Church, addressed the young women.

The lacrosse team has held a winning series of games so far in its schedule. The game last Seventh-day with the Alumni was called off on account of rain. Next Seventh-day, the team meets Johns Hopkins on Whittier Field. If the Swarthmore team continues its effective work and wins the championship of the United States, it will be the team to represent this country in the contests to be held in London during the coronation this summer. Swarthmore won the championship last year; and since this year's team is as strong as last year's, the boys are entertaining high hopes of a trip abroad.

Next Seventh-day is the time scheduled for the Teachers' Conference at Swarthmore. Franklin Spencer Edmonds will address the Conference at the afternoon session. After the meeting, the members will be the guests of the Athletic Association at the lacrosse game with Johns Hopkins.

FOURTH MO. 30TH (1ST-DAY).

—Visit to Crosswicks, N. J., meeting by members of the Young Friends' Assoiciation of Philadelphia.

—At Home of Aged and Infirm Colored Persons (44th St. and Girard Ave.), Philadelphia. Meeting for worship at 3 p. m., attended by Friends of all branches.

—At Brooklyn 110 Schermerhorn St., meeting, LaVergne F. Gardener, at 11 a. m.

—At Friends' Home for Children, 4011 Aspen Street, West Philadelphia, religious meeting at 3 p. m.

—At Girard Avenue, Philadelphia, at 9.45 a. m., Junior Conference, "John's Doctrine of the Comforter."

—At Swarthmore, Pa., meeting at 11.30 a. m., George A. Barton of Bryn Mawr, is expected to attend.

—At Race Street, Philadelphia, Mary Travilla, at 10.30 a. m.

FIFTH MONTH 2D (3D-DAY).

—Concord Quarterly Meeting, at Wilmington, Del., at 10 a. m. Ministers and Elders, day before, at 2 p. m.

—Chesterfield Monthly Meeting of Friends held at Trenton, at 2.30 p. m.

FIFTH MONTH 3D (4TH-DAY).

—National Peace Congress in Baltimore, Md., continuing through the 4th and 5th.

—Purchase Quarterly Meeting, at Amawalk, N. Y., at 11 a. m. Ministry and Counsel, same day, at 10 a. m. Isaac Wilson expected to attend. Friends' Association same day at 2 p. m. Subject: "Christian Spirit at Home and Abroad." Train leaves 155th Street and 8th Avenue, New York City at 7.55 a. m.; Elmsford 8.45; Millwood, 9.15; returning leaves Amawalk at 5.31 p. m.

FIFTH MONTH 4TH (5TH-DAY).

—Abington Quarterly Meeting, at

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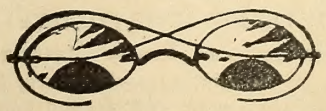
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Horsham, Pa., at 10 a. m. Ministers and Elders, day before, at 11 a. m.

FIFTH MONTH 5TH (6TH DAY).

—Friends' Association of Medford, N. J., at the home of Arthur and Emma Engle.

FIFTH MONTH 6TH (7TH-DAY).

—Agriculture—Education Conference at George School, 11 a. m. and 2 p. m. "School Gardens," "Dwarf Fruit Trees." Professor F. A. Waugh, of Mass. Agricultural College.

—Philadelphia Quarterly Meeting, at Race Street, at 1 p. m. Ministers and Elders, day before, at 3 p. m.

—Farmington Half-Yearly Meeting, at Orchard Park, N. Y.

—Dr. O. Edward Janney of Baltimore expects to attend Oxford, Pa., Preparative Meeting at 8. p. m.

—Mansfield Young Friends' Association, at the home of William and Sarah Biddle.

FIFTH MO. 7TH (1ST-DAY).

—At Radnor, Conference under care Monthly Meeting Advancement Committee, Henry W. Wilbur, address.

—At Chichester Meeting House, Del. Co., Pa., circular meeting, at 3 p. m., under care of Concord Quarterly Meeting.

—Byberry, Philadelphia, Friends' Association, at the Meeting House, afternoon. "What Do Friends Believe," Jesse H. Holmes.

FIFTH MO. 8TH (2D-DAY).

—Nine Partners Half-Yearly Meeting at Poughkeepsie, N. Y.

—Young Friends' Association of Philadelphia. Dr. Francis H. Green of West Chester, will be the speaker. In the auditorium, 140 N. 15th Street, 8 p. m.

FIFTH MO. 11TH (5TH-DAY).

—Shrewsbury and Plainfield Half-Yearly Meeting at Manasquan, N. J.

—Old fashioned entertainment in Y. F. A. auditorium at 8 p. m. Benefit for Building Fund of Guild. Admission 50 cents.

FIFTH MO. 13TH (7TH-DAY).

—Maimi Quarterly Meeting at Waynesville, O.

—Salem Quarterly Meeting at West, near Alliance, O.

FIFTH MO. 15TH (2D-DAY).

—Philadelphia Yearly Meeting at 10 a. m. Ministers and Elders, Seventh-day before at 10 a. m. and 2 p. m.

The Kingswood Camp for Young Men

The attention of Friends is called to the Kingswood Camp, now in its third season, which offers boys a wholesome out-door life among the mountains and lakes of New Hampshire.

The Camp is conducted by Ralph I. Underhill, a member of Brooklyn meeting, and his wife, who is intimately associated with the life of the camp.

Edward Cornell, 43 Willow St., Brooklyn, N. Y. a patron of the Camp, has kindly permitted the use of his name as a reference.

The Camp leaflet will be sent upon application to

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Friends' Literature Free

Any one desiring any of the following pamphets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.
The Upbuilding of a Religious Society.—Dr. O. E. Janney.
The Place of Religion in Education.—President Swain.
The Liquor Question, No. 1—The Personal Habit.
The Liquor Question, No. 2—The Public Traffic.

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In *McClure's Magazine* for Fifth month is an article by Josephine Tozier on Maria Montessori, "A Wonder-Worker in Education." This is the first time that the educational discoveries of Madame Montessori have been described in English. By this system children of four learn to write in six weeks without effort or strain. "The City Bank: the Federation of the Great Merchants," another of the "Masters of Capital" series, by John Moody and George Kibbe Turner, deals with the growth of Wall Street. "The Girlhood of Harriet Beecher Stowe," by her son and her grandson, Charles Edward and Lyman Beecher Stowe, gives a picture of life in the family of a New England clergyman nearly one hundred year ago.

Edward Alsworth Ross, professor of sociology in the University of Wisconsin, just returned from a year's study of economic and social conditions in China, has written for the May *Century* of "The Industrial Future of China." It is his judgment that the march of industrialism in China will not be so rapid and triumphant as many have anticipated; and he gives his reasons for this decision.

The good loan shark that is to come will not relieve the victims of the salary shark. But he will put the bloodthirsty chattel shark out of business, according to Edgar Allen Forbes, who, writing in the current number of *Harper's Weekly*, tells of the new project. "After a quiet investigation that has lasted three years," he says, "the Russell Sage Foundation is encouraging a plan to establish a remedial loan society which will beat the sharks at their own game." Just how much such a society is needed this article discloses.

The current number of the *Southern Workman* (published by the Hampton Institute, Va.) contains the third paper in the valuable series by Harlan I. Smith, of the American Museum of Natural History, on the work of primitive peoples. This paper on "Primitive Work in Metal" has, like the preceding ones, some interesting illustrations. The number contains also the first paper of a series on the West Indian Negro by Dr. S. B. Jones, a native of Jamaica, now resident physician at the A. & M. College for Negroes in Greensboro, N. C.

"In the Land of Evangeline" is a very interesting account of the life and occupations of the Acadians in Louisiana. The description of the

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land, together with some encourag-

"modus operandi" of an alligator hunt is most vivid. "Missions in the Creek Nation" throws surprising light upon conditions among the mixed Creeks and Indians of Oklahoma. Methods of school and agricultural improvement in Virginia and Marylang, together with some encourageing results, are described in two articles. Editorials relate to important educational and race conferences, and to the recent gross misrepresentations of Indian character in moving-picture shows.

The issue of *Harper's Weekly* for Fourth month 8th, contains an interesting article by James Barnes, entitled "The Anniversary of Sumter," in which the bombardment of the fort and the events that led up to it are recalled. It is illustrated with numerous old photographs. Writing under the title "New Jersey and the Bosses," William E. Sackett describes the growth of the system of corruption which Governor Wilson is fighting. Edward G. Lowry writes from Washington upon the remodeling of the House of Representatives.

This number contains a story by John Fleming Wilson.

THE FATE OF THE YAQUIS.

The rising of the Yaqui Indians in Yucatan this week furnishes another parallel in actual events to those anticipated by Herman Whitaker in his novel, "The Planter," published a couple of years ago. Mr. Whitaker, of course, wrote his story after long observation and first-hand knowledge of conditions. He describes in *The Planter* the fate of a tribe of Yaquis driven from their homes in the rich lands coveted by the government, and sent into virtual slavery as contract laborers to the fever-haunted Isthmus. Many of them, in order to escape the horrors of labor in the tropical rubber-plantations, jumped overboard into the gulf during their transit.

The ideas which Dr. Simon N. Patten of the University of Pennsylvania has advanced in his book "The New Basis of Civilization," published some months ago, formed the subject of an address given last Sunday, March 12th, in the Church of the Ascension by the Rev. Percy S. Grant. Dr. Patten has a new volume published this week in the *American Social Progress Series*, in which series "The New Basis of Civilization" was also issued. This latest work is entitled "The Social Basis of Religion" and in it Dr. Patten shows that religion should be social rather than historical in its fundamentals. Upon this ground he builds up the essential principles for a social religion.

All proper children are destructive. That is their way of finding out what things are made of. But they get over it. It is not well to take their inconvenient activities too seriously. —*George Hodges in the Atlantic.*

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FRIENDS' INTELLIGENCER

A Religious and [illegible] Journal

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Martha J Warner

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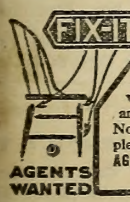
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Continued on page iii.

HOMES DURING YEARLY MEETING WEEK

The Committee on Homes of Philadelphia Yearly Meeting are Clarkson Fogg, Cynwyd, Pa; Matilda K. Lobb, 1702 N. 18th St.; Benjamin Walton, Fifteenth & Race Sts. The Committee will be glad to hear from Friends who expect to attend and desire aid in securing homes. Friends in the city having accommodations to offer to visiting Friends should notify the Committee.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, FIFTH MONTH 6, 1911. | Volume LXVIII. Number 18.

Regeneration merely creates the will to do the right; it does not define for a man what is right. This is defined for him in the main by the religious community whose ideas he accepts.

—*Rauschenbusch.*

ENOCH.

I looked to find a man that walked with God
Like the translated patriarch of old:
Though thousands on His happy footstool trod,
Yet none as he did such high converse hold;
I heard the wind in low complaint go by
That none its melodies like him did hear;
Day unto day spake wisdom from On High,
Yet none like David turned a willing ear.
God walked alone, unhonored through the Earth;
For Him no heart-built temple open stood.
The soul, unmindful of her nobler birth
Had built Him mighty shrines of stone and wood
And left unfinished and in ruins still
The Only Temple He delights to fill.

—*Jones Very.*

BOY SCOUTS.

I have read your editorials and the article by Melissa R. Bell in the issue of Fourth month 22nd.

In my opinion the military spirit is always hard at work and the Scout Movement lends itself to its insiduous character.

Considering its origin and association with the great military general and scout, Sir Baden-Powell, that the movement for the most part is in the hands and under the direction in England and Canada of military gentlemen, and from their remarks difficult to restrain upon occasion, I am impressed with the thought that its endorsement by Peace-loving people such as Friends are supposed to be, is liable to place us in the category of "the simple."

I may be wrong, but it looks to me as though the Trojans run the risk of being taken in by the novel and innocent-looking Wooden Horse filled with armed men, the sides of which, when struck, give forth a hollow sound. That the movement has virtues goes without saying; but as most schemes are promoted under cover of virtue and supposed public interest, it is well for us to discriminate and carefully try the spirits, and the sometimes obscured motive.

This British enterprise introduced into the United States by way of Canada as suggested by your editorial has lost, I think, some of its real significance.

Why it should be necessary to teach a boy the sacredness of life by dressing him up in the apparel of a life destroyer I fail to understand. Is not the military spirit to be gratified by the military appearance the thing aimed at and that which strongly appeals to boys. That there may be some good connected with that feature may not be denied—neither is that a sufficient reason for adopting the plan.

Are we to seriously conclude that the military machine is in danger of losing its support through the movement leading boys to "abhor war and bloodshed of any form," as suggested in the article?

Further, if it is true that the kind of supervision of boys in the home and the school avails little or nothing in the way of self-control and demands continuous supervision for some time thereafter, when will the time come that a boy will stand alone and be ready to act manfully? What about supervising the supervision of the home and the school by some military method?

It seems to me a peculiar attitude to regard the adaptation of the military idea as "training in the way of doing all the good they can in the world and still not under military discipline."

An "Eternal Vigilance to see when and to whom they can be of service to all persons in need of sympathy or help" is a beautiful aim worthy of all encouragement, but it may be rather doubted as an explanation of the origin of the Scout idea.

Undoubtedly the Scout Movement is in itself one of the finest pieces of scouting of modern times and well calculated to attract boys and put them through a course of training such as will make them ready soldiers. It is a pity so much good should have such an association as is provided.

It is the military feature that is attractive, and to me it does not appear that to thus decoy boys into virtue, is either necessary or desirable.

Is not the trend of the movement fairly well evidenced from the following clipping from the Toronto *World* of this day's issue. Is it to be supposed the officer in command would lead the scouts to the military establishments mentioned in the last paragraph to teach them the horrors of war?

I also enclose the editorial view of the same paper in the same issue, which represents the theoretical side.

Toronto. WILLIAM GREENWOOD BROWN.

The following is a news item in the Toronto *World* dated from Ottawa:

As a result of the competition recently held, the following have been selected to represent the boy scouts of Canada invited to take part in the Boys' Bisley of 1911. Officer in command, Capt. S. H. Hill, 8th Royal Rifles, Quebec.

The team will sail on the Royal George on May 3. On arrival in England, they will probably join the military instructional camp for cadets at Sydenham, in connection with the Festival of Empire, and will be entertained by the commander in chief of Portsmouth and the Earl of Buckinghamshire. They will go to Hythe to see the musketry schools there, to Whale Island for the naval gunnery, Woolwich, Aldershot, etc. They will also likely visit the battlefields at Waterloo. It is also anticipated that arrangements will be made for them to take part in the coronation festivities.

Following is the editorial from the Toronto *World* referred to by W. G. Brown:

Those scoutmasters who opposed any association of the boy scout movement with preparation for a military life were simply carrying out the wish and conviction of its founder. General Baden-Powell has repeatedly deprecated any diversion in that direction from his original conception. The laws of the boy scouts, the point of honor, of day-by-day helpfulness, of pity for wild creatures and helpless animals are not specially military virtues, rather do they belong to ordinary common life. The boy scout is a resurrection of the chivalrous knight of old without his spear and shield, but with all his courtesy, compassion and will to aid in distress. That ideal should not be dimmed in Canada.

A friend sends us the following from Philadelphia papers:

Stereopticon pictures and lectures on the British-Boer war will be given to-night and to-morrow evening for the benefit of Troop No. 40, Boy Scouts, at the northeast corner of Fifty-eighth Street and Springfield Avenue. The views were taken by the lecturer, who served in the British army.

"THE RULE OF THE FEW."

In the *Intelligencer* of Fourth month 22nd, "The Rule of the Few" sounds the danger signal of decay, and disintegration of our Society, in so far as it applies to what are known as meetings for "business and discipline." Experience and observation has proven and convinced very many, otherwise actively interested members, who are familiar with the history of our Society in the past, as in the present, that in too many instances a few of the elderly members usurp with dictatorial methods their measures to accomplish, when too often they are supported by "the clerk who according to custom determines the weight of the meeting to be with the few."

There is but one result, indifference, disinterestedness and non-attendance of those who should be the numerical strength, power and working capital of every self-respecting religious organization that hopes to accomplish the purposes of its sacred origin.

How easy it is for the would-be willing workers to find other fields of interest and usefulness, how unnatural to be driven, how comforting to be kindly led, it seems clear to the writer that by, and through a close analysis of the subject, as treated by Horace M. Lippincott, by those who are reasonable, unprejudiced and of judicial willingness to cleverly digest the subject that much good can be slowly but surely accomplished thereby.

"SADSBURY."

NOT MAJORITY RULE, BUT CO-OPERATION.

A writer in *The Intelligencer* of Fourth Month 22d, in a vigorous plea for majority rule, seems to have overlooked the difference between civil government and an organization for the promotion of religion or ethics. Civil government necessarily includes the whole community. The community consists of people of widely different views and opinions. And, as only one governmental policy can prevail for the time being, majority rule is a necessary concomitant of civil self-government. It is not perfect self-government, for the minority must be governed by a policy which it does not approve. But it is the nearest possible approach to self-government by a community or nation.

On the other hand, the purpose of a religious or ethical organization—the only excuse for its existence—is the exemplification and promulgation of a definite principle, or line of conduct, and the efficiency of the organization depends, absolutely, on the loyalty of its membership to that principle. Obviously the labor of such an organization must be primarily with its own membership, to maintain loyalty to the principle in order that the organization may present a united front to the world and make a definite and effectual impression upon the world. Neither minority rule nor majority rule has any place in such an organization. It must be earnest co-operation by people who are united in judgment. There is no such thing as earnest and effectual co-operation for the promotion of righteousness which is not based on unity of judgment.

If I am not mistaken the Society of Friends was originally organized to persuade all people to sub-

mit to the government of the witness for God in the mind of each individual. Early Friends regarded all their other testimonies as outgrowths of this, and, hence, subordinate to it. Feeling themselves appointed to a work of supreme importance they were careful to permit no personal or worldly consideration to mar the charms and power of their message. The effort of the organization, as such, was not to perpetuate itself, nor to enlarge itself, but to prepare its membership, and to keep it prepared, for perfect co-operation in presenting the testimony to the world. If your correspondent to whom I have referred will examine the early records he will find that it was the practice of the Society to decide no measure, whatever, except on the basis of substantial unity. The government of the organization was removed as far as possible from either majority rule or minority rule. It was simply the most perfect exemplification of co-operation in the promulgation of a religious principle that the modern world has been favored to witness.

The rule of the majority involves a suppressed minority. In regard to the worldly policies pertaining to civil government, this, as already said, is the best that can be done. But in an organization for the advancement of religion, it is both unnecessary and demoralizing. No one can suppress his religious convictions, or submit to be made a party to what he believes to be wrong without degrading his manhood, and, hence, no one can properly be asked to do so. Majority rule in a religious society virtually solicits those who constitute the minority to suppress their convictions in regard to divine requirements, and thus creates an influence which nullifies the very purpose for which the organization was brought into being. If the Society of Friends has developed an internal situation which renders genuine co-operation based on unity of judgment impossible, certainly it will require something of a more renovating character than majority rule to restore it to an efficient accomplishment of its original purpose. G. W. I.

The men of faith are the living spirits, the channels by which new truth and power from God enter in the possibility and reality of a divine life in humanity, to submit the will to the purposes of the kingdom of God, to permit the divine inspiration to emancipate and clarify the moral insight—this is the most intimate duty of the religious man who would help to build the coming Messianic era of mankind. —*Rauschenbusch.*

In Christianity and the Social Crisis.

A QUAKER EASTER.

AT PROVIDENCE MEETING, MEDIA, PA.

It began on Seventh-day afternoon, or, to speak more correctly, it had its beginning months before; but on Seventh-day afternoon the guests from a distance began to arrive—some twenty-five at least from various meetings such as Lansdowne, Langhorne, Swarthmore, Camden, Germantown, West Grove, West Chester and Philadelphia.

Have you ever attended Providence Meeting just on the outskirts of Media, the county seat of Delaware, Pa., with its substantial stone structure, apparently waiting to serve our Society for another two hundred years?

Inside the house it looked as if a new era had already begun. The writer arrived late; the lights had just been lit and the entire interior looked the happiest, homiest place imaginable. Dotted over the meeting house on both sides the partitions were lamps and flowers on tables, around which were gathered as many groups—not Quaker Round Tables exactly, but Quaker Triangles, made up of three meeting house benches facing inward toward the tables. Each group was numbered and was presided over by one or more leaders, who, with a certain assigned topic for conversation, remained at their posts throughout, while all the other people, on signal at intervals of fifteen minutes, went from one group to another in order indicated on a card held by each. Thus everyone in attendance except the few leaders had a chance, in each group, to talk over such topics of present-day Friendly interest as the following:

1. The Summer School at Swarthmore in 1911.
2. Friends' Neighborhood Guild.
3. How to Build a Friendly Neighborhood.
4. The Social Side of Friends.
5. Social Service.
6. A Central Bureau for All Friendly Activities.

After two hours spent in these conversationals, supper was served: a chicken salad foundation with ice cream, cake and coffee to top off; and all this, remember, at a meeting house quite a distance from anyone's home, so that even the drinking water had to be brought from afar.

Supper over, the people lingered as of course they would, for the kind of stiffness that clings to little used meeting houses had disappeared. Cordial sociability had taken its place. The young men cleared away the tables and arranged the benches in their old positions for the next morning's meeting, while one of the First-day school teachers centralized the attention of more who stayed by setting up the outer walls of the Tabernacle now being erected by her class of young

people, who, by the way, have measured off the exact dimensions on the meeting house grounds.

But the best part of the entire afternoon and evening was the fact that *everyone had helped.* That is to say, no less than seventy people of Media (Providence) Meeting had been asked to take some part in the event or its preparations; and they did. There were homes and to spare for every visitor, so that First-day morning brought out a full meeting and a live one.

No well-known minister was there, but it was a good Friends' meeting, with several taking part; and the First-day school followed. Annie Hilborn had brought her infant class from Swarthmore to give us an object lesson, while the Executive Committee of Providence F. D. S. had arranged some special and some general exercises appropriate to the season; so that those who had stayed for Easter at home instead of going to Atlantic City or elsewhere, found in these varied expressions of Friendly faith a veritable Easter inspiration.

To those of us who were visitors the entire event was fraught with interest, especially as showing what may be done by ourselves from within ourselves.

It is not surprising that within a week after the meeting two laboring men should have asked to be supplied with copies of our Discipline.

It is natural to expect that these good Media people, who thus have revealed themselves to themselves, shall go on with their good work in their pretty town of 4,000 people. Their week-end was a lesson and an inspiration.

A VISITOR.

CALN QUARTERLY MEETING.

Caln Quarterly Meeting was held at Christiana, Lancaster Co., Pa., Fifth-day, Fourth month 27. Meeting of Ministers and Elders at 10 a. m., preceded the meeting for worship and business session. Those who were favored to be present, which was a good attendance, considering that this is one of our smaller Quarterlies, about three hundred members, thought it an inspiring and helpful occasion.

Two speakers were heard in the meeting for worship, the theme of one was found in the text: "Whosoever believeth on him and doeth his will shall not perish but have everlasting life." Acquaintance with God creates a stronger belief in his Overruling Power and stirs up in the soul a desire to work out "our own salvation" by doing the will of the Father.

The other urged a closer study of the Bible with its blessed Truths and excellent literature. Reference was made to its great age and this present time being the tercentenary of the King James' version of the Bible. The value of reverently reading and deeply studying its pages was dwelt upon that we might get at the full meaning and be able to apply its wisdom toward solving the difficult problems of the present age. When the queries were being considered with summaries for the approaching Yearly Meeting, remarks were fittingly made on the various principles, testimonies and subjects as they came to notice. Comment on the third brought out a thought that more expression should be given where silent meetings were the rule from time to time. One Friend confessed to unfaithfulness in this respect which opened the way for words of encouragement from a visitor and it was further said while the practice of reading a sermon or other good article might occasionally be permitted, it could not take the place of immediate inspiration and revelation, as we understand "free ministry of the Gospel."

Christiana has been quite a Friendly community for generations and is an historic place where the great Riot occurred some sixty years ago during slavery times. Friends related to us scenes and incidents which had been transacted in homes of their parents and we were thrilled as we listened to the tragic story when one life was sacrificed for the cause of human freedom.

The town is an attractive rural village situated between hills and valleys in a fertile and luxuriant district of eastern Pennsylvania.

The meeting is Sadsbury Monthly Meeting and until about twenty years ago was held in the old meeting-house one mile from town.

Now there is a well constructed, comfortable and attractive house in the village where all the meetings are held. There is a flourishing First-day school held in connection with the meeting attended with much life by a number of young Friends.

Chester, Pa. S. B. F.

MONTHLY MEETING IN TORONTO.

Yonge Street Monthly Meeting of Friends was held at Toronto Fourth month 15th. The new clerks, Elsie Phillips and Watson Playter, were present; also the newest members of the Society, Fred C. Wilson and Lilian Wisdom, the latter recently returned from New York.

Prof. Chas. and Rebecca Zavitz, Guelph, of Lobo Monthly Meeting, were welcome visitors. The attendance was not large but the meeting was an earnest one.

It was urged that as much publicity as possible be given to the desire that not only overseers, elders, members and clerks of our own, but of other

Preparative Meetings, forward to Chas. Phillips, clerk, 157 Margueretta Street, the names and addresses of all Friends and friendly people who have already come or may come to Toronto that our Visiting Committee may get into touch with them.

A suggestion that the Monthly Meeting be changed to an Executive was laid over.

A minute was recorded, approving of the effort to establish a Peace Treaty between Great Britain and the United States.

The meeting was asked to consider the advisability of preparing a simple statement, concerning a Friends' meeting for worship and some of the aims of Quakerism, to be read at the opening of meetings for worship, that strangers and perhaps our own members might the more readily enter into the spirit of the meeting. This will require further consideration.

Reference was made to the prospect of Friends' Associations organizing at an early date a meeting in the interests of the Peace Movement by getting together various societies, secular and religious, after the satisfactory method of the Tolstoy memorial meeting in December last, and that "Friends" should be well represented thereat.

A concern was expressed that we should, as "friends," promote the cause of liberal religion and Christian unity and effort by gathering together in a two days' conference next autumn those bodies and those men and women in Toronto to whom such an invitation would appeal. This seemed to meet with large acceptance and the possibilities of the prospect will be investigated.

ADVANCEMENT IN BALTIMORE.

Friends of Baltimore Monthly Meeting held a second conference under the auspices of the Meeting's Advancement Committee on Seventh-day evening, Fourth month 29, in the Lecture Room of Park Avenue Meeting House. J. Kemp Bartlett, chairman of the Committee, presided and made brief introductory remarks in which he explained that this was another step in the advancement campaign now being conducted throughout Baltimore Yearly Meeting. The conference was well attended and much interest was manifested in what was said by the various speakers.

Jonathan K. Taylor, chairman of the Yearly Meeting Advancement Committee, made the chief address of the evening on the subject "The Responsibility of Each Member of Our Religious Society." He made an enthusiastic plea for individual faithfulness on the part of members of the meeting in not only living out the principles of the Society in their own lives, but in standing by meeting activities. The meeting would be strong and useful, he said, according as its members lived righteous and useful lives. Edward C. Wilson spoke of the great value of the principles of Quakerism in the religious history of the last two centuries and of the importance of maintaining the Society of Friends on a good working basis for the sake of the great good that it may accomplish in the present and future. He made a strong protest against the tendency on the part of some Friends to apologize for their Society, taking the ground that there was nothing of which to be ashamed, but much of which Friends might justly be proud. However, he would not have members of the meeting rest content with the good reputation made in the past, but urged upon all a faithful present adherence to Friends' principles in daily life and meeting activities. Something of a social note was given to the discussion by Esther E. Spicer, who made a plea for a broader fellowship. She desired that Friends should not be found guilty of exclusiveness in their meetings and urged that they reach out to help those in need about them. Others who spoke were Enoch Harlan, William Pike, A. Leah Gause, Henry Holme and O. Edward Janney. Refreshments and a period for sociability followed the discussion. It was announced that another conference would be held Fifth month 27th.

FIRST-DAY SCHOOLS OF WESTERN QUARTERLY MEETING.

Western First-day School Union was held in Hockessin, Del., Meeting House, Seventh-day, Fourth month 22.

The day proved a very inclement one, which fact prevented many from attending, but a sufficient number, about thirty, including nine delegates, were present, to make it a very interesting and helpful occasion.

After Silence, the Clerk read a selection from "The Religion of a Mature Mind." Following the usual routine business of the Union, "Statistical Reports," were read from seven of the schools now in session.

Jane P. Rushmore was present during the morning session and gave helpful suggestions upon the various subjects introduced for discussion. She laid great stress upon the labors of the Visiting Committee, stating, "the Committee has not yet grasped the magnitude of the service it might render, and while she was unable to outline, at present, any regular plan or organized method of procedure, yet effective visits might be made by every member of such a committee."

At the opening of the afternoon session, two little girls, Mary Cox and Ruth Little recited beautiful poems.

From the "Question Box," the following subjects claimed the attention of the Union. "Would the Schools' Program be Improved by Noticing Especial 'Philanthropic Days'—Peace, Temperance, Humane, and Anti-cigarette, instead of Proceeding in the Usual Manner?"

"Should the First-day Schools' Quotas be Paid by the Monthly or Preparative Meeting Treasurers, or should they have Separate Treasuries of Their Own?"

Emma L. Higgins of West Chester, was present and addressed the Union on the subject, "How shall We Impress Our Children with the Needs of Their Spiritual Nature?" and presented excellent methods for interesting and keeping the young in our First-day Schools, especially the boys. "We should teach the Bible, the Truths of daily life and the Principles for which we stand, what a Friend is and what he stands for, awakening and developing the Spiritual within them, which means, to love God and be of use to our fellow men."

With a feeling that our zeal and consecration for First-day School work had been renewed, adjourned to meet the 4th Seventh-day in Tenth month. E. P. W.

BUCKS FIRST-DAY SCHOOL UNION.

The Bucks County First-day School Union met in Wrightstown Friends' Meeting House, Seventh-day, Fourth month 22nd. The meeting opened at 10 o'clock with William H. Ivins, of Langhorne, as clerk, and Sarah J. Broadhurst, of Buckingham, assistant clerk pro tem., Jane Atkinson, the regular assistant clerk, being absent. The clerk read the third Epistle of Paul to the Ephesians.

After the reading of the minutes of the previous union the assistant clerk read the reports from the nine First-day schools belonging to Bucks Quarterly Meeting. These reports showed that the schools of Langhorne, Newtown, George School, Makefield and Wrightstown are in a very flourishing condition; those of Solebury, Buckingham and Doylestown are not as large, yet earnest work is being done in these schools as well as in the others.

Scattered Seeds is distributed in nearly all the schools. Wrightstown school uses a greater number of excellent books as aids in their work than others reported.

Emma Fell Smith, the treasurer, reported $63.96 in the treasury.

Marian Eastburn, one of the correspondents of the union, gave a full and interesting report of the General Association of First-day schools belonging to Philadelphia Yearly Meeting held at Race Street.

Both correspondents, Marian Eastburn and George H. Nutt, were continued another year.

Solebury school was represented by Mary Paxson, who read a thoughtful paper on the subject, "Wherein do the views of Friends resemble those of the Apostle Paul." [This paper will be found in full in a later issue.]

The union decided the time for holding the meetings should be on the fourth Seventh-day in Fourth and Ninth months.

After the appointment of committees the meeting adjourned until 1.30 p. m.

The Wrightstown Friends served luncheon in the school house during the noon recess.

The first exercise of the afternoon was a class of boys and girls from Wrightstown, led by their teacher, Emma F. Smith. The questions were taken from "The Life of Christ," which the class had studied during the year. The answers showed that good work had been done. They told all the prominent events in the life of Jesus; named the disciples and told what was characteristic of each; recited the Beatitudes—all in a prompt and pleasing manner.

Ellen D. Smith, of Doylestown, read a paper prepared by Harry J. Shoemaker, "Jesus and His Relation to Nature."

Thaddeus S. Kenderdine, of Newtown, gave an interesting history of Friends' First-day schools in Bucks County. The pioneer First-day school was started at Fallsington in 1865. About 1880 was the age of greatest activity; the largest number of teachers and pupils enrolled was 1000 with an average attendance of 700; the present number is 700 with an average of 400. At one time Bristol had by far the largest school in the county.

"Some Features of the Book of Discipline" was the subject of a paper prepared and read by Dr. Joseph S. Walton, of George School.

The next union will be held at Langhorne, the 23rd of Ninth month. For that meeting the subject of "Feast Days and Fast Days" was assigned to Newtown; to Makefield, "Which is Most Detrimental to Society, Poverty or Prosperity?" to Wrightstown, "How Can We Best Present the Friendly Testimony of Peace to Our Children."

—*Doylestown Intelligencer.*

"Sorrow and remorse cannot fail sooner or later to be the portion of him who is conscious of having neglected opportunities of rendering benefit to his fellow creatures."—*Rammohun Roy.*

THE SUMMER SCHOOL AT RICHMOND.

FOR THE THREE WESTERN YEARLY MEETINGS.

Through the co-operation of a sub-committee of the General Conference Advancement Committee, a local committee and other interested Friends in the Middle West, arrangements are being made to hold a Friends' Summer School in Richmond, Ind., Eighth month 11th to 18th, inclusive. The program is not yet completed, but the following lectures are assured:

Three lectures on "The Social Teachings of Jesus," by Elbert Russell, of Earlham College; one on "Quakerism and Scholarship," by Dr. Thomas A. Jenkins, of Chicago University; two by Charles Swain Thomas on "Literature and Life," and "Our Reach and Our Grasp"; two on the "Message of Quakerism," by Henry W. Wilbur; and some practical talks to young people by George A. Walton. R. Barclay Spicer expects to be present and take part.

Other lectures will be arranged for and time will be left for informal group meetings on matters of vital importance. The afternoons will be left free for excursions and other forms of recreation.

The Meeting House, the school-building and some of the homes in the neighborhood will be used for the accommodation of those who attend the school. The local committee hopes to make it an opportunity for a genuine Friendly house-party.

It is desired that those who expect to come will send their names as early as possible to Margaret Breckinridge, 75 S. 16th Street, Richmond, Ind. A charge of $6.00 for each person for the week will be made, which will cover board and lodging and admission to all lectures. It is earnestly hoped that every Monthly Meeting within the limits of Illinois, Indiana and Ohio Yearly Meetings will send at least one of its interested younger members to the Summer School, and that others will come of their own accord, in order that we may become better acquainted, have time to talk over the needs and possibilities of Friends in the Middle West and carry back larger knowledge and inspiration to our home meetings.

The attendance of Friends from the other Yearly Meetings is earnestly desired and non-members will receive a cordial welcome. Indiana Yearly Meeting occurs the week following the Summer School at Pendleton, Indiana.

I'm proof against that word failure. I've seen behind it. The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best. —*George Eliot.*

THE LINCOLN PLEDGE DAY.

Under the auspices of the Anti-Saloon League of America has been organized the Lincoln Legion. Its purpose is to secure signers to the following pledge written, signed, and advocated by Abraham Lincoln.

WHEREAS, The use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage.

Many Sunday schools are enrolling as Lincoln Legion schools. Special pledge day for schools has been fixed for May 21. Special services bearing upon temperance have been prepared for the day. We do not know whether they would be useful in any First-day schools or not. Any one interested in more detailed knowledge of the movement and its serviceableness in our schools may obtain any information desired by application to Milo G. Kelser, Westerville, O.

"SCATTERED SEEDS" LESSONS.

We desire again to call the attention of First-day school teachers to the series of lessons on the Old Testament now being printed in the *Scattered Seeds*. These scripture stories, written by a practical teacher, are admirably adapted for the use of many of the classes constantly inquiring for Primary material. Back numbers may be obtained or samples of the paper procured by writing to Elizabeth Lloyd, Business Manager, northwest corner Fifteenth and Cherry Streets, Philadelphia. *Scattered Seeds* is not distributed gratuitously by the Lesson Leaf Publication Committee, and we fear that the excellent lesson material which it presents is not used as much as it deserves to be. Everybody, old and young, interested in First-day schools ought to subscribe for the *Scattered Seeds* and carefully examine it after it is received.

FIFTIETH ANNIVERSARY IN THE FIRST-DAY SCHOOLS.

Those interested in First-day schools are reminded that this year marks the completion of fifty years of work along that line. It is suggested that the event be celebrated in each school. Representatives of schools attending Philadelphia Yearly Meeting may find in the exercises on Fourth-day evening of that week suggestions that will be helpful for the home schools.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 6, 1911.

THE NATIONAL CONGRESS.
RELIGIOUS LIBERALS.

Spring sunshine, so long delayed, has been one of the happy factors in the meetings beginning on the evening of April 26th, and closing with the evening session of the 28th. The general theme of these meetings has been "Unity"; with very earnest consideration of Religious, Industrial, National, and International Unity, and the Unity of mankind. Each of these subjects has been presented by speakers who thought deeply and broadly, expert thinkers who brought to the Federation the natural thought and latest conclusions reached in their respective departments.

Religious Unity was nobly presented by Rev. J. Howard Melish (Episcopalian); Rev. Francis Brown, President Union Theological Seminary, who referred to "that greatest Jew—the hope of the world"; Rev. S. A. Eliot, President American Unitarian Association; and Rabbi Joseph Silverman, of Temple Emanu-El, New York. These names will suggest the broad field that can only be hinted at in a brief letter. A practical question of much importance in the Federation, is the possibility of making such combination of the liberal societies already organized, as to prevent overlapping of effort, and wastefulness of resources. A committee was appoined to take this subject in charge. It was also urged that there be community of action upon matters of public concern. An account was given of a Philadelphia experiment in fellowship that yields satisfying results. Members of ten religious denominations meet at stated times for an informal luncheon together. One member is appointed to present a vital spiritual theme for the consideration of all—care being taken to avoid subjects that are dogmatic and doctrinal, tending to separate rather than to unite. Occasional public meetings also are held jointly in their respective churches or meeting-houses. We could feel the glow of brotherhood emanating from such intercourse, as we listened to the report of these gatherings, in which the cut of each man's coat is without offence to the brethren, as is the cut of his mind shaped by his dogmatic or doctrinal training.

The session devoted to "Industrial Unity" had much of interest. Vida D. Scudder, of Wellesley College, presented her view of Socialism. It is not possible in this brief report, to more than name her impassioned plea. The trade agreement from the workingman's standpoint was discussed by Hugh Frayne, organizer of the American Federation of Labor. The chief center of interest, however, was the exposition of the Principles of Scientific Management, by Frederick W. Taylor, President American Society of Mechanical Engineers, Philadelphia. This system of co-operation between the employer and the employed is far past the experimental stage. It is not a theory—fact has preceded each theory; and it is claimed that this system has doubled the out-put; lowered the cost of production; increased the wages of the workman, trained him for his highest efficiency, and brought him to regard his employer as his best friend. The management themselves take on new duties; and it is a fact that there has never been a strike under this system. It wakens new hope in one's heart to know that such men as Mr. Taylor, whose capital must have men to make it available, are giving themselves heart and soul to such direction of labor as shall not only bring financial returns, but shall build up the working man in all essential ways.

A large audience gathered in Cooper Union on the evening of the 27th deeply interested in the discussion of "National Unity." This "Trilogy" as it was designated by Rev. Thomas R. Slicer, presiding, was on "National Control and the National Welfare," by Henry L. Stimson, New York; "The States and the Federal Union," by Dean Rogers of Yale's Law Department; and "Unity in Legislation," by ex-Governor Curtis Guild, Jr., Boston. These were the arguments of experts, very instructive and illuminating. There could hardly have been a more impressive statement of the need for uniform legislation on Divorce and Child Labor than that of Governor Guild.

The closing day found us stimulated and eager for the subject of "International Unity," assigned to the morning session. It is well known that Edwin D. Mead, of Boston, is an authorative speaker on the "Arbitration of Differences, and Reduction of Armaments." He outlined the history of the Peace Movement which had its birth in New York City; naming some of the most powerful agencies at work in the present—the conference at Mohonk; the tone of the New York *Eve-*

ning Post, and the Independent, of Columbia University, the activities of Carnegie and others.

The discussion by Prof. Seligman, of Columbia University, of "Reciprocity in Trade, Tariff Revision, Fair Trade," can only be mentioned as full of interest—even of literary and romantic charm. Fiction can hardly make greater claim upon the imagination than this presentation of progress from the beginnings of men seven or eight hundred thousand years ago!

The deepest chords of feeling were touched when we came to a consideration of "The Unity of Mankind," presided over by Dr. W. E. B. Dubois. There was fine fitness in the choice of Garrison's grandson to present "The Problem of the American Negro." Some of us who were reared under the steadfast devotion of William Lloyd Garrison, in his efforts to secure justice to the despised black race, felt ourselves deeply moved, that "being dead he yet speaketh" through this steadfast young man, of his own blood. To "those who have ears to hear," it is a remarkable tale of progress that was told us, of steady advance against the cruelest odds. It was clearly pointed out that the principles of scientific management aplied in the treatment of the negro would result in enormous conservation of national resources. Let us not forget the closing words of this faithful presentation of the subject, "This is a test of our Faith—even of our Christ!"

When the "Unity of Mankind" is under consideration it cannot be forgotten, that our Hebrew brethren are objects of persecution in many parts of the world. It is a tragic history. In the Conference just closed, no clearer Christian note was sounded than was heard from Rabbi Silverman, of New York, and our neighbors of Philadelphia, Rabbi Krauskopf and Rabbi Berkowitz. They make their "titles clear to mansions in the highest heavens" in their devout religious teaching, and their quick response to human need, and in their generous efforts to promote a spirit of fellowship. They share with us their lesson from the Talmud, "The righteous of all nations shall inherit the future life." Rabbi Silverman took for his text: "I seek my brothers—do you know where they can be found?" He dwelt upon the various influences at work to reveal brothers to each other. Rabbi Krauskopf, in a scholarly address, showed that the Hebrew people are not a race, but a religious community held closely together by common persecutions and common interests. In the closing hour of the Conference when brief testimony was borne from many view-points, Rabbi Berkowitz confessed to a thrill of joy in representing Judaism, "the mother of religions." He rejoiced also that the emphasis is changing from intellectual interpretations, to conduct and spiritual values; with the final cheerful word, "You shall be as good Christians as you can, and I will be as good a Jew as I can."

It is a pleasure to record that Rev. Gilbert Reid, Director International Institute of China, for thirty years a resident of China, spoke with enthusiasm of the light he had found in China, and discussed to our profit, the Unity of Occidental and Oriental Races.

The final hour, devoted to a closing word from the representatives of the various branches of the Federation, is valued as revealing the highest and deepest and broadest viewpoints attained—an hour to be cherished in memory.

There is due to Henry W. Wilbur, President of the Federation, to Charles W. Wendte, its secretary, and to the Executive Committee, charged with its practical conduct, deep gratitude for the series of meetings we have just been privileged to enjoy—stimulating, illuminating and uplifting.

ELIZABETH POWELL BOND.

Practical work for peace is being done by the Unitarians. Their national propaganda body, the American Unitarian Association, has sent out to all their congregations, the suggestion that consideration of the treaty between Great Britain and the United States be taken up by their people everywhere. The ministers are devoting their sermons to the significance of the treaty movement. Members and congregations are giving their support to President Taft in his stand for the treaty and communicating with the representatives of their respective States in the Senate, expressing their approval of the treaty and their desire that it be put through.

FRIENDS' NEIGHBORHOOD GUILD.

The Building Fund of Friends' Neighborhood Guild has received during the last three months $6,763.19 in contributions, and $13,678.50 in promises: the total amount raised to date is, therefore, $32,441.69.

The Quarterly Meeting's Philanthropic Committee will meet on Fifth Month 4th, for the purpose of writing to the Philadelphia Quarterly Meeting a letter stating what action the committee would like the Meeting to take regarding the offer of Green Street Monthly Meeting to sell the property at Fourth and Green Streets.

THE COMMITTEE TO COLLECT CONTRIBUTIONS TO THE GUILDS' BUILDING FUND.

EDUCATION CONFERENCE PHILADELPHIA YEARLY MEETING.

Fifth-day evening of Philadelphia Yearly Meeting week will this year be devoted to a conference on education.

The co-operation of parents in school interests will be discussed by Dr. Francis Burke Brandt of the Philadelphia School of Pedagogy in an address on "Social Responsibility for the School."

The general discussion will be opened by George H. Nutt of George School and Jesse H. Holmes of Swarthmore College.

GROWTH OF FRIENDS' SCHOOL IN BALTIMORE.

[From the Baltimore *Sun*.]

At a social meeting of the Society of Friends last night announcement was made by Mr. Jonathan K. Taylor that the Society had bought the residence of the late Judge Samuel D. Schmucker, on Park Avenue, for $12,000. The property adjoins the meeting-house of the Friends on Laurens Street.

It is proposed to remodel the property for school purposes and have the Friends' school occupy it.

The meeting last night was one of the regular monthly series held on the last Saturday of the month for the advancement of the cause of the church and for social intercourse.

SOUTHERN SCHOOL ENDOWMENT.

SCHOFIELD SCHOOL.

Already acknowledged	$4,142.00
Mary S. A. Jenkins	5.00
Through S. J. Taylor, from Plainfield, N. J.:	
Ethel Anderson	1.00
(This was the first contribution made.)	
Addie Parker Jackson	2.00
Miss Lucy Everett	1.00
Mrs. S. Dunn	1.00
Received and promised to date	4,152.00

LAING ENDOWMENT.

Jane W. Carpenter	5.00
Eleanor Foulke	2.00
Elizabeth A. W. Hoag	2.00
Marielma Haviland	1.00

From letters received we note:

"I remember when a colored man entered Hester Street Meeting, at the side door, one day, he was motioned to take a back seat. Isaac T. Hopper, who sat under the preacher's gallery, seeing what was going on, got up from his seat and went and sat down by the colored man. Are we better to-day than we were then?"

"Evidently the man who makes this gift wanted to make us work for it. If we can get it all, how fine it will be! Without doubt we can get it in time, but I feel in a hurry."

"Would Abby D. Munro have the $5,000 were it raised, if the $25,000 remained unraised?"

Each gift is separate. Either school would *immediately* receive its endowment when the amount is in hand, or *promised*. Friends who can not pay immediately, who will send a written promise, can hasten the day of accomplishment. We have about 20,000 members. We have received from about a score. Will not *everybody* give *something?*

ANNIE M. JACKSON.

THE PENNSYLVANIA ABOLITION SOCIETY AND THE LAING SCHOOL.

The Pennsylvania Society for Promoting the Abolition of Slavery, is one of the pre-revolutionary organizations of Philadelphia, having been organized in 1775. Distinguished men have served officially, and been enrolled among its members. Its first president was John Baldwin, and among his eighteenth century successors, were Dr. Benjamin Rush, James Pemberton, and Benjamin Franklin.

In the course of its history, it has received certain bequests which it holds, distributing the proceeds to advance the educational and ethical interests of colored people, having those residing in Philadelphia at the center of its concern.

In 1894, in addition to its other obligations, this Society became the trustee of the Laing School at Mt. Pleasant, South Carolina. This relation was created at the request of the late Henry M. Laing. The Society holds trust deeds to all of the school property at Mt. Pleasant, occupied by the colored school managed by Abby D. Munro. It also holds and administers the endowment fund of the Laing School, paying the proceeds to the manager of the school. A direct way to place any money in this endowment fund would be to send it to the treasurer of the Abolition Society.

A number of Friends have from time to time been president of the Society. Among them may be mentioned Dillwyn Parrish, Howard M. Jenkins, and Samuel S. Ash, the latter being president at the time of his death. A new president will be elected at the annual meeting of the Society to be held in a few days. The other officers at the present time are, Vice-Presidents, Alfred H. Love and Henry W. Wilbur; Secretary, Ellwood Heacock; Treasurer, D. Henry Wright, southwest corner Fifth and Chestnut Streets, care Red Cross Society, Philadelphia, Pa.

FRIENDS IN READING.

Almost contrary to our expectation but not contrary to our hopes, interest in the Society of Friends continues in Reading, Pa. On the evening of Fourth month 18th Dr. O. Edward Janney, of Baltimore, delivered a lecture on "Foundations of Quakerism," giving us an historical account of the origin of the Society, the causes leading to its conception and completion as an organization, also the authorities for our principles. The lecture was most interesting and instructive. After the lecture we were privileged to ask questions and full answers were given. We have since heard many expressions of gratification from those in the audience not in membership with us.

Isaac Wilson visited the meeting Fourth month 23rd, giving us a helpful message. Again we heard many expressions of the desire to come again.

Dr. Tomlinson, of Germantown, was also a visitor the same day.

On Fifth month 5th, Henry W. Wilbur expects to give an illustrated lecture on his tour through England.

The question has been asked, has this activity amongst us increased our membership. It has not; but if we are privileged to aid in the spreading of the knowledge of Friends' principles, the seed sown may fall on good soil. We feel that if it is not for us to garner the ripened fruit, the privilege of helping to sow will still be ours. The average attendance has been increased, although most of our meetings for worship are silent.

In a recent sermon by one of the members of our Society, delivered before another denomination, the text taken was "As your faith, so be it unto you." We firmly believe there is a future in our city for the Society of Friends and with the aid and guidance of Our Father we hope to continue our efforts. R. S. B.

ANNA H. HILLBORN.

[Extract from the minutes of the meeting of Officers and Teachers of Girard Avenue First-day School, Philadelphia, held Second-day evening, Fourth month, 3rd, 1911.]

In the removal by death of our beloved friend, Anna H. Hillborn, we feel a very tender chord, that has bound us to the past in our work at 17th Street and Girard Avenue, has been severed. A faithful attender of Meeting, an active, earnest co-worker in the First-day School, she rendered valuable service in both places, and her tender sympathetic nature added strength to her husband in his labors.

When the trial hour came and she was obliged to sever her connections with those with whom she had so long mingled in loving service, the ties of true friendship seemed to be forged even more firmly, and in numerous unobtrusive ways she evidenced the warmth of affection that a true Christian feels for others.

We are saddened by our loss, but are comforted in the feeling that it is her eternal gain, and her hallowed memory will ever be precious to us.

The officers and teachers of Girard Avenue First-day School, in the love of Our Heavenly Father, feel to pay this little tribute to her memory, and extend our heartfelt sympathy to her bereaved sister and to the children and grandchildren.

FRIENDS' ASSOCIATIONS.

Newtown, Pa., Friends' Association, held Fourth month 12th, was opened by President Edward S. Hutchinson reading the 14th chapter of John. Martha C. Wilson gave a full explanation of the Boy Scout movement, its origin aim and growth. She thought it embodied much good and that Friends might safely adopt it, as it was not military in purpose. "Easter and its Meaning" was the theme of a reverent paper by Mrs. Maud C. Worstall. Helen L. Brown recited with much feeling Whittier's "Easter Flower Gift" and Harriet Meredith's "Easter." Franklin Packer in speaking of some of the important political events of Harrisburg and Washington, stated that 2,000 bills have been introduced in the present State legislature, about 1,200 of which will probably be snowed under. An interesting discussion followed on some of the main measures presented. Sentiments pertaining to Spring were given at roll call, after which adjournment was made to Fifth month 10th. LAURA W. WHITE.

William W. Cocks, of Old Westbury, Long Island, a manager of Swarthmore College and former Congressman from the First New York District, spoke at a meeting of the Young Friends' Association in the Meeting House on School House Lane, Germantown on the evening of the 19th of Fourth month. His subject was "The Society of Friends and Its Present Day Mission."

The Friend adhered to the conservative view and spoke of the great debt of gratitude we owed to our ancestors who made it possible for Catholic, Protestant and Jew as well as ourselves to live together in peace here in America and to worship according to the dictates of their various consciences. He spoke of the great necessity and value for a live testimony to-day in favor of the early principles of the Society of Friends and emphasized particularly plainness and simplicity in speech and dress and living, of a stand against

the frivolous plays by a refusal to attend and of care in engaging in business beyond our ability to manage. He felt that we were living in an age of luxury, that the standards of living had been raised to an extravagant level and that most things were tending to stress and excess. He pointed out the need for the ancient testimony for moderation and simplicity as a panacea for these evils and evidenced by examples that our members in earlier times were sterling men and women leading happy useful lives without the present luxuries and "relaxations." The increase of insanity and crime, especially among the young from well-to-do families was referred to. The speaker thought the meeting was a means for us to get our bearings in this strenuous complex life and that our way of doing business by unanimous consent and with deliberation and dignity was far better than any other way in his experience. While expressing a belief in the old customs and testimonies he thought it was never necessary to follow a certain method if the way opened and it seemed right to adopt a new course better suited to modern conditions.

The old advices can generally be made to serve now if clothed with a real concern because truth does not change nor human nature. William Cocks spoke feelingly of the value of the silent meeting toward the efficacy of which we should all strive as a spiritual ideal and realization of our fundamental truth. This thought was enlarged upon in a plea for individuality for which, he thought, the nation was in great need. Thus we would not all follow one way, one fashion, one idea or one wave of extreme thought. If individuality led us to peculiarities as Friends, we were reminded that it was often our peculiarities which held us together and we should not mind or regard or be bothered by ridicule for a little persecution is what we really need to strengthen us.

We were told of the enormous expenditures in the preparations for war and how of every dollar of revenue, 70 cents went for this purpose. Friends cannot avoid this contribution because the tax is not direct. The present world tendency for peace and the practical measures of President Taft for bringing this about were related with the belief that a union of the United States with England and Japan to this purpose would mean the peace of the world. H. M. LIPPINCOTT.

The Mount Holly, N. J., Young Friends' Association met at the home of Kate and Florence Moore, Fourth month 11th. A piano solo was well rendered by Josephine Scattergood. Edith M. Winder of Swarthmore, read a paper on "The Ministry of the Beautiful." This was followed by a piano duet. A paper "Our Duty to the Human Race," was read by Florence Moore. Edith Winder again favored us with a talk, on Swarthmore. This was followed by a violin solo.

Joseph Gillam gave us a short, interesting talk on the early history of Swarthmore when he was a boy.

Forty-three members answered to roll call. One new member joined our roll. Adjourned to meet Fifth month 11th, at the home of Caleb and Louisa Dudley, Medford, N. J. MARTHA D. ENGLE.

The Friends' Association of Quakertown, Pa., met at the home of Elizabeth and Mary Kitchen, Fourth month 20th, with 23 members present. Dr. W. H. Meredith read the 90th Psalm. There was a very general expression of appreciation of the illustrated lecture given by Henry Wilbur on Third-day evening, and the wish was expressed that we might more frequently have such entertainments in our Meeting House.

Frank Ball read from *The Outlook* "The Factory Girl's Danger." E. Irene Meredith gave us "Do Thy Own Task." "The Peculiar Neighbor," was read by Melvina Johnson. "Guilty or Not Guilty," was Sarah Ball's contribution, and "Two Sermons" was the title of an article read by Ella H. Kinsey. "'Getting the Coins," was read by Bella Meredith and it was a fine description of the beauties of nature showing the mind of a true naturalist. Hannah M. Penrose kept the balance even by giving us a funny article.

"Advice" was a most suggestive poem read by Annie B. Roberts. "And What Then," was read by Isaac Reeder. Mary Kitchen read from *The Intelligencer* "To Ministers, Elders and Others in Authority." "Silence" an article published in *Friends' Fellowship Papers* was read by Eleanor Foulke. "The Attitude of Apology" by Jane Rushmore was read by Dr. Meredith. After sentiments and a few moments of beautiful silence, adjourned to meet the 25th of Fifth month, at the home of Howard and Ella Kinsey.

ELEANOR FOULKE.

The Woodlawn, Va., Young Friends' Association was held at the Meeting House Fourth month 16th. The secretary being absent, Abbie Gillingham was chosen for the day. Edward Walton read "The Best Easter," after which all joined in singing, "Wonderful Words of Life." A reading by Sarah E. Cox was followed by a recitation by Christine Cox. "The Name of God" was the title of a selection read by Geo. C. Gillingham. A solo by Dorothy Walton, "Oh Easter, Joyous Easter," was appreciated. The question, What is the aim of our Association? was well answered by Sarah E. Anthony.

Accotink, Pa. ABBIE A. GILLINGHAM.

THE UNSEEN.

The judge, clothed in the stern-faced power of laws.
In equal balance, circumstance and all
That leads to judgment, to his aid may call,—
Detecting where the strength and where the flaws.
Yet the great tribune, as his process draws
To sentence, sure and swift, that may appal,
And stagger fearful crime, when it shall fall,—
Must feel a power above that gives him pause.
Justice he yields his fellows soon or late,
The judgment that by human law is just,—
Yet time and circumstance, man and the State
Prove futile in the face of awful trust,
Justice Divine, which sways and guides the whole
And sees beyond the law to judge the soul.

MARSHALL PANCOAST.

BIRTHS.

HERITAGE.—At Mickleton, N. J., Fourth month 19th, to J. Omar and Mary J. Heritage, a son, who is named Benjamin Paul.

MARRIAGES.

TAYLOR—HIBBERD.—On Fourth month 29, at the home of the bride's aunt, Rebecca G. Bartram, and under the care of Goshen Monthly Meeting, of which both are members, Helen Hibberd of Malvern and Paul Taylor of Atlantic City.

DEATHS.

ELY.—Emily E. Ely, an old and well-known resident of Barnesville, O., at her home, Fourth month 3, after a long illness, aged 81 years. She had been feeble most of the winter. She was an only daughter of Samuel and Mary (Holmes) Hogue, who were formerly of Loudoun Co., Va., and was born at Loydsville, O., Eleventh month 24, 1829. She had a birth-right in the Society of Friends, a member of Plainfield Meeting. She was the last one to pass on of her parents' three sets of children. An only sister of the late Elijah and Thomas E. Hogue, of West Liberty, Ia. She married Dr. James S. Ely Fourth month 20, 1854, who with one son, Ernest and wife, two granddaughters, survive her.

"She had a most genial and kindly nature with face always bright and full of sunshine; she was particularly happy and cordial in the greeting of friends and acquaintances. To her the struggle and burden-bearing of earth is ended; we confidently trust she has awakened to see life's endless morning break and knows herself to be at home with the loved ones missed from earth but safe about her." M. L. H.

PEIRCE.—On Fourth month 24th, in his 93rd year, Joseph S. Peirce of Bristol, Pa., eldest son of the late Cyrus and Ruth S. Peirce.

WORLEY.—At her home, in Long Beach, Cal., Third month 12th, Susan R. Worley, daughter of the late Louis D. and Hannah M. Worley, of Loudoun County, Va.

"He giveth his beloved sleep" that blessed restful sleep, "from which none ever wake to weep," and which comes to all his dear ones, after their completed work of loving service.

Those who knew her cannot soon forget the lovely Christian woman, gracious sweet and humble, sinking her own personality in her earnest faithful life, as daughter, sister and friend.

Gifted above the average, with broad and liberal convictions of human rights and needs, she gave (as a teacher) the best of her time, strength and knowledge to this work.

Because the sunlight of God's love was in her heart, she brought light and joy into many homes of sadness.

But we can truly say:

"Thou art not here,
Thou art not there,
Thy face we cannot see;
We only know that
Where thou art,
The blessed angels be
And heaven is glad for thee."

L.

LIGHTNER.—At her home near Monroe, Neb., Fourth month 14th, Fannie H. Lightner, wife of Isaiah Lightner, in her 71st year. She was a member of Genoa Meeting. Her funeral took place from Friends' Meeting House on the 16th, a beautiful Easter afternoon and it was said to be the largest funeral ever held in the neighborhood. Speakers testified to her exemplary life and faithful performance of duty.

JONES.—At College Park, San Jose, Cal., Fourth month 4th, Wilhelmina B. Jones, a member of College Park Association of Friends, and of Dover Monthly Meeting, N. H.

The author of "The Chinese Quaker" writes the following memorial tribute to Wilhelmina Bell Jones:

One of the sweetest souls that ever dwelt in the form of woman, has put on immortality. Of her it could truthfully be said,

"None knew her but to love her,
None named her but to praise."

Exalted in her character, pure in her aspirations, with lofty ideals, with superior mental endowments, and a highly cultivated mind, she has lived for thirty years in San Jose, one of the most respected and beloved citizens. Her philanthropy was of the most active kind as was shown by her interest in the Chinese around her, and her adoption and education of Tong Sing Kow, to-day a Mandarin of high rank in his native Shanghai, China. In the W. C. T. U. of San Jose she was an active and beloved Charter member, her chosen department being that of Superintendent of Peace and Arbitration, to which she brought all the resources of a life trained in the Quaker faith of non-resistance. In her social relations she was a star of the first magnitude, her beautiful "Floral Home" always overflowing with good cheer and hospitality. She will be missed as we miss the sunshine, the blue sky and the tender flowers, and many hearts will ache for "the touch of her vanished hand and the sound of a voice that is still." Beloved Wilhelmina, farewell!

NELLIE BLESSING EYSTER.

The funeral was largely attended. The services were after the simple order of Friends as she would wish. Joel Bean, Dr. A. T. Murray, of Stanford University; Elizabeth H. Shelley and others, took part. Lydia S. B. Cox quoted the following as applicable to W. B. J. as to her friend, Hannah E. Bean, who passed on a little before her, and for whom it was written.

"So far hast thou gone since the morning broke,
So far with the mornings long ago,
E'en with the first that the new world woke
With the gladdening light of the sun's warm glow,
And the wall that hides thee, men call Death,
But there is ony a breath between—my breath.

"So far hast thou gone since the noonday came,
So far with the glory that is to be;
With a thousand years, as a day the same,
From earthly fetters forever free;
And the wall that hides thee, men call Death,
But there is only a breath between—my breath.

"So near art thou come since the darkness fell;
So close is my spirit folded to thee!
Touch may not feel and speech cannot tell,
Fast bound in the Infinite Love are we;
And the veil that hides thee, men call Death;
And it is but a breath between—my breath."

A. S. B.

Wilhelmina B. Jones was descended from generations of distinguished Quakers. In Ireland the Wakefields, the Richardsons, and the Bells. Her father was the first editor and publisher of the *British Friend*. She was well known in New England and Indiana as well as in California. JAMES BEAN.

NOTES AND ANNOUNCEMENTS.

A goodly number of Friends and visitors attended the meeting in West Philadelphia, on First-day, Fourth month 30th. Several Friends spoke, viz.: Daniel Moore on "Spiritual Consciousness," Margaret Howard on "Unselfish Love," Alice Sellers on "Grateful Hearts," William Webster, Jr. on "Behold the Lily." The gathering was receptive. The social hour was of great strength.

Several Friends who possess automobiles are concerned and interested in making a pilgrimage, during the early summer, to some of our outlying meeting centres. The first visit will be made to Byberry meeting (provided the weather is clear enough to make the run), on next First-day Fifth month 7th. The details of the run are in charge of Edward C. Dixon, 200 South 13th Street. It is hoped and expected that Friends who are blessed with an automobile will join in this pilgrimage.

YOUNG FRIENDS OF PHILADELPHIA.

The Philadelphia Young Friends' Association will hold its regular meeting on Second-day, Fifth month 8th, at 8 p. m., in the Auditorium, 15th and Cherry Streets.

DR. FRANCIS H. GREEN

of West Chester Normal School will give one of his interesting lectures. All are welcome.

GEORGE SCHOOL NOTES.

At the regular meeting of Science Club held Fourth month 10, the following new officers were elected to serve until Christmas next year: Pres., Thomas O. Foulke; Sec.-Treas., Marion John; V.-Pres., William Brown.

Seventh-day evening, 15, the School contest takes place, with a program as follows: Oration, "The True Democracy," Edwin A. Tomlinson; oration, "Robert E. Lee—A Victor in Defeat," Horace L. Gregg; oration, "American Democracy," Arthur L. Smith; piano solo, "The Solid Rock," F. Marion John; oration, "The Ultimate Race," George Craig; oration, "The Separation of the Functions of Government," C. Leland Harmonson; piano solo, Ruth Chandlee; vocal duet, "Kentucky Babe," Rachel Hoopes and Athalia Evans.

The judges, Miss Adams, Miss Russell, Mr. Briggs, Mr. Geo. Walton and Dr. Walton decided as follows: First place, to represent the school at Swarthmore, Edwin A. Tomlinson; second place, to represent the school at Peddie Institute, C. Leland Harmonson; alternate, Horace L. Gregg.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FIFTH MONTH 5TH (6TH DAY).

—Friends' Association of Medford, N. J., at the home of Arthur and Emma Engle.

FIFTH MONTH 6TH (7TH-DAY).

—Agriculture—Education Conference at George School, 11 a. m. and 2 p. m. "School Gardens," "Dwarf Fruit Trees." Professor F. A. Waugh, of Mass. Agricultural College.

—Philadelphia Quarterly Meeting, at Race Street, at 1 p. m. Ministers and Elders, day before, at 3 p. m.

—Farmington Half-Yearly Meeting, at Orchard Park, N. Y.

—Dr. O. Edward Janney of Baltimore expects to attend Oxford, Pa., Preparative Meeting at 8. p. m.

—Mansfield Young Friends' Association, at the home of William and Sarah Biddle.

FIFTH MO. 7TH (1ST-DAY).

—At Radnor, Conference under care Monthly Meeting Advancement Committee, Henry W. Wilbur, address.

—At Chichester Meeting House, Del. Co., Pa., circular meeting, at 3 p. m., under care of Concord Quarterly Meeting.

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Seventh-day evening, the 22nd, the George School Glee Club gave a concert for the benefit of the Athletic Association. The program was as follows: Piano solo, "Hungary Rhapsody," Dorothy Gest Pownall; girls chorus, "May Morning"; bass solo, "The Sea is my Sweetheart," S. Jervis Brinton; recitation, "When Melindy Sings," Rachel Hoopes; boys quartette, "Juanita"; mandolin solo, "The Palms," Mr. Harry; double mixed quartette, "The Lost Chord"; piano solo, "Lous Bois," Ruth W. Chandlee; soprano solo, "The Bridge," Helen Farley; recitation, "When Ignorance is Bliss," Helen Wilson; girls chorus, "O wert thou in the cauld, cauld Blast"; piano duet, "Polish Dance," Ruth Chandlee and Dorothy Gest Pownall; tenor solo, "Daddy," Louis Bacon; violin solo, "Sextet from Lucia," Paul Parker; vocal duet, "No Sir," S. Jervis Brinton and Helen Wilson; duet and chorus, "Life's Dream," Alma Mater. E. G. W.

SWARTHMORE COLLEGE NOTES.

Swarthmore College has been admitted into membership in Delta Sigma Rho, one of the two honorary public speaking fraternities. This is quite an honor for Swarthmore, for only colleges of high rank in oratory and debate are members, and no college smaller than Dartmouth has hitherto belonged. Only the students who have officially represented the college in intercollegiate public speaking contests are elegible for membership.

The twenty-third annual Freshman-Sophomore oratorical contest for the President's prize of fifty dollars was won this year by the Freshmen. The members of the winning class who spoke were: W. Russell Green, "The Modern Battle"; William O. Soyars, "Antisectionalism"; William A. Worth, "The Standard of American Hero Worship"; Raymond G. Bye, "Our Interests in a United America"; Albert Roy Ogden, "The Hebrew People." The Sophomore team consisted of: Walter E. Cox, "The New Senate"; Louise M. Lawton, "The Practical and the Liberal Educations"; James Monaghan, Jr., "The Evil of Forest Neglect"; Rebecca I. Osler, "Municipal Playgrounds an Economic Necessity"; and J. Augustus Cadwallader, "The Issue."

The conference of teachers in Friends' secondary schools was attended by approximately two hundred teachers last Seventh-day. Round tables were held under the leadership of the heads of departments in the College. In the afternoon Franklin Spencer Edmonds delivered an address in Collection Hall on "Educational Problems."

C. O. Althouse, of the commercial department of Central High School, gave an inspiring talk to the Y. M. C. A. last First-day night. His remarks were on the efficiency of the college man in the world, and what he should stand for.

Johns Hopkins University defeated Swarthmore last Seventh-day, in one of the most exciting lacrosse games ever played on Whittier field. The final score was 11 to 7. At the close of the first-half the score stood 4 to 4, Swarthmore valiantly tying the score when after about fifteen minutes play it stood 4 to 1. In the second-half, Swarthmore started off with the lead, but the steadier, though no more determined efforts of the opposing team eventually led them to victory.

Last Fifth-day night, the play "Trelawney of the Wells," was reproduced for the benefit of the endowment fund. The students have been putting forth several efforts to help in this good cause. Auction sales and other forms of raising small sums have proved most successful in stimulating a keen interest for the success of the campaign. On May 20th, a carnival will be held at the College, the entire proceeds from which will go to the endowment fund.

—Pilgrimage to meeting at Byberry, Phila., by automobiles from West Philadelphia. Meeting at 10 a. m.

—Byberry, Philadelphia, Friends' Association, at the Meeting House, afternoon. "What Do Friends Believe," Jesse H. Holmes.

—At Washington, D. C. (1811 I Street, N. W.), at 11 a. m., Sarah B. Flitcraft, of Chester, Pa., present.

—At Rising Sun, Md., Dr. O. Edward Janney, of Baltimore, expects to attend meeting in morning and address the Friends' Association in the afternoon. Subject, "Religion and Good Health."

—At Race Street, Philadelphia, Mary Heald Way, at 10.30 a. m.

—At Girard Avenue, Philadelphia, Junior Conference, at 9.45 a. m. "Summary of Study of John." George A. Walton, present. Meeting at 11.

FIFTH MO. 8TH (2D-DAY).

—Nine Partners Half-Yearly Meeting at Poughkeepsie, N. Y.

—Young Friends' Association of Philadelphia. Dr. Francis H. Green of West Chester, will be the speaker. In the auditorium, 140 N. 15th Street, 8 p. m.

FIFTH MONTH 10TH (4TH-DAY).

—Friends Association of Newtown, Pa.

FIFTH MO. 11TH (5TH-DAY).

—Shrewsbury and Plainfield Half-Yearly Meeting at Manasquan, N. J.

—Old fashioned entertainment in Y. F. A. auditorium at 8 p. m. Benefit of Building Fund of Guild. Admission 50 cents.

—Young Friends' Association of Mt. Holly, N. J., at the home of Caleb and Louisa Dudley.

FIFTH MO. 13TH (7TH-DAY).

—Maimi Quarterly Meeting at Waynesville, O.

—Salem Quarterly Meeting at West, near Alliance, O.

—Young Friends' Association of Oxford, Pa.

—Ministers and Elders, Philadelphia Yearly Meeting, at Race Street, 10 a. m. and 2 p. m.

FIFTH MO. 15TH (2D-DAY).

—Fairfax Quarterly Meeting at

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FRIENDS' BURIAL GROUND.

A section of the East-lawn Cemetery, located one mile S. E. of Swarthmore railroad station, has been set aside for a Friends' burial ground, under the care of a committee of the lot owners of the section—all members of Swarthmore Monthly Meeting. Under an agreement the sale of lots of this section is subject to the approval of the committee and a portion of the price paid is to be invested in a perpetual Maintenance Fund, the income of which is to be used for care of the grounds.

For further particulars call upon or address

HENRY S. WALTON, Agent,
Swarthmore, Pa.

Hopewell, Va., at 10 a. m. Ministers and Elders, Seventh-day before, at 10 a. m.

—Philadelphia Yearly Meeting at 10 a. m. Ministers and Elders, Seventh-day before at 10 a. m. and 2 p. m.

—At Race Street, Philadelphia, semi-annual conference of Friends' Association of all Yearly Meetings, at 8 p. m.

—Short Creek Quarterly Meeting at Concord (near Colerain, O.).

FIFTH MONTH 16TH (3RD-DAY).

—Race St., Phila., in the evening, conference under care Philanthropic Committee.

FIFTH MONTH 17TH (4TH-DAY).

—At Race St., First-day School Conference, in the evening.

FIFTH MONTH 18TH (5TH-DAY).

—At Race St., in the evening, Educational Conference. See announcement in another column.

FIFTH MONTH 22ND (2ND-DAY).

—Easton and Granville Half Yearly Meeting, at Granville, N. Y.

—Warrington Quarterly Meeting, at Pipe Creek (Union Bridge, Md.).

FIFTH MONTH 23RD (3RD-DAY).

—Burlington Quarterly Meeting at Crosswicks, N. J.

FIFTH MONTH 25TH (5TH-DAY).

—Bucks Quarterly Meeting at Buckingham, Pa.

FIFTH MONTH 27TH (7TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.

—Stillwater Half Yearly Meeting at Quaker City, O.

—Blue River Quarterly Meeting at Highland Meeting House, near Salem, Ind.

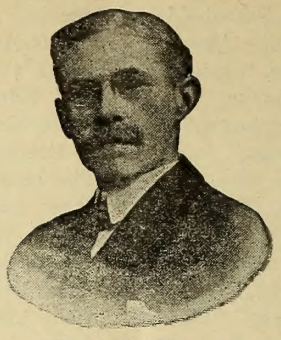
HOW CANADA TREATS HER INDIANS.

The prime factor in the Canadian policy has been to regard all treaties made with Indians as sacred and inviolable, and, so far as we are aware, they have been faithfully lived up to, or fully respected. No Indian in Canada can come forward and say that his land has been taken from him without his full consent. Another cause for the absence of trouble is that the purpose of the Department seems to be to keep the Indians contented and satisfied with their lot as *Indians*. Although the original idea was amalgamation, the principle has not been carried out to any extent. Instead of gradually removing the class barriers, as we have been doing, through the land-in-severalty idea, Canada has adopted the other extreme, and the system of paternalism now existing there has been developed to such an extent that the Indian is tied hand and foot with an endless amount of red tape. He is looked on, apparently, as a permanent institution of the Dominion, and every inducement is held out to have him remain an *Indian*. It is true that there is an enfranchisement law, but it is cumbersome and wholly inadequate. This can be better appreciated when it is noted that although the law has been in force for years, the entire records of the Indian Office probably would not show two hundred Indians who have become citizens of the Dominion. In short, the main purpose of the Government, as expressed over a century ago, to do away with a distinct class of people by process of assimilation, has been entirely lost sight of. No serious attempt seems to have been made to put the Indian on his own feet, so far as the question of civil rights is concerned. In this respect, therefore, Canada is far behind the United States.

—*Southern Workman.*

The publication *Life* is usually interesting, but the issue of April 27, is especially worth the price of 10 cts. It is called the Bread Winner's Number, and plainly presents many truths as well as joyous jokes on economic questions such as "Socialism? Bosh! If it wasn't for the rich who would support the Charities?" W. W. J.

John Galsworthy's new story "The Patrician" is laid chiefly in Devonshire and in London, and the descriptions of the scenery and of the clouds of summer are written with affectionate art; the landscape is painted in many passages of this style,—"The far sweet chorus of life was tuned to a most delicate rhythm; not one of those small mingled pipings of streams and the lazy air, of beasts, men, birds, and bees, jarred out too harshly through the garment of sound enwrapping the earth. It was noon—the still moment—but this hymn to the sun, after his too long absence never for a moment ceased to be murmured. And the earth wore an under robe of scent, delicious, very finely woven of the young fern sap, heather buds, larch-trees not yet odorless, gorse just going to brown, drifted wood-smoke, and the breath of hawthorn."



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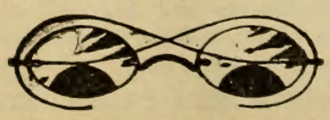
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A treasure rich and beautiful—
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Like a Dove.

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A WAVE.

From the vast surface of the ocean gray,
'Neath leaden clouds banked o'er the wintry day,
Silent I swell, and swelling silent glide
Towards the beach that, gray as all beside,
Stretches its endless length and on each hand
Dies in the mist as dies the inward land.

The light glints dully on my rounded mass
As o'er the shifting depths below I pass
To add my note to the mysterious dirge
That moans and mutters darkly, 'Surge on surge
From the unknown, amid perpetual roar,
To the mute, half-known shore!

—Charles Lemmi in the Atlantic.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 13, 1911.

Martha J Warner

"GLENBURNIE-ON-LAKE GEORGE"

Early in June Glenburnie will enter upon its third season with many additions and improvements. The Golf-links have been completed and the Glenburnie Golf Association has been formed. Five new cottages are nearing completion, all to be occupied by their respective owners this summer. A new and complete water system has been installed which will supply the Inn and all the cottages with high pressure service for fire protection.

For reservations and rates at Glenburnie Inn, address

HENRY L. MESSNER, Swarthmore, Pa.

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WM. E. WALTON & SON, Glenburnie, N. Y.

Do Your Investments Appreciate ?

If they do not suit you in this respect, examine the Potomac Hills Orchard Co. ad on the last page.

WANTED
See page iii

New York Yearly Meeting.

Friends desiring lodging accommodations in New York during the approaching Yearly Meeting, Fifth month 27th to Sixth month 1st, are requested to communicate with

ELIZABETH B. CAPRON
2 Bank St., White Plains, N. Y.

Hidden Ranch Pansies

Best dates for sowing pansy seeds: August and September, for spring flowers; February to April, for summer and autumn flowers. Write for the *Hidden Ranch* pansy circular.

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The Hall is not a hotel, and does not intend to be; it does not in any way compete with the Inn. It is a "Cottage Club," open to members at cost rates and to others as there may be room for them.

For this season the Hall will open about June 23. (Exact date will be announced next week.) The room books will be open on Second-day, May 15. A new circular for 1911 is ready, and will be mailed on request.

Reservations for guests not holding board coupons may be made on June 1 for June and July, and on July 1 for August and September.

The president of the Association knows of a few shares of stock which are for sale, some with this year's board coupons. Also some coupons without stock. (There is no Treasury stock unsold.) Address George A. Walton, George School, Pa.

Correspondence in regard to rooms and board should be sent to Margaret E. Roberts, 1537 N. Bouvier Street, Philadelphia, who will be in charge of this deparment for the third season.

Margaret Eastburn will again have the general management of the Hall, insuring its quiet, pleasant, comfortable and efficient operation.

GRISCOM HALL ASSOCIATION.

HOMES DURING YEARLY MEETING WEEK

The Committee on Homes of Philadelphia Yearly Meeting are Clarkson Fogg, Cynwyd, Pa ; Matilda K. Lobb, 1702 N. 18th St.; Benjamin Walton, Fifteenth & Race Sts. The Committee will be glad to hear from Friends who expect to attend and desire aid in securing homes. Friends in the city having accommodations to offer to visiting Friends should notify the Committee.

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We are constantly replenishing our stock of bonnets and toques for our more sedate patrons. Some made of fine horse hair braids, others of neapolitans, neatly trimmed and guaranteed to fit the head comfortably—a very important point to the wearer. Prices $5 to $8.

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*** TELEPHONE, SPRUCE 33-55.

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EDUCATIONAL

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Philadelphia Yearly Meeting
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Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with her. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 11, Young Friends' Building, 140 N. 15th St., Phila.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, FIFTH MONTH 13, 1911. | Volume LXVIII. Number 19.

There is nothing more paradoxical in history than the rise of the dogma that a gulf is placed between God and man, which can be bridged, not by love, but only by the death of one who strove to fill the gap in the other way. . . . . If Christ's doctrine be that of salvation through love, the path is open to reconstruct religion in ways that meet modern needs. If . . . . not . . . . . a vague, perhaps hopeless, epoch of religious confusion must lie ahead.

SIMON N. PATTEN.

In "The Social Basis of Religion."

A CRY FROM PRISON.

Just to be out of doors! So still! So green!
With unbreathed air, illimitable, clean,
With soft, sweet scent of happy growing things,
The leaves' soft flutter, sound of sudden wings,
The farfaint hills, the water wide between.

Breast of the great earth-mother! Here we lean
With no conventions hard to intervene,
Content, with the contentment nature brings,
Just to be out of doors.

And under all the feeling half foreseen
Of what this lovely world will come to mean
To all of us when the uncounted strings
Are keyed aright, and one clear music rings
In all our hearts. Joy universal, keen,
Just to be out of doors.

—*Charlotte Perkins Gilman.*

THE NATIONAL PEACE CONGRESS IN BALTIMORE.

Great impetus was given to the movement for international peace and the abolition of war as a means of settling disputes between nations by the Third National Peace Congress, which held its sessions in Baltimore last week. This was considered by many of those who participated in it to be easily one of the greatest events of the kind ever held in this country. The regular sessions of the Congress extended over four days but the influence of the inspiring occasion upon Baltimore began to be felt on the preceding First-day when many clergymen of the city preached special peace sermons in their churches. There were also peace meetings held in some of the public schools. The array of men and women who helped to plan and carry through the Congress and who made addresses at the various sessions was decidedly notable. The list of speakers included President Taft and a large number of legislators, business men, educators, clergymen, editors and prominent men and women in other walks of life. Friends took an active and important part both in planning the Congress and in the program. A large part of the burden fell upon Edward C. Wilson, who is Secretary of the Maryland Peace Society. He was a member of the Executive and other committees and had much to do with the success of the big event. On the program were Dr. William I. Hull, of Swarthmore College; President Isaac Sharpless, of Haverford College; Alfred H. Love. Something of an international character was given to the Congress by the presence of prominent men from Japan, Canada, China, Belgium and France.

From the point of view of the Friend and of all those who are anxious to see nations agree to refrain from going to war, there was undoubtedly much cause for encouragement in this Congress. The number of leading and influential men of many fields of endeavor, including the business world, who stood on the platform and talked for an abatement of the military spirit and for the establishment of an international court of justice and for the settlement of all international disputes by means of arbitration gave sure evidence that peace among the nations is no longer looked upon as a mere dream of unpractical sentimentalists. Throughout the sessions there was manifested an aggressive spirit and those who spoke made out that war and militarism was, in this day and for all future days, wrong from about every conceivable point of view. There was more or less difference of opinion among those who spoke as to just what methods should be pursued in securing the desired result and as to how far it would be right for the United States to go at present in cutting down military and naval armaments but there was no differing on the demand that there should be no more war. It was quite evident, however, that there was little or no feeling in the Congress that the work of the peace advocates was finished. There was quite general agreement with President Taft, who said at the opening session that "we must not raise false hopes; we are dealing with a fallible world and we must realize that any reform worth having must come step by step." He did not expect the making of the treaty with England, now pending, to usher in the millenium; it would be only one step in the direction of world peace.

While some of those who spoke took the stand that our government must keep pace with other leading nations of the world in maintaining a high standard of efficiency and equipment in the army and navy, a considerable proportion of the speakers demanded that there be a big cut in the expenditures for war preparations, that the country turn towards disarmament and that some of the millions now spent on the army and navy be used in providing good roads, increased school facilities and in doing other constructive work. Those who have been predicting war with Japan were practically laughed to scorn. Some of the Japanese themselves were present to pledge the abiding friendship of their country and more than one speaker claiming to be familiar with conditions in Japan was very sure that the Japanese were already so heavily burdened with debt and so busy with problems at home that they could not if they would, undertake a war with us. It was considered a significant fact that at present practically every government that amounts to anything now has, as an important function of its state department, the task of settling differences that some years ago would have led to war. One speaker expressed the opinion that this country should be more frank and generous in its relations with the weaker nations of Central and South America and he protested against the use of our State Department too exclusively for the advancement of trade in different parts of the world. He thought we should be actuated by a higher motive than this in our dealings with other nations; that we should take advantage of our opportunity to help in the general advancement of the world.

Much was made of the point of thoroughly educating the present generation of children and young people away from militarism and toward peace. From what was said, a vast amount of work of this character is being done in colleges, schools, churches and Sunday schools throughout the country. ARTHUR M. DEWEES.

Park Place and Laurens St., Baltimore, Md.

RESPONSIBILITY OF EACH MEMBER OF OUR RELIGIOUS SOCIETY.

[Read at the Advancement Conference of Baltimore Monthly Meeting, Fourth month 30th.]

The responsibility of each member of our religious society is quite a large subject to thrust upon a few members, who after expressing their views concerning the responsibility of others and pointing out to them the necessary duties which they should perform as members of our religious society, may be mobbed for not following their own precepts.

Of course we all realize the importance of the general responsibilities of each member. Such as regular attendance at religious and business meetings, financial support of our society, First-day school work, etc.

But perhaps the fundamental principle of Friends, which is following the light from within, is often crowded out of our thoughts by the activities of our daily life.

Some of us may not even be conscious of that light never having given it a chance to shine forth. But should not our religion enter into daily activities?

If our religion is shown by our deeds, which is the best sort of proof after all for any religion, should we not take more care and thought as to those deeds?

Thoburn says, "When you are very busy, your beliefs like your clothes, will wear out rapidly, and you will provide yourself with new ones. But keep very busy. Religion is not what men believe. Religion is what men do with their beliefs."

As a child I remember wondering what the "light from within" meant. Some outward manifestation seemed requisite to prove that one had a light. Even yet some of us wonder if our fellowmen have that light; whether it is kept so closely guarded no one could possibly recognize it or whether our eyes are defective thus preventing us from being able to appreciate it in them.

Wouldn't it be wise to polish up our own lamps and keep the lights shining night and day as a beacon to beckon others to come our way?

Perhaps the childish thought wasn't so far wrong after all. Might not we as individual members of the Society of Friends benefit our Society by asking ourselves the question, "Have I a light —and if so, how and where do I keep it?"

A. LEAH GAUSE.

ANNIE SHOEMAKER AND OLD FRIENDS' CENTRAL.

To many of the former pupils of Friends' Central, the name of Annie Shoemaker has peculiar power to stir up memories of the past, bringing to view pictures of long ago.

Again they are school girls, seated at their desks in the large assembly room, none too far back to escape the eyes of the ever watchful Mentor. Many a time has she called to order a disobedient one with the solemn admonition, "He that hath ears to hear, let him hear," and it is certain that any girl, once having had these words spoken to her from the platform never forgot them even though she may have taken the risks of deserving a second reproof.

Our departed friend never shrank from unpleasant duties; she was noble and upright and also so loving that while many stood in awe of her, she had the respect and esteem of all. Along with her careful guidance she gave such good sound advice that none having once been under her powerful influence could blindly do wrong and if, as is doubtless the case, in after years some have fallen far short of their ideal, if their worldly ambitions have not been realized and fate has dealt hardly with them, still the lessons imprinted on their minds by this strong minded woman must have made it possible for them to bear their trials and disappointments bravely. "It is not all of life to live nor all of death to die."

Never did any one read the Bible with more force or impressiveness than did Annie Shoemaker. With her deep, rich voice she would pour forth those splendid passages of Isaiah, "Ho every one that thirsteth, come ye to the waters and he that hath no money, come ye buy and eat, yea come, buy wine and milk without money and without price." She loved to read the Parable of the Talents and that of the Ten Virgins. So forceful was her rendering of these and of others, that doubtless they have been indelibly stamped on the minds of many, so that now years after many of the difficult lessons learned at Friends' Central have been forgotten, at the mention of any one of these selections, the voice of their old instructor is heard making any ordinary reading of them sound flat.

In those days the school buildings were not so atractive as they are now; there was no music, no entertainments or elaborate gymnastic exhibitions, and such a thing as a class dance was unheard of. They had no Easter vacation and were given but a half holiday for Thanksgiving, getting home barely in time to enjoy the sumptuous turkey dinner which no doubt tasted better after having been in school all morning.

To the students of to-day this doubtless sounds dull and unattractive, but there was then, as now, the same buoyancy of youth, the same delight in innocent amusements. Generally, the scholars liked their class-mates, loved their teachers and strove to honor their Alma Mater. The members of many of the classes have kept in touch in a remarkable manner, coming to understand each other better as the years roll on. The class spirit does not fade with time neither does the pleasant memory of their faithful teachers.

So we pay a parting tribute to Annie Shoemaker, the one-time "Queen of Friends' Central," and while we shall see her kindly face no more on earth, she still lives in the hearts of many as a beacon light to help guide them through life's journey.

"Lives of great men all remind us,
We should make our lives sublime,
And departing, leave behind us,
Foot-prints on the sands of time!

"Foot-prints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and ship-wrecked brother,
Seeing, shall take heart again.

"Let us then be up and doing,
With a heart for any fate,
Still perceiving, still pursuing,
Learn to labor and to wait."

IDA M. COATES.

ARE WE FAITHFUL AS REGARDS WAR?

Is the Society of Friends a living, vital, active force in the life of to-day? Or is it an hereditary passive, unvitalized organization, with its eyes fixed upon the past rather than upon the living present?

I would rather believe it was of the first generalization and want to see it become so, but it seems to me there are evidences of decadence in its make up. Is it living up to the convictions and testimony of the early Friends in regard to war? Does it understand the cause of war?

If so, why have we had no earnest, live discussion of it in our meeting? Why have we not passed resolutions and forwarded them to Congress, against the doings of President Taft, at the behest of Wall Street interests, in sending troops to the Mexican border, ready for active service, to aid in bolstering up the corrupt dynasty of Diaz, who for years has been the pliant tool of these interests, their "Chief of Police," who held up his own people, while Wall Street appropriated nearly everything worth owning, making himself and his corrupt official family immensely rich in its transactions while allowing his oppressed subjects to be held in peonage and actual slavery.

Only when there was a probability of these enslaved and exploited people throwing off their yoke did Taft, on Wall Street's orders do this. Depending upon a servile press to excite in our workers the barbarous war spirit that would enable them to throw the army into Mexico to aid Diaz, or if necessary conquer the country. Read the Associated Press screaming headlines of the necessity of intervention on account of the danger to American citizens' lives.

What do these interests care for the butchery of thousands of American citizens if they can maintain their profit-reaping concessions?

One of the grand and hopeful signs of the times is the disregard of the public to these press re-

ports meant to create the barbarous war spirit in them. At least they are beginning to see the light and understand in whose interest they are expected to shed their blood. Thus far the interests have not succeeded in finding a Maine explosion to influence the people in their cause, but they are cunning and resourceful and there will be no guarantee of peace until these soldiers are ordered away from the border. Every peace and justice loving man, woman or society in this land should protest against this infamy. Is it possible that we members of the Society of Friends are so immersed in commercialism and passive contemplation, that we cannot grasp the present great need in the interest of humanity, that we sit dreamily in our meetings without protest against it. What avails our boasted inner light if it can be blanketed by ready made opinions taken from some capitalist censored newspaper?

The lamps of our inner light upon this and kindred subjects are in dire need of new oil.

If Friends would study these questions from a humanitarian standpoint they could not be kept in ignorance of such legislation as the Dick Military bill that was quietly smuggled through Congress. How many Friends know that under its provisions the militia shall consist of every able-bodied male citizen of the United States between the ages of eighteen and forty-five, and if they refuse to serve when called, can be court-martialed and shot. As I see it we have a religious duty to perform to protest in no indifferent manner against such movements.

Oxford, Pa. ISAAC P. WALTON.

PRISON REFORM.

A comprehensive view of present conditions and tendencies in prison reform was given to to Race Street Conference Class a few weeks ago by John William Hutchinson, superintendent of that department in Friends' General Conference.

Stress was laid on the fact that too long imprisonment of offenders has been based on the idea of vengeance, on punishment for the crime committed, but that within a half century the feeling has gained ground that the only reason why we should imprison an offender is that society may be protected, and the way to protect it is to lessen crime by giving the children a fair chance and wholesome surroundings, and to reform the criminal while he is in the charge of the state so that he may return to society fitted to take a creditable place in it.

The application of the indeterminate sentence in many state prisons and reformatories is doing much to redeem fallen manhood and womanhood. Statistics show that eighty-five per cent. of those on parole have been recommended to absolute release, and at least seventy-five per cent. have gone back into society as reformed men, many of them now being heads of respected families.

By the probation system, cases of first offenders are investigated and by wise care and direction fifty per cent. of such are restored to society without having the stigma of prison upon them.

Experience has proved that young delinquents, placed in small companies in separate cottages, each under wise supervision, on large tracts of land, where they labor and come under the influence of nature and true manhood, will develop into good citizens if sufficient time is given. It is a mistake for the law or the court to set a limit to the time, the supervisor being best able to judge when a character has been reformed.

The conditions prevailing in most of the jails are far from being as good as they are in many of the state institutions. There is generally a mingling of prisoners without regard to age, sex, race, or nature of crime committed. Too many of them are unsanitary in every way.

There is need of organized effort to receive and provide for the released prisoners that they may not return to their old associations. A few places will board them and teach them trades until regular employment is found, and at least one institution in the country has reported to it the men who will soon be discharged and has places of employment ready for them.

Rapid strides in our civilization will be made when vacation schools, playgrounds, scout masters, and probation officers unite to give the children nobler ideas and loftier aims, and penal institutions strive to touch the divinity within the souls of those who have fallen and give them hope and power to try again.

THE COCK-COX FAMILY.

Regarding the prospectus which appeared in the *Intelligencer* for Fourth month 29, and which through oversight was sent in without comment, it seems proper to add that the part of the work relating to the Long Island family can properly be called a Quaker genealogy. A large percentage of the descendants have been Friends down to the present time, and the lines ran back to John Bowne, John Feake and other stalwart worthies of early day.

Of the Pennsylvania branches of the descendants of James and Sarah, little is yet known. Their

daughter Hannah married, 1682, James Delaplaine or de la Plaine, and settled at Germantown. Their children were: 1. James, b. 1695, m. 1st, Elizabeth Shoemaker; m. 2d, Ann Jones. 2. Nicholas, b. 1697; m. Sarah Oug. 3. Hannah, m. John Simpson. 4. Mary, m. Edward Ridgway. 5. John, m. Sarah Johnson. 6. Sarah, m. ——— Holland. 7. Joshua, m. Maria ———. The order given is probably incorrect.

Martha Cock, b. 1860, m. Isaac Deaves (pronounced, and now spelled Davis), and removed to Germantown. Their children were: 1. Sarah, b. about 1710, m. John Gummere, an ancestor of Francis B., of Haverford. 2. Hannah. 3. Thomas, b. about 1714, m. 1735, his cousin, Hannah Cock. 4. Joseph, b. about 1717, m. 1738, Elizabeth ——. 5. Samuel, b. about 1719, m. Mary Thomas. 6. Abraham, b. 1721, m. 1747, Priscilla Thomas, of Williston (a cousin of Mary). 7. Mary, b. 1723, m. —— Streeter.

Benjamin Cock, son of Henry, and grandson of James and Sarah, m. 1731, Ann, dau. of Joseph and Martha (Pierce) Brinton, of Thornbury. He was recommended as a minister by Concord M. M. 1729, and discontinued 1777 for drinking to excess. Their children were: 1. James, b. 1732, m. 1761, his cousin, Dorothy Cock, who returned to Long Island after his death. 2. John, b. 1735, disowned 1761, perhaps for marrying out. 3. Benjamin, b. 1737, m. 1766, Mary, dau. of Samuel and Susannah (Powell) Talkington, of Concord. 4. Mary, b. 1739, m. 1765, Josiah Haines. 5. Moses, b. 1742, m. 1766, Hannah, dau. of Nathaniel and Elizabeth Evinson, and disowned 1775. 6. Ann, b. 1745, m. 1769, Thomas Marshall, of Pennsbury Township. 7. Joseph Brinton, b. 1755, m. 1782, Elizabeth ——, and disowned by Birmingham M. M.

The descendants of these are not yet traced, and this is published in the hope that it may reach the eyes of some of them, and lead to correspondence. The name has probably been changed to Cox in this branch, as in many of the branches far removed from Long Island. There are descendants also of the names of Lamborn, Way, and Harvey. As the book will soon go to press, clues of any kind are much desired at once.

The other Quaker families of Cock, Cocks and Cox, in New Jersey, Pennsylvania, Delaware and the South, are being traced by Rev. Henry M. Cox, who desires correspondence with them. In his part of the work he is giving all early immigrants of the name, with more or less detail as to their descendants, giving more space and attention to those who have acquired some distinction. His part of the work promises to be a source book for future genealogies of the various Cox families.

Correspondence is desired by the following, to whom orders for the work may be sent: Rev. Henry M. Cox, 1451 Lexington Avenue, N. Y.; George W. Cocks, Glen Cove, N. Y., and the writer,

JOHN COX, JR.,
156 Fifth Ave., New York.

CONCORD QUARTERLY MEETING.

The attendance at Concord Quarterly Meeting, held in Wilmington, Del., on Fifth month 2d, was good. In the meeting for worship there were a number of brief and helpful messages, full of spiritual life. Those who spoke, either in sermon or prayer, were Elizabeth Newlin and Alice P. Sellers, of Darby; Edwin R. Buffington, of Rising Sun, Md.; Elizabeth Lloyd, of Lansdowne; Hannah Thompson, of Wilmington; Lavinia C. Hoopes and Thomas Brown of West Chester; Edwin J. Darnall, of Swarthmore; Lewis Harvey, of Harvey, Del., and Sidney S. Yarnall, of Philadelphia.

In the business meeting the answers to the queries were thoughtfully considered; they varied considerably from the usual forms, and this added much to their interest.

At the previous Quarterly Meeting a concern had been introduced from Swarthmore Monthly Meeting that the Yearly Meeting be asked to revise the queries. A committee was appointed to take this matter in consideration. This committee held three sessions, and all but one of its thirty-four members attended one or more sessions. The committee submitted the following report, which was approved and directed to be forwarded to the Yearly Meeting, with the feeling that such changes as individual members might desire in the proposed queries would be carefully considered by any committee that the Yearly Meeting would appoint.

REPORT ON CHANGE OF QUERIES.

We recommend that the Quarterly Meeting forward to the Yearly Meeting a request for a revision of the Queries, proposing the substitution of the following for those now in use. We desire, however, that the Yearly Meeting shall not be limited to the exact wording proposed, but shall be free to make such modifications as it shall in its wisdom prefer, and that it shall be free to adopt any part or parts of the proposed changes if it cannot agree upon the whole.

1st Query. Are all our religious meetings for worship and for discipline regularly held? Do your resident members attend and observe the hour? Are the meetings held in a reverent spirit and does the community feel their influence?

2. (Unchanged.)

3. Do you maintain a faithful testimony in favor of a free ministry of the gospel? Does your meeting develop and uphold such a ministry.

4. Do you bring up those under your care in sincerity of speech and conduct? Are you careful to live within the bounds of your circumstances and to keep to simplicity of dress and home surroundings? Do you observe moderation on social occasions and avoid vain display in conducting marriages and funerals.

5. Is any form of worship conducted in your homes? Do you encourage the frequent, reverent reading of the Scriptures? Do you exercise care over the general reading of those under your guidance, and also over their diversions?

6. Are you clear of the manufacture, sale, and use of intoxicating liquors as a drink, and careful to discourage the same? Are you cautious in their use as medicine, and for culinary purposes, clear of signing applications for license to make or sell them as drink, and of renting your property for these purposes? Do you discourge the use of tobacco and other narcotics?

7. Do you maintain a faithful testimony in favor of the peaceful settlement of differences, and against war, and the preparations for and incitements to it?

8. Is justice observed in your dealings and transactions? Do you encourage the same standard of right in corporations of which you are members or employees, as in private business? Do you take care of such of your members as need aid and assist them to become self-supporting, when possible.

9. Do you feel the responsibilities of citizenship, and bring to bear on its problems the principles of equality? Do you labor for justice to all, opportunity for worthy home life, and protection for the weak and oppressed?

10. Do you maintain a faithful testimony against oaths, and all forms of lotteries and gambling?

11. In treating with offenders do you take care to act in the spirit of meekness and love, without partiality or unnecessary delay, in order for their help?

12. Has due care been taken to record each birth, removal and death that has occurred among the members of your meeting during the last year? Has a duplicate or copy of each marriage certificate been carefully made and preserved? Have all disused or completed record or minute books of the meeting been deposited in a place of safety, approved by the meeting?

13. Are there First-day Schools held in connection with your meetings? Are they under care of committees appointed in the Preparative or Monthly Meetings, and are they conducted in accord with our principles and testimonies?

14. Are there schools established amongst you for the education of your children, under charge of teachers in membership with us, and superintended by committees appointed in your business meetings? Do the teachers and pupils attend mid-week meetings?

15. What changes have been made in the times and places of holding your meetings, and what new meetings have been established?

We suggest that the answers to the twelfth, thirteenth, fourteenth, and fifteenth queries shall be summarized and the summary read by the clerk, the answers of the Quarterly Meetings being omitted.

We suggest that the Fourteenth Query in the present discipline be omitted. We suggest that the paragraphs introducing the queries be revised to harmonize with such changes as may be made; and especially that the Yearly Meeting consider which queries should be answered three times a year, instead of once only.

Clerk of the Committee. JESSE H. HOLMES.

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting was held in Brooklyn, N. Y., Seventh-day, Fourth month 29, 1911. La Vergne Gardner, Henry W. Wilbur and John Stringham spoke in the meeting for worship.

In the business meeting in addition to the usual matters relating to the business of the Society, the following memorial was adopted and the Clerk was directed to sign and forward copies to the President of the United States and to the Secretary of State and to the Senators from this State.

The Westbury Quarterly Meeting of the Religious Society of Friends in session at Brooklyn, N. Y., Fourth month 29, 1911, cordially approves the proposition of the President of the United States for a general treaty between this country and Great Britain for the Arbitration of all matters not to be settled by negotiation, and hopes that similar treaties will be entered into with other powers and by all other powers with each other, in order that all nations may renounce war as a means of settling international differences.

It was suggested in the meeting that all meetings of Friends take similar action and urge other organizations also to do so.

In the afternoon a meeting was held under the care of the Quarterly Meeting's Advancement Committee. The topic for consideration was "Meetings and Free Ministry," at which the thought was advanced that our meetings for worship were established by the early Friends on a basis of meditation and "waiting upon the Lord"; that this meditative service was distinctive and almost unique with our Society; that it met a human need

which was not met by the usual church service consisting of ritual, music and sermons, although that form of service no doubt met a human need of many. The thought was also expressed that the speaking was only incidental to the meditative service, and should be kept open and free to all who might be seriously and religiously inclined to speak at such meetings, in such way to minister to the worship or to the lives of the worshipers; that such ministry would be true or gospel ministry; that "free ministry" did not mean unpaid ministry, but the free opportunity, and that this freedom of the ministry was endangered whenever there were in any meeting persons who spoke, or expected, or were expected, to speak regularly, whether paid or unpaid; and that the free ministry is in as much peril from the volunteer regular minister as from the appointed or the paid minister, since the effect upon the character of the meeting and the members would be practically the same, interfering with the free ministry of all.

X. Y. Z.

FIRST-DAY SCHOOL UNIONS.

This is the time of year when many First-day school unions hold their half yearly or quarterly sessions. Programs show that they are getting back to the business for which they were organized, viz., the promotion of First-day schools, in a very satisfactory way. One union discussed The Relation of the First-day School to the Community, while two gave serious thought to the means of unifying the religious education of the chil at home and in the First-day school. These are important subjects, and while the discussion of them was illuminating, they were not exhausted, and still wait for further attention. Salem Union discussed the Function of Reports, while Haddonfield's clerk demonstrated what a vast amount of valuable information could be condensed into a report requiring less than five minutes to read. Western Union discussed the observance of special days and whether the First-day school should have a treasury separate from the meeting. Its chief address dealt with impressing spiritual values upon the consciousness of children.

NEW MEETING BUILDING AT SWARTHMORE.

The addition to the Friends' Meeting House at Swarthmore, Pa., is progressing rapidly. The foundation walls are completed and the stone work on the superstructure is rising steadily. The new building is located about twenty-five feet to the northwest of the present Meeting House, with which it will be connected by a corridor. It is expected that the work will be completed early in the Fall, so that it may be occupied by the First-day School upon the resumption of its work after the summer vacation. In addition to the First-day School work, it is intended that the building shall be used for all the varied activities connected with the Meeting, such as philanthropic meetings, committee meetings, social reunions, entertainments of the First-day School, etc.

On Fourth-day, the Third, the laying of the corner-stone was attended with exercises, which were enjoyed by a large number of the pupils of the First-day School and their friends. The exercises were held at 5 o'clock p. m., and were opened by the reading of the 122d Psalm by the Superintendent of the First-day School, Isaac Roberts. This was followed by the reading of an original poem by the author, Prof. J. Russell Hayes; after which a very fitting address was made by Dr. Jesse H. Holmes, in which he referred to the varied uses which the building would be made to serve in the future, and how it would contribute to the spirit of fellowship and good-natured helpfulness which should prevail in all meetings.

The exercises concluded by the deposit of a number of articles in the cornerstone box by the various classes in the First-day School, which were announced by Henry Gawthrop, who has been actively engaged in the work of the committee in charge of the erection of the new building. These articles included copies of *Friends Intelligencer*, *Scattered Seeds*, Friends' First-day School Lessons for 1911, reports of the First-day School, and the signatures of the teachers and pupils of the same, a sketch of the history of the new building, a list of the contributors to the fund for its erection, etc.

The poem read on this occasion by J. Russell Hayes was as follows:

We lay this stone with hopes and prayers;
We dedicate to love and truth
These rising walls that through long years
Shall guard our children and our youth.

Through long, long years I see them come,
Each sweet and peaceful Sabbath day,
Beneath the trees with happy song
Or gathering flowers along the way.

Our children's children yet to be
I see with forward-gazing view,
Mingling in friendly fellowship,
Learning the good, the high, the true.

And though the years shall wear away
These massive walls, this sturdy wood—
Immortal shall the precepts be
That teach the true, the high, the good.

O may our prayers and kindly hopes
For these our children and our youth
Find plenteous fruits of peace and love
And friendly fellowship and truth.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER, ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 13, 1911.

A CENTRAL BUREAU FOR PHILADELPHIA YEARLY MEETING.

Now that a plan has been worked out for bringing together the various interests of the largest of our Yearly Meetings into one central office, it seems strange that it has not been done before.

The plan as it has been worked out by the Yearly Meeting committees with a view to its consideration at Yearly Meeting next week is as follows:

"1. A need has been felt for several years and has found especial expression in the past year for a Central Office or Bureau for Committees and other Friendly activities. In spite of excellent individual efforts, the work has not always been done as effectively as it might be. Minute books, correspondence, records and printed literature have been kept in scattered places and have not been easily accessible at the time of meetings. 2. This concern has been expressed in the First-day School Committee of the General Conference, in the First-day School Committee of Philadelphia Yearly Meeting and in the Conference of Young Friends' Associations and in each case was referred to special committees. After much consideration, these committees, together with representatives of the Yearly Meeting Committees on Philanthropic Labor and Education, have agreed upon the following plan for presentation to the Philadelphia Yearly Meeting for its approval. 3. It is proposed to secure in Philadelphia a suitable room or rooms for a Central Office or Bureau, to be open the entire week, in charge of a General Secretary to care for the several interests represented; this secretary to have a general view of the conditions of the Yearly Meeting, to make a scientific study of practical problems, and to so organize and coordinate the work that individuals may spend their efforts to the greatest advantage; to secure a clerk, who shall be a competent stenographer and other office workers as needed; to supply desk room for committees and for the preservation of their minutes and correspondence; to keep printed literature of committees on file, available for immediate distribution; to meet the needs of committees as they may develop along these lines. The clerk should be capable, in the absence of the secretary, of answering questions concerning the work of the several interests involved. 4. The expenses of the plan, including the salary of the General Secretary and the office expenses, would be about two thousand dollars ($2000) per year, with an initial expense for the first year of two or three hundred ($200-300) dollars for equipment; this expense to be met by the Yearly Meeting contributing fifteen hundred dollars ($1500), the remaining sum to be raised by the other interests that may be invited to co-operate or by individual contributions. For the first year, a contribution of two or three hundred dollars for equipment is requested from the Representative Committee. 5. The plan provides that the Philadelphia Yearly Meeting, through its committees, shall undertake the organization and execution of this proposition, which includes the establishment of a Central Bureau in charge of a General Secretary, at the same time inviting the First-day School Committee of the General Conference and other organizations to participate in the advantages of such an equipment and to assist in its support. It does not, however, include at present the Advancement Committee which already has an efficient bureau and a stenographer, whose time is fully occupied. 6. This general proposition has been approved by the Yearly Meeting Committees on First-day Schools, Philanthropic Labor and Education, and will be mentioned in their reports, with the understanding that this detailed report is to be made in the Report of the First-day School Committee to the Yearly Meeting."

One Friend, who is one of our most faithful and efficient workers, writes of the proposed plan:

"I have been three years on a Yearly Meeting's Committee and have found myself unable to accomplish much of value. The reason is that I have no inherited income and must make a living. My daily work requires close concentration, often for several days at a time, and committee affairs must slip from my mind. When the intervals of leisure do come, it is hard to gather up the scattered ends of the committee concerns where I dropped them. It is hard to know just what ought to be done next. By the time I have gotten in touch with the work that needs to be done, I am once more absorbed in my regular business.

"For this reason I am in favor of a general secretary and a central bureau that will co-ordinate the work of the Yearly Meeting Committee."

Other Friends write:

"Our Philadelphia Yearly Meeting especially has a bumper crop to harvest and harvest hands alone will not avail. We need a deeper spirit to be sure—but one thing we most need just now is modern machinery and methods into which we can put our spirit and with which we can lay hold of the loyalty and allegiance of our young people.

"Each one of these committees is now engaged in an excellent cause, but I think every chairman concerned agrees that a Central Bureau, such as proposed, would *increase* the *efficiency* of their work manifold.

"To be a poor organ of God, when one might be a good one, belongs among the higher sins."

"The subject of the proposed Central Bureau that will be introduced into our approaching Yearly Meeting, from one or more of our large standing committees, for the purpose of centralizing our work and the various interests of our Yearly Meeting, should claim the earnest consideration of every concerned friend who is interested in the advancement of Friends' principles along every line of work in which we are now engaged.

"While I would not, for a moment, remove individual concern and personal responsibility yet, in view of the fact of our many growing interests in which we are engaged and which must, from now on, claim our most careful attention, I do feel that it would be best for us to establish a Central Bureau at some central point in charge of a concerned responsible person to act as secretary for all our various committees and the work pertaining to them."

"The need has long been felt for some such place, and speaking only from the point of the educational interests of the Yearly Meeting, it will surely assist very materially in that work; the superintendency of that department has been hampered for the need of just such an outlet as this will afford. A central point where school committees, teachers and interested Friends can bring their interests and obtain information on subjects that add very much to their various requirements, indeed a place where all our interests and activities can be centralized and made to work in a united effort."

"ALBERT COOK MYERS, of Philadelphia, is now in this country," notes *The Friend* (London), "collecting materials for a complete edition of all the writings of William Penn. No adequate collection of Penn's writings has ever been printed, and there is still a vast quantity of manuscript matter hitherto unpublished. The proposal is to include in this edition of his complete works everything known to have been written by Penn, whether already published or not. The edition is expected to consist of twelve to fifteen large volumes of about 400 pages each. The scheme has the support of influential Friends and others in America and also in this country. A. C. Myers expects that his researches in England will occupy at least six months. During this time he is making Devonshire House his headquarters; a committee-room there having been placed at his disposal, a Friend is now engaged in copying manuscripts in the extensive collection belonging to the Friends' Reference Library.

"A C. Myers has information of a large number of letters and other MSS of Penn's now privately owned in England, of all of which he hopes to secure copies. Any Friends who own, or know of, letters or other writings of William Penn not already known to A. C. Myers will assist the work of publishing this complete edition by communicating with him."

The American Peace Society has moved its headquarters from Boston to the National Capital. The address hereafter will be 313-314 Colorado Building, Washington, D. C.

FRIENDS' NEIGHBORHOOD GUILD.

The minute of Green Street Monthly Meeting offering to sell the premises at the southeast corner of 4th and Green Streets to the Philadelphia Quarterly Meeting, with the view that the Guild work be carried on there, came before the Quarterly Meeting at its session on Fifth month 6th. "The Quarterly Meeting was authorized to accept the offer made in said minute when the full amount of the purchase money for the property of the Monthly Meeting of Friends, held at Green Street shall have been received by the Philanthropic Committee, viz.: $45,560."

A definite agreement has now been reached between the buyer and the seller, and only one thing yet remains to be done, namely, to obtain the purchase money. To date $32,561.69 has been raised, leaving approximately $13,000 still to be secured. Unless this amount is subscribed promptly, we shall be unable to open the work of the Guild next season in our new quarters, for the formalities of conveyancing are protracted and the preparations incident to moving into larger quarters are extensive.

Repeatedly the Collecting Committee has been asked, what need has the Monthly Meeting for money, in as much at it is about to cease to hold meetings at 4th and Green Streets?

While we, as purchasers, are not concerned with the disposition that the seller intends to make of the proceeds, nevertheless we may without impropriety point out that the Green Street Monthly Meeting is not going out of existence, but is merely changing its place of assembling. It may in the future wish to build a new meeting-house elsewhere. Its members now worship in the meeting-houses at Germantown, Frankford, Fairhill, and Girard Avenue, to each of which the Monthly Meeting annually makes appropriations. The income from the proceeds of the sale will be about $2,000 a year, which is not an undue increase in view of the fact that the other Monthly Meeting held in Philadelphia raises $9,000 a year for its purposes.

THE COMMITTEE TO COLLECT CONTRIBUTIONS TO THE BUILDING FUND OF FRIENDS' NEIGHBORHOOD GUILD.



BETTER THAN SCOUTING.
[From "Among School Gardens," by M. Louise Green*]

COUNTRY LIFE CONFERENCE AT GEORGE SCHOOL.

A conference on gardening interests more particularly as they relate to education and the home garden was held at George School on Seventh-day, the 6th.

Superintendent J. H. Hoffman, of the Bucks County Public Schools, presided.

At the morning session Stella Nathan, Supervisor of School Gardens in Philadelphia, gave an address on the work in which she is engaged, with views showing how the work is done and some of the obstacles that have to be overcome and the excellent success of the little gardeners. In a sketch of the history of the movement early use of gardening as a means of education were mentioned, and the development of the modern movement was shown from the time in the beginnings when the children were taken to the garden plot to observe the work of experts, to the present time when 4,000 schools in Sweden, 20,000 in Austria, 30,000 in France, practically all those of Belgium and of Switzerland and many in England have opportunities for the children to make gardens on individual plots and to have instruction in the principles and the methods of horticulture.

The movement in Philadelphia was traced back to the plot of ground given by George Fox where the lads and lasses were to practice gardening and to "learn simples" with a view to the then practical matter of "compounding ointments."

The transformation which gardening makes in the most stubborn truants and in the character of all who come under the influence of the work in the soil and the ownership and care of an individual plot was shown.

In the afternoon there was an address by Professor Waugh of the Massachusetts College of Agriculture. His subject was Dwarf Fruit Trees. This also was illustrated. The speaker is a practical fruit grower, being the author of "The American Apple Orchard," works on the plum, on marketing fruit. He is also deeply interested in those phases of horticulture where there are large profits in other than money values. He is the author of a practical work on landscape gardening and more recently of a volume of essays on the esthetic side of country life and the country home and grounds. His little book on Dwarf Fruit Trees is the one standard authority in this country on that subject.

*Published by the Charities Publication Committee, New York, by whose kindness we insert the picture.

The advantages of raising dwarf fruit trees were pointed out to be not for the commercial orchardist, but for the small home gardener. They enable him to have a larger assortment of varieties on his limited space, and he is able also to attend to the spraying and other matters of culture with the limited resources of the hand gardener. They also make it possible for those who are confined to or who prefer small areas to have the pleasures of propagating, pruning and caring for trees, and for carrying on experimental work. Dwarf apple trees may be grown six or eight feet apart, or as upright cordons they may be even as close as eighteen inches. As horizontal cordons they make a most interesting border and produce the finest of fruit without taking up any appreciable space of the garden. All the varieties that can be grown on the larger trees can be had in even finer size, color and flavor on these bush and variously trained forms. Peaches and plums also make most interesting dwarfs. Pears are of value in dwarf form even for commercial orchards. S.

FRIENDS' ASSOCIATIONS.

The regular meeting of the Oxford, Pa., Young Friends' Association was held Fourth Month 22d with a very small attendance on account of stormy weather.

Isaac Walton read some interesting Nature Study Sketches and Mary H. Way read part of an article on "Public Purity, Its Perils and Its Defenses." "The Quaker of the Present Time" was read by Anna Smedley. Adjourned to Fifth month 13th. ANNA SMEDLEY.

At Lincoln, Va., a conference was held in connection with the Young Friends' Association on the afternoon of Fourth month 16th. Mary Ann Shoemaker read the 9th Psalm. "Nearer My God to Thee" was sung and Mary Pancoast gave a recitation entitled, "The House by the Side of the Road."

Two excellent papers were read, "The Ideal Friends' Meeting," by Arthur M. Dewees, of Baltimore, and "The Needs and Possibilities of our Meeting," by Lydia Nichols. The subjects were discussed by J. K. Taylor, of Baltimore; Miss Alberta Wilson and T. Janney Brown, of Washington; Dr. J. Russell Smith, Martha and Sara Brown, George Hoge, Henry B. Taylor and others.

After singing "God Be With You Till We Meet Again," we adjourned to meet again next fall.

NELLIE G. NICHOLS.

Fallowfield Young Friends' Association met at Fallowfield Meeting House Fourth month 23rd. Emma C. Walton recited "The Painter's Slave." Edwin Maule gave a talk on "The Labor Problem," Warren Webster and Hayes Taylor discussed the question, "What in your opinion is the secret of success?" Whittier Fulton, Lawrence Moore, and Edwin Maule made remarks on this question. Mary Maule read very interesting "Current Events."

Adjourned to meet at Fallowfield Meeting House Fifth month 21st.

FRANCES E. MOORE.

At a regular meeting of Cornwall Friends' Association the exercises were opened by the president, Marianna Seaman, reading the 100th Psalm. William B. Cocks, secretary, read the minutes of our last meeting, which was devoted to the consideration of the Life and Works of Elias Hicks in commemoration of the 163rd anniversary of his birth.

The topic for the day was a consideration of parts of our Discipline. Edmund Cocks read the introduction to the Discipline. After this was discussed, a paper on the "Belief of Friends," which he (Edmund Cocks) had been appointed to prepare, was read, a thoughtful and clearly presented article, greatly enjoyed by all present.

A selection entitled "Conscience" was read by E. K. Seaman, followed by sentiments, and a silent pause before adjournment.

Next meeting, 21st of Fifth month, at the meeting-house at Cornwall. E. K. S., *Cor.*

MARRIAGES.

HALLOCK—NOBLE.—Fourth month 29th, at Amawalk Friends' Meeting House, under care of Amawalk Executive Meeting, Amy Grace Hallock, daughter of Burling and Mary Emma Hallock of Yorktown, N. Y., to Thomas Longstreth Noble, son of the late Samuel W. and Elizabeth H. Noble, a member of Abington Monthly Meeting, of Jenkintown, Pa.

MOORE—HARDICK.—In Moorestown, N. J., Third month 15th, under care of Chester Monthly Meeting of Friends, Granville Benjamin Moore, of Moorestown, N. J., and Lillian Esther Hardick, of Philadelphia.

THOMAS—BENTLEY.—On Fourth month 15th, at "Cloverley" the home of John C. and Cornelia H. Bentley, their daughter Edith Dawson Bentley, to William John Thomas, son of John and Catherine D. Thomas, the ceremony being under the care of the Sandy Spring Monthly Meeting, Montgomery County, Md.

DEATHS.

EVES.—At his home in Millville, Pa., First month 13th, W. Webster Eves, in his 63rd year, a life-long member, and for several years an Overseer of the Monthly Meeting of Friends, held at Millville.

In his death the community loses a prominent and progressive business man, he having been associated with various organizations and industries; and the meeting feels the loss of an interested and ready helper in its several activities.

He was married twice, and is survived by a widow; four sons, Pliny of Buffalo, N. Y.; Edward R. and J. Fred of Millville; and Frank C. of West Philadelphia, and four grand children; also by four step-children, Justin E. Sands, of Brooklyn; George, of Williamsport, James of Philadelphia, and Mary E., at home.

His funeral held the afternoon of the 17th was largely attended, and interment was made in the family plot in the cemetery nearby.

EVES.—Suddenly, while engaged in her morning work, Third month 4th, Alice C., wife of E. Truman Eves, in the 66th year of her age, an Overseer of the Monthly Meeting of Friends held at Millville, Pa.

Her parents were Jesse and Julia Mather of Pottsville, Pa., at which place she was born, but has resided in Millville thirty-nine years. She held and deserved the respect and love of a wide circle of friends. Her husband, three children, Stanley and Mabel at home, Henry of Berwick, Pa., and three grand-children survive.

During the solemn hour at the Meeting House the morning of 8th, following, a young Friend expressed her thankfulness for the privilege of having known and been associated with such an honest, blameless life, which voiced the feeling of the many present.

Another recited the following lines so fitting to the occasion:

"Fell at her post! a worker true, ere yet life's sunset came,
With all things beautiful and pure, shine we her loving name.
A life of beauty, deeds of love; of her the angels wrote
Deeds known to them and God alone, of which men made no note,
For His dear sake, whom she so loved, her daily work was wrought.
'Tis ended now; the day is done—life's battle bravely fought.
Ah! who shall tell the loss of those, who knew thy constant love?
Oh! who can know the joy of those that welcome thee above?
And still perchance as spirits see, our spirits look on thine,
And in the love death cannot quench, hold intercourse divine."

KIRK.—Suddenly, at his home, Oxford, Pa., Fourth month 26th, Lewis H. Kirk, M.D., in his 61st year. Dr. Kirk held a birthright membership with Friends, having belonged to Little Britain Meeting all his life. He is survived by his wife, Emilie Willis Kirk, and two sons, Lewis H., and C. Raymond Kirk.

REEVES.—At Richmond, Ind., Fourth month 19, Caroline M. Reeves, aged 84 years.

NOTES AND ANNOUNCEMENTS.

Young Friends attending Yearly Meeting in Philadelphia, are cordially invited to the Young Friends' Devotional Meeting to be held in the Cherry Street Meeting House, at 4 p. m. on First-day, Fifth month 14th. It is hoped that all Young Friends in the vicinity on that day will attend.

In revising and enlarging "Old Meeting Houses," it is desired that all of the older meeting houses of our branch of Friends shall be included. In order to secure all names, the publishers request the kind assistance of Friends who will send in to them the names of houses not included in the first edition of the book.

American meeting houses named or pictured in the book at present are these: Abington, Birmingham, Bloomfield, Bristol, Buckingham, Burlington, Byberry, Caln, Camden, Catawissa, Cecil, Chappaqua, Chesterfield, Coldstream, Concord, Cornwall, Darby, Easton, Ercildoun, Fairfax, Fallowfield, Fallsington, Germantown, Girard Avenue (Phila.), Greenfield, Green Street (Phila.), Greenwich, Gwynedd, Haddonfield, Hockessin, Hopewell, Horsham, London Grove, Maple Grove, Menallen, Merion, Miami, Moorestown, Mount Holly, New Garden, Newtown, Nine Partners, Norristown, Old Blue River, Old Kennett, Old Westbury, Oswego, Pendleton, Penn Hill, Pilesgrove, Plumstead, Plymouth, Preston, Providence, Race Street (Phila.), Rancocas, Reading, Romansville, Sadsbury, Salem, Sandy Spring, Short Creek, Shrewsbury, Solebury, Stanton, Trenton, Uxbridge, Warrington, West Chester, Westfield, West Grove, West Nottingham, Willistown, Wilmington, Yardley, Yarmouth, York.

Some thirty-four meeting houses in England and Ireland are also included. Suggestions of other names in those countries will be welcomed.

THE BIDDLE PRESS,
1010 Cherry Street, Philadelphia, Pa.

"The summary of tabular statements," presented in the Meeting for Sufferings of London Yearly Meeting, and reported in *The Friend*, "giving statistics of London Yearly Meeting for the year 1910, was read. The number of particular and allowed meetings at the end of the year was 402, a net increase of two. The meetings discontinued were mostly in agricultural districts, while most of the meetings opened were in the neighbourhood of London or Birmingham. The total membership of the Yearly Meeting was 19,522, a net increase of 173; 1,075 were resident abroad. Women are considerably in excess of men, the numbers being 10,452, and 9,070 respectively. On the other hand, among the Recorded Ministers, there are 216 men, and 141 women; the total, 357, is five less than last year. The number of attenders and associates stands at 7,505 and 1,394 respectively, decreases of 145 and 14. Births and deaths each declined 14. There were 113 marriages in Friends' meeting houses."

The London *Friend* gives the following summary of the Yearly Meeting's finances as reported in the Meeting for Sufferings:

"From the annual report of the Yearly Meeting Fund (National Stock) it apeared that the Quarterly Meetings had contributed about £2,692, or, after making adjustments to the amount of about £160, £30 more than was asked for. Most of the Quarterly Meetings failed to raise their quotas, Lancashire and Cheshire being £40 behind, but Warwickshire sent nearly £100 more than it was asked for and so more than made up the deficiencies of the rest. The rents received from the Devonshire House property amounted to over £4,000. On the other side, £1,220 was written off the mortgage account. In the previous year the amount paid on account of ministering Friends had not much exceeded £100, but last year the expenditure under this heading amounted to £735, as follows:—American ministers in England, £65, English ministers in Canada and the United States £200, and in Australia £400."

The report of the Committee on Records, recently made to the Representative Meeting of Philadelphia Yearly Meeting [Orthodox] gave the total membership of the Yearly Meeting, on Twelfth Month 1, 1910, as 4,386, which was an increase of six during the year covered by the report. The births had been 47 and the deaths 80; the gain by certificates 58; and the loss 57; additions on the ground of convincement and by application 49; ten had resigned and one been disowned.—*The Friend* (Phila.).

Dr. Jesse H. Holmes of Swarthmore College, addressed the Media Friends' Association at Institute of Science Hall, on the evening of May 2d, on his visit to the Congress of Religious Liberals at Berlin, summer of 1910.

IDA J. BAKER.

A number of Friends interested in advancing the Principles and Testimonies of Friends were visitors to the Byberry meeting on First-day, Fifth month 7th. This visit was made by Friends who were possessors of automobiles, the "run" being under the direction of Edward C. Dixon. The response to the call to the first trip in visiting outlying meeting centres was good. Edward C. Dixon, Edwin Newcomer, Arthur C. Jackson, and Dr. John Sager were on hand, each with a car full of interested Friends. The meeting house was comfortably filled. Dr. Jesse H. Holmes of Swarthmore spoke on "Is Christ Risen indeed in the hearts of Christian Nations"; W. J. MacWatters of West Philadelphia, on "Religious Freedom and Its Responsibilities." Many strangers were in attendance, and much interest was manifested. A pilgrimage of this kind is sure to add strength and give encouragement to the workers in our outposts. It might be well to consult with Edward C. Dixon, 200 South 13th Street Philadelphia, regarding details of future "runs."

A small committee of Friends from the Philadelphia Young Friends' Association visited Haddonfield Meeting and First-day school on First-day, Fourth month 23rd.

The meeting was fairly well attended and the First-day school, while small in numbers, seemed to be large in interest.

The committee was cordially received and the hope was pressed by the Haddonfield Friends that others would visit their meeting and First-day school.

Last First-day, the 30th, was a notable one for a party of members of the Philadelphia Young Friends' Association. The day was perfect. The peach and pear orchards were a mass of pink and white.

Early in the morning a little group met at Market Street Wharf and took the train to Bordentown. At the station we were met and driven to the quaint old meeting house at Crosswicks, N. J.

It was a beautiful place. Situated in a country town, surrounded by fine old trees, it could not be otherwise. In the front is one of the most magnificent oak trees in this part of the country. Enormous as it is, no forest has hindered its symmetrical growth. In fact its branches are much lower than is usual. Friends at Crosswicks say that in the entire state it is second in size only to the old oak in the meeting-house yard at Salem. The house itself still bears scars that date from the Revolutionary struggle. During the battle of Princeton it was used as a British hospital and an American cannon ball lodged in its wall. British bayonets have scarred the benches and floors. The house is an ample brick structure built in the ancient days.

The meeting is now small as many country meetings are. There is no regular ministry and a few words spoken by one of the visitors were much appreciated. The First-day school is very earnest and well managed. Most of the children are not Friends. The friends there seemed very much interested in the work of the younger Friends here, and especially in the young peoples' meeting.

After the First-day school we were entertained by one of the families in the neighborhood. After dinner, which we all enjoyed immensely, we were taken around the town and shown the various points of interest, including the fire engine. Crosswicks has no water department, so a bucket brigade keep the engine full. The engine itself is of the hand type and has done good service.

We all want to thank our hosts and hostesses for the pleasure they gave us. All contributed to make the day a great success and we hope that we may again be able to make the trip and spend another delightful day.

The Young Friends' Association of New York and Brooklyn will meet Fifth month 14th, at 3.15 p. m., in the Flushing Meeting House instead of in the evening in Brooklyn. Henry M. Haviland will read a paper on "Interpretation of Religion," to be followed by general discussion. All are cordially invited.

Fairfax Quarterly Meeting will be held at Hopewell, Va., on the 13th, 14th and 15th of Fifth month. Notice has been given before that the railroad accommodations to the neighborhood are very good. Stephenson's on the Valley Branch of the B. & O. and Clear Brook on the Cumberland Valley, are both quite near the Meeting House.

The extensive repairs that have been put upon the Meeting House are progressing in such a way that the Building Committee have announced that while the work may not be entirely completed it will be in a condition to hold the Quarterly Meeting. Any friends desiring to attend this meeting will be gladly welcomed and entertained by giving notice to any of the undersigned: Chas. E. Cevenger, Stephenson's, Va.; Lewis Pidgeon, Wadesville, Va.; Hugh S. Lupton, Clear Brook, Va.; Jonathan W. Branson, Bunker Hill, W. Va.

The old Friends' Meeting House, at Radnor, Delaware Co., Pa., was visited on First-day afternoon last, the 7th inst., by a goodly company of members of the Society from the Valley, Merion, Haverford and Schuylkill constituent meetings, and by other interested friends from the neighborhood to the number of seventy-eight people. The occasion was a conference at 3 o'clock under the care of the Advancement Committee of Radnor Monthly Meeting, the impelling purpose being an effort to revive life and interest in this old-time Quaker stronghold, and to re-establish weekly meetings there during the summer months at least and perhaps permanently.

The interest manifested in the movement by the large attendance, and the expressed interest of those in the immediate vicinity, most of whom are of other religious faiths, seemed to warrant the attempt and afternoon meetings will be resumed there for the summer, beginning

on First-day, the 21st inst., at 3 o'clock. It has also been arranged that the Quarterly Meeting's Visiting Committee will be present by appointment at the same time and place.

A very interesting address by Henry W. Wilbur, of Swarthmore, was given and greatly appreciated by all present.

The date-stone on this time honored building bears the figures 1718, so that its bi-centennial can be celebrated there seven years hence.

PHILADELPHIA YEARLY MEETING.

Seventh-day, Fifth month 13th, 10 a. m. and 3 p. m. Meeting of Ministers and Elders.

First-day. 10 a. m. Meeting for Worship at Race Street. 3 p. m. Children's meeting. Introductory Remarks, Joseph S. Walton. Fifteenth anniversary of the First-day Schools, Mary H. Whitson. Responsive exercises. 4 p. m. Meeting of Young People in Cherry Street Meeting House.

Second-day. 10 a. m. Opening of business sessions of the Yearly Meeting, continuing each day at 10 and 3 through Sixth-day (except Fifth-day morning). 2 p. m. Meeting of Committee on First-day Schools, Room 28, Central School. 8 p. m. General Conference of Young Friends' Associations of all the Yearly Meetings. Chairman Horace M. Lippincott. Subject: "Efficiency of the Society of Friends," paper by Walter Rittman; discussion by Carroll Brown, Rebecca Osler, Samuel Bunting, Jr. General discussion.

Third-day. 7.30 p. m. Conference. Laura B. Garrett, "The Cradle Talk." 8.30 p. m. Charles W. Carroll, Superintendent Pennsylvania Anti-Saloon League.

Fourth-day. 8 p. m. Fiftieth Anniversary First-day Schools. Alice Hall Paxson, "Beginnings of the First-day Schools." Jane P. Rushmore, "Fifty Years of Progress." Jesse H. Holmes, "The Future of the First day Schools."

Fifth day. 1.30 p. m. Meeting under care Yearly Meeting's Sub-Committee on Equal Rights for Women, Lecture Room, Central School, 8 p. m. Educational Conference. "The Parent and the School." Dr. Francis Burke Brandt, of Philadelphia School of Pedagogy on "Social Responsibility for the School." Discussion, George H. Nutt, Jesse H. Holmes.

A COLLEGE CARNIVAL ON THE SWARTHMORE CAMPUS.

On Seventh-day, the 20th, from 1.45 until 10 p. m., a Carnival will be held at Swarthmore, as part of the general effort to complete the Endowment Fund of half a million dollars which the College is endeavoring to secure by Sixth month 7th.

ORDER OF THE DAY.

1.45 p. m., May Pole Dance, near the Rose Garden.
1.45-3.30, Track Meet with Lehigh.
2.15-3.15, Lucky Thirteen, Assembly Hall.
Musical comedy, original with the Class of 1913.
Midsummer Night's Dream, West Campus.
(with Mendelssohn's music) II B .. Alumnae
How the Vote was Won, East Campus.
The skit of the hour in club and college circles, here and abroad, presented by the Class of 1906.
3.30-5.00, Antigone, West Campus.
A new acting version in English, with musical accompaniment, presented by students in the Acting Drama Course.
Lacrosse Game,
Carlisle Indians vs. Swarthmore.
How the Vote was Won, East Campus
5.00-6.00, Midsummer Night's Dream, West Campus
How the Vote was Won, East Campus
6.45-7.30, May Queen; Dances.
Pageant: Canterbury Pilgrims Riding Forth.

"Wel nine and twenty in a compaignye
Of sondry folk by aventure y-falle
In felaweshipe and pilgrimes were they alle,
That toward Cauntesbury wolden ride."

8.00, Antigone, Assembly Hall.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FIFTH MO. 13TH (7TH-DAY).

—Maimi Quarterly Meeting at Waynesville, O.

—Salem Quarterly Meeting at West, near Alliance, O.

—Young Friends' Association of Oxford, Pa.

—Ministers and Elders, Philadelphia Yearly Meeting, at Race Street, 10 a. m. and 2 p. m.

FIFTH MONTH 14TH (1ST-DAY).

—Young Friends' Devotional Meeting in Cherry St. Meeting House at 4 p. m. A general invitation to all young people.

—Swarthmore Meeting, Swarthmore, Pa., at 11.30. Rufus Jones is expected to attend.

—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank St., at 11 a. m.

—New York and Brooklyn Young Friends' Association, in Flushing



"Mrs. Ruggles' Children." Japanese Tea Garden.
Other Refreshments.
Various Plaisance Features.

Admission tickets for complete program, $1.50. They may be obtained in advance from the Treasurer, Edith Verlenden Paschall, Swarthmore, Pa., or of Strawbridge & Clothier (Bureau of Information). Also at the entrances to the grounds (where necessarily there will be some delay).

A hot supper will be served to those procuring supper tickets from the Treasurer by Fifth month 15th. 50c. Served, 5.30 to 7.30.

No postponement on account of weather. In case of rain large part of program will be performed indoors.

Trains with extra accommodation from Broad Street at 1.00, 1.14, 1.30.

SWARTHMORE COLLEGE NOTES.

The annual May pole dances took place last Second-day morning before breakfast. There was a pole on the campus for each class, and all the girls in each class took part in the festivities. As a result, a very attractive scene was viewed by the numerous spectators. At the close of the dances, class songs were sung, followed by the singing of the Alma Mater in unison. The annual indoor May day dances were held in the women's gymnasium last Sixth-day afternoon.

The honorary senior society, the Book and Key, has taken in the following juniors: Charles Eberle, Preston Roberts, Charles Smith, Lawrence Sharpless, Tom Taylor, Charles Thatcher and William Hoyt.

The Delphic Literary Society held one of the most interesting meetings of the year last Sixth-day night. After a very spirited business meeting, the following program was held. Eugene Ayres gave a comprehensive talk on some aspects of modern music. Joe Willits read selections from Longfellow and Kipling, and contrasted the two men as poets.

The situation in Mexico was described by Emmor Roberts. Howard Buckman read from Eugene Fields. Raymond T. Bye gave a very lucid talk on the nature and value of Esperanto. The society was pleased to have present two alumni members, John L. Carver and Samuel Bunting, Jr., of Philadelphia, both of whom gave encouraging remarks.

The Eunomian Literary Society also held a most attractive meeting. The first part of the literary program was devoted to a practice in parliamentary order, Ed Lucas presiding. This was followed by a humorous reading, read by Charlie Huston. William Hoyt concluded the program with a well-developed talk on the significance of our reciprocity with Canada.

The interscholastic oratorical meet was held at Swarthmore College last Seventh-day evening. Seventeen schools sent contestants, from which eight were chosen. The first three places in the final contest were won respectively by Peddie Institute, Pennington Seminary, and Swarthmore Preparatory School.

The interscholastic track meet, held on Whittier Field the same afternoon, was won by Central High School.

Dr. Holmes addressed the Y. M. C. A. last First-day night. He spoke on the conception of God as a factor in experience, and of the great need for young men who have been awakened to this experience to become leaders, and to render the work of the churches more effective.

The lacrosse team won from Stevens at Hoboken last Seventh-day by the score of 10-9. This is the hardest game played during the season. The score at the end of the second half of the game was tied at 9-9. With an additional fifteen minutes play, during which both teams fought hard, Swarthmore succeeded in scoring and thus winning the game.



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FRIENDS' BURIAL GROUND.

A section of the East-lawn Cemetery, located one mile S. E. of Swarthmore railroad station, has been set aside for a Friends' burial ground, under the care of a committee of the lot owners of the section—all members of Swarthmore Monthly Meeting. Under an agreement the sale of lots of this section is subject to the approval of the committee and a portion of the price paid is to be invested in a perpetual Maintenance Fund, the income of which is to be used for care of the grounds.

For further particulars call upon or address

HENRY S. WALTON, Agent,
Swarthmore, Pa.

Meeting House, at 3.15 p. m. (instead of Brooklyn at 8 p. m.)

FIFTH MO. 15TH (2D-DAY).

—Fairfax Quarterly Meeting at Hopewell, Va., at 10 a. m. Ministers and Elders, Seventh-day before, at 10 a. m.

—Philadelphia Yearly Meeting at 10 a. m. Ministers and Elders, Seventh-day before at 10 a. m. and 2 p. m.

—At Race Street, Philadelphia, semi-annual conference of Friends' Association of all Yearly Meetings, at 8 p. m.

—Short Creek Quarterly Meeting at Concord (near Colerain, O.).

FIFTH MONTH 16TH (3RD-DAY).

—Race St., Phila., in the evening, conference under care Philanthropic Committee.

FIFTH MONTH 17TH (4TH-DAY).

—At Race St., First-day School Conference, in the evening.

—The Monthly Meeting of Friends of Philadelphia which would regularly be held at Race St. at 8 p. m. will be

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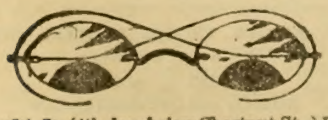
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held at the same hour on Fourth-day of the following week, the change being made on account of Yearly Meeting.

FIFTH MONTH 18TH (5TH-DAY).

—At Race St., in the evening, Educational Conference. See announcement last week.

—Green St. Monthly Meeting, Philadelphia, held on the 25th, one week later than the regular time, on account of Yearly Meeting.

FIFTH MONTH 21ST (1ST-DAY).

—At Radnor, Pa., at 3 p. m., appointed meeting under care Quarterly Meeting's Visiting Committee.

—Fallowfield, Pa., Young Friends' Association.

—Cornwall, N. Y., Friends' Association in the Meeting House.

FIFTH MONTH 22ND (2ND-DAY).

—Easton and Granville Half Yearly Meeting, at Granville, N. Y.

—Warrington Quarterly Meeting, at Pipe Creek (Union Bridge, Md.).

FIFTH MONTH 23RD (3RD-DAY).

—Burlington Quarterly Meeting at Crosswicks, N. J., at 10.30 a. m. Carriages will meet all Friends at the Pennsylvania Railroad Station at Bordentown at 10 o'clock. Ministers and Elders' Meeting on second day at 2.30 o'clock. Carriages will meet all Friends at the Pennsylvania Railroad Station at Bordentown at 1.57 o'clock.

FIFTH MONTH 25TH (5TH-DAY).

—Bucks Quarterly Meeting at Buckingham, Pa.

FIFTH MONTH 27TH (7TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.

—Stillwater Half Yearly Meeting at Quaker City, O.

—Blue River Quarterly Meeting at Highland Meeting House, near Salem, Ind.

FIFTH MONTH 29TH (2ND-DAY).

—Canada Half Yearly Meeting, at Schomberg.

—New York Yearly Meeting, in New York, 15th St. and Rutherfurd Place.

In "The Face of the Fields," Dallas Lore Sharp discourses in a friendly, personal way on life out-doors and people and books. He shows keen powers of observation, and has sanity and humor. To be born and brought up on a farm, he writes, "is the natural right of every boy. To know and to do the primitive, the elemental; to go

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Any one desiring any of the following pamphets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.
The Upbuilding of a Religious Society.—Dr. O. E. Janney.
The Place of Religion in Education.—President Swain.
The Liquor Question, No. 1—The Personal Habit.
The Liquor Question, No. 2—The Public Traffic.

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Advertisements in this column 20 cents cash for each insertion of 25 words or less. For every additional six words send 5 cents extra.

WANTED.

WANTED—AT THIS OFFICE COPIES OF Friends' Intelligencer of Seventh month 2nd, 1904.

WANTED—BY COLLEGE STUDENT, POSITION as companion or tutor. Good reader and sewer; musician. Qualified for college preparatory tutoring Address, Student, care of Superintendent, Swarthmore College, Swarthmore, Pa.

WANTED — A COMPETENT PERSON AS working housekeeper in family of two. Compensation and good home to proper person. Reference. Address H. Jenkintown, Pa.

NATIVE GERMAN TEACHER, EXPERIenced, wishes to exchange German and Music for board in private family during summer. Highest references. Address S. C. H , this office

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WANTED—A RELIABLE, CAPABLE PERson as mother's helper in family where one servant is employed. A comfortable home in the country. Address No. 38, this office.

WANTED—POSITION AS HOUSEKEEPER or assistant housekeeper in private family, hotel or institution. Good reference. Address J. C., this office.

WANTED—BY WOMAN FRIEND WITH TWO daughters, 5 and 6 years, a position of trust, requiring no laborious work. E. B. K., 31 Walnut Avenue, Trenton, N. J.

WANTED — BY EXPERIENCED WOMAN with necessary qualifications, position as companion, or to take care of invalid. Address 620 S. 60th St., W. Philadelphia.

WANTED — A FRIEND, NURSE, WISHES convalescent patient, or one needing rest cure, in her quiet, cheerful home, near post office, R. R. station and Friends' meeting. Address T, this office.

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FOR RENT. — Attractive housekeeping apartment, four rooms, Friends' household, Germantown. Address L, this office.

FOR RENT—Eagles-Mere, furnished cottages. 7 and 9 rooms. Reasonable terms. Miss L. Beaumont, 106 E. Washington St., West Chester, Pa.

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A few shares of stock of above association for sale, to close an estate. Address J H. M., 421 Chestnut St., Phila. (Room 500.)

FOR RENT—Seven room cottage at Pocono Manor. Conveniences; five minutes walk from the Inn. Open fire-place, Equipped for housekeeping. Season $250 or $100 per month. Address, Box 37, Malvern, Pa.

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barefoot, to drive the cows, to fish, and to go to school with not too many books but with 'plenty of real things' —these are nominated in every boys' bond." Little poems in prose are many of his passages, born of affectionate memory and lyrical feeling, as —"I can think of nothing so ideally homelike as a farm, an ideal farm, ample, bountiful, peaceful, with the smell of apples coming up from the cellar, and the fragrance of herbs and broomcorn haunting store-room and attic."

What he says of his likings in books may well be applied to his own writings,—"For my part, when I take up an outdoor book I am glad if there is quiet in it, and fragrance, and something of the saneness and sweetness of the sky."

(Houghton, Mifflin Co.)

The current number of the *Southern Workman* (published by the Hampton Institute, Va.) contains an illustrated article on the life and handicrafts of the Ojibwa Indians by Dr. Charles A. Eastman, the well-known Indian physician and author. It also has one of William Justin Harsha's Ponca stories, entitled "The Scar on His Back," which has much of the Indian "atmosphere" in it. An editorial points out recent unusual industrial opportunities for Indians on the Santa Fe Railroad.

A remarkable revelation is that contained in an illustrated paper by the Prominent East-Indian journalist, Saint Nihal Singh, on "India's Untouchables"—a story making race prejudice in America sink into insignificance. The accomplishments of American and European missionaries among these "depressed people" are truly marvelous. R. R. Wright, Jr., of Philadelphia, contributes the second paper in his series on downward tendencies in the economic condition of Negroes in the North. It treats of Negro criminal statistics, from which the author draws some noteworthy deductions. "Johnson of Hampton" is a sketch showing the development in character and force which takes place among Hampton students while in school.

SUMMER RESORTS

The Kingswood Camp for Young Boys

The attention of Friends is called to the Kingswood Camp, now in its third season, which offers boys a wholesome out-door life among the mountains and lakes of New Hampshire.

The Camp is conducted by Ralph I. Underhill, a member of Brooklyn meeting, and his wife, who is intimately associated with the life of the camp.

Edward Cornell, 43 Willow St., Brooklyn, N. Y. a patron of the Camp, has kindly permitted the use of his name as a reference.

The Camp leaflet will be sent upon application to

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 20, 1911.

Martha J Warner

GRISCOM HALL

In an experimental mood, we are going to open the Hall on Seventh day, June 17, and see whether the next two weeks' operations can be conducted without loss. The convenience to many early comers, especially in neighboring cottages, will be considerable.

Mark the day, June 17, as we want to see a big gathering of members, if only over the week-end.

A new iron fire escape has been put on the Hall at the north end. More exciting still, the Hall has a brand new coat of paint, a kind of cream-gray with white trimmings; and the roof is stained green.

Margaret E. Roberts is now making reservations for coupon holders; address her at 1537 N. Bouvier Street, Philadelphia. She will be ready to hear from guests without coupons on June 1, for June and July only.

GRISCOM HALL ASSOCIATION.

GLENBURNIE INN.

The Inn will be open to guests the middle of June. Here with the combination of Lake and Mountain scenery are found all forms of recreation and pleasure. Beautiful mountain walks, delightful drives, golf, tennis, fishing, boating, bathing, etc. Excellent cuisine and service. Reservations now being made. For illustrated booklet and rates, address

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WANTED

See page iii

New York Yearly Meeting.

Friends desiring lodging accommodations in New York during the approaching Yearly Meeting, Fifth month 27th to Sixth month 1st, are requested to communicate with

ELIZABETH B. CAPRON
2 Bank St., White Plains, N. Y.

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Best dates for sowing pansy seeds: August and September, for spring flowers; February to April, for summer and autumn flowers. Write for the *Hidden Ranch* pansy circular.

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BUCK HILL FALLS

Yearly Meeting week has produced a flood of inquiries as to what has become of Buck Hill and Buck Hill's usual advertisement in the northeast corner of the first page of the Intelligencer.

We have been very busy at Buck Hill. This is our only excuse for not keeping Intelligencer readers posted. Charles N. Thompson has been appointed Manager, with charge over all departments, including the Inn. Clement Biddle Lewis is helping him wiih the outside work.

It was a hard winter in the mountains, very cold, and the snow came and went instead of covering the country warm and snugly as it sometimes does. The consequence is the grass and rhododendron in exposed places have suffered.

The spring was late, but nature somehow always catches up and the flowers and trees are where they usually are at this time.

The Inn will open for its eleventh season on 5th Month 27th under the immediate charge of the Manager. Margaretta F. Atkinson having resigned after ten years' faithful and efficient service, has accepted another appointment in the Catskill Mountains. While there will be a few changes in the personnel of the Inn equipment, many of our old helpers will be back to welcome guests on opening day.

Extensive plans for the summer's pleasure are under way and will be announced from week to week hereafter.

Special rates at the Inn during Sixth month.

A few cottages still for rent.

At least half a dozen cottages have been occupied for the past two weeks to the envy of some of us who would like to enjoy the mountain spring time.

The trout fishing has been unusually good since the weather warmed.

The road through the Wind Gap to Buck Hill never was in better order.

THE INN

Buck Hill Falls Pennsylvania

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EDUCATIONAL

EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting
ELLEN H. E. PRICE, A. M., Swarthmore.
SUPERINTENDENT

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with her. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 11, Young Friends' Building, 140 N. 15th St., Phila.

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The Heart of the Christian Message —*Prof. Geo. A. Barton*	.75

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 20, 1911.

Volume LXVIII. Number 20.

Are we not right in our proposition that good will in large things or small is the mightiest force in the world? Does it not behave very much as if in using it we were putting the trolley of our little lives upon the current of a universal power?

CHARLES F. DOLE.

In "The Coming Religion."

Not by hard stress of lone philosophies,
Nor scorn of joys, nor sad disparagement
Of life and living things as shadows vain:
But—nearer road and new—by heart to see
Heaven closest in this Earth we walk upon,
God plainest in the brother whom we pass,
Best solitudes 'mid busy multitudes,
Passions o'ercome, when master-passion springs
To serve and love and succor.

—*Edwin Arnold.*

PHILADELPHIA YEARLY MEETING.

MINISTERS AND ELDERS.

The Meeting of Ministers and Elders was well attended, and a number of new faces were noted. Sarah Ann Conard not being in attendance, Matilda Garrigues served as assistant clerk during the morning. The clerk, Samuel H. Broomell, was re-appointed at the opening of the afternoon session and Caroline J. Worth was chosen as assistant.

When the roll of representatives was called it was noted that one, Lydia A. Bradway, had died since her appointment. Feeling allusion was made to the loss the meeting had sustained through the deaths of Joseph B. Livesey, Samuel S. Ash and Anna M. Harvey.

Minutes were read for Abel and Elizabeth Mills, of Illinois Yearly Meeting, and La Vergne F. Gardner, of New York Yearly Meeting. A minute was also read for Cyrus W. Harvey, a minister of the other branch of Friends, from Emporia Kansas. These and other visitors present without minutes were cordially welcomed.

The answers to the first query, regarding attendance of meetings, led to a live concern that the ministers and elders should make special effort to get the younger members to attend monthly meetings. One Friend spoke of the shadows that lengthen as we near the sunset of life; another said that if we keep our faces toward the sun we will not see the shadows, and the spirit will remain young although the body grows old.

The summary answer to the second query did not use the expression, "sound in word and doctrine." The feeling seemed to be that if the ministry was under Divine guidance we need not be concerned about the doctrine.

Among those who had words of counsel, in addition to the visitors already mentioned, were William M. Jackson, Isaac Wilson, Robert Barnes, and Caroline Washburn.

When the queries had all been answered a Friend said that their chief value was that they led us to self examination. If the divine call to the ministry means anything, it means that this call is asking us to go out and spread the gospel, to take it to those who are hungering and thirsting for truth. Other Friends reminded the elders that it is their duty to encourage the ministry in our meetings; that this ministry comes to us through earthen vessels and we must not let these vessels be broken by the stones of thoughtless criticism. The general tone of the meeting was hopeful and stimulating.

The following were appointed a committee to have charge of the morning devotional meetings during the week: Wilson M. Tylor, Caroline J. Worth, Hannah A. Heritage, Clayton Conrow, Edward A. Pennock, Joseph W. Eves, Wm. C. Coles, Rachel M. Lippincott and Daniel Moore.

FIRST-DAY MORNING.

As usual, there was a large gathering of Friends at Fifteenth and Race Streets, First-day morning, with the Race and Cherry Street houses both filled to overflowing, and a third gathering in the lecture room of the school building. In the Race Street house the central theme was the establishment of God's kingdom here on the earth, the speakers being La Vergne F. Gardner, of Poughkeepsie; Cyrus W. Harvey, of Emporia, Kan., James Stringham, of New York; Abel Mills, of Clear Creek, Ill.; Ellis W. Bacon, Keziah Wilkins and Mary Bonsall. The meeting closed with a long and impressive silence, in the midst of which Caroline Washburn, of New York, repeated the Lord's Prayer.

In the Cherry Street house, Mary Travilla spoke of the Friends' form of worship as being truly democratic. Ellwood Roberts said that the inward heaven of which we are conscious declares

the glory of God and the firmament of our daily lives showeth His handiwork. Isaac Wilson enjoined all to turn within and walk there with God, that they may know what is right. Emma L. Higgins reminded parents that Jesus was only twelve years old when he inquired of the priests in the temple and that they should encourage their children to serve the Lord faithfully and in a pure spirit. William M. Jackson, of New York, alluded to the observance of the day as "Mother's Day," and said that the divine love surpasses mother love.

A young Friend in the upstairs gallery queried if Friends are not exclusive and self-righteous and asked what the Friend is doing for the other fellow.

In the lecture room Joel Borton rejoiced that we are coming into the day of applied Christianity and that Friends are more and more concerning themselves about the over-reaching of the Trusts, the white slave traffic, the licensed saloon and the corruption of politics. Jesse H. Holmes spoke of the difference between static and dynamic religion, and said that the truly religious life is life of growth. Elizabeth Lloyd said there will be growth if there is a constant turning to the source of all life for the renewal of spiritual power. With a prayer for strength by William MacWatters the meeting closed.

THE CHILDREN'S MEETING.

The children's meeting in the afternoon was larger than it has been for some years, as this was the fiftieth anniversary of the establishment of First-day schools in the Society of Friends. Joseph S. Walton, of George School, presided.

Mary H. Whitson compared the First-day School movement to the growth of a tree planted fifty years ago and now bearing abundant fruit. She said that First-day Schools seem to have been started in 1861 in three places at about the same time. A school was opened in Reading by Dr. Tyson, one in Green Street Meeting House, Philadelphia, by Jane Johnson, assisted by Louisa J. Roberts, and one in West Chester by Lydia H. Hall.

The exercises were mostly responsive, one of these being upon the principles of the Society of Friends. Rebecca T. Osler, a pupil of the Moorestown School, recited Whittier's "First-day Thoughts"; Herbert L. Conrad, of the Girard Avenue School, recited Whittier's "The Quaker of the Olden Time"; then all the schools present, as a closing exercise, gave a poem written by Elizabeth Lloyd, "The Quaker of the Present time."

YOUNG PEOPLE'S MEETING.

Immediately following the children's meeting was a young people's meeting for worship in the Cherry Street house. A similar meeting was held a year ago, the purpose being to give the young more opportunity for expression than they find in the general meetings. A number of young men and women spoke briefly.

CAROLINE M. REEVES.

[From *The Evening Item* of Richmond, Ind.]

Richmond has hardly had a more loyal and public spirited citizen than the lady who at the advanced age of 84 has just ended a life, the greater part of which was spent in this community.

There are many good things done in a city like ours that are not known at the time to the general public and which remain unknown during the lives of the doers, since they were done with no thought of notoriety or praise. Mrs. Reeves and her husband did many such things and now that they are gone it seems only right that the community, especially that younger and newer part which did not know them, should realize how much they cared for the town of their adoption.

Caroline M. Reeves was the widow of Mark E. Reeves, a gentleman who united with great business ability a high character and a desire to do good in quiet and unostentatious ways. He was a merchant in Cincinnati and during the trying days of the Civil War was eminent in the work of the sanitary commission, and went to Shiloh and helped bring back the wounded. When Governor Morton needed funds to equip the soldiers which the legislature refused to vote for him, he sent word to Mr. Reeves, who raised a hundred thousand dollars in one day on his personal credit and sent it to him in spite of the very great uncertainty that any future legislature would vote to sustain Morton in any such unauthorized expenditure. He used to take pride in the fact that where other men made fortunes out of government supplies, the war left him poorer than it found him.

Mrs. Reeves stood by him valiantly through all this time and some of her daughter's most vivid remembrances are of scraping lint for the soldiers and of seeing enormous pots of coffee taken out to the troops as they marched by at any hour of the day or night.

After moving to Richmond, Mr. Reeves and his brother, James E. Reeves, founded the First National bank of this city, one of the earliest institutions of the kind in the nation and later when he felt that a savings bank would be of use to the thrifty wage earners of this city and others of small means, he organized the Richmond Savings bank, with a clause in the charter forbidding its

being run for profit. It was successful for a number of years, then when conditions changed and building associations and other forms of investment took its place, it was wound up and Mr. Reeves settled with every depositor in full, paid a deficiency out of his own pocket and said nothing about it.

Mr. Reeves had been started in business in this county by the elder Robert Morrisson, who founded the library and whose portrait now hangs in the reading room. After her husband's death and the tragic one of her scholarly son, Mrs. Reeves felt that since the library had already out-grown its quarters that it would be of service to the community and a worthy memorial to her loved ones to provide an adequate and appropriate building for it and a fund for the purchase of those technical and special books that the library committee did not feel justified in buying out of the general fund.

So she gave thirty thousand dollars and with the co-operation of the late James Morrisson, who gave part of the stone facing at the side, the present building was erected and called the Morrisson-Reeves library.

Mrs. Reeves was a lady of striking and even commanding personality which impressed itself very deeply on all around her. She had deep convictions and strong prejudices and it was impossible to swerve her from doing what she believed to be right.

Her business sagacity for one not in active life was astonishing, her loyalty to the enterprises in which she felt the family honor was engaged even more so, and she could act swiftly and decisively in an emergency. And her loyal support to the bank established by her husband and his brother has been a constant element of strength to the present able management of that institution.

Her desire for better civic conditions in Richmond led to her first connection with *The Item*. She was strongly opposed to ring rule and machine politics, and realized the importance of an independent newspaper in this city. When, some years ago, *The Item* was in need of financial support, she gave it upon the condition that she was to remain unknown, not because the paper then offered opportunities for profit, for it did not, but because she believed it was conducting a fight for honest government, and she was anxious to sustain it. She had before that time contributed in the same way for a newspaper in Cincinnati which gave promise of redeeming the journalism of that city from the scandals which had infected it, and she wished to do the same thing here in Richmond.

She was earnestly interested in all questions of municipal reform, she was a member of the National Municipal League and attended all the meetings at its conference in Cincinnati. She was president of the board of managers of the Margaret Smith Home for Aged Women, managers who have succeeded perhaps beyond those of any other institution in our midst in making a small amount of money go a great way in providing comfortable surroundings for those under their care.

She was an influential member of North A Street Friends' meeting and took an extraordinary interest in the centennial conference held there by the united action of both branches, Orthodox and Hicksite, of the Society of Friends.

Mrs. Reeves, since the death of her son, Arthur, in 1891, had lived alone on her property east of the city, although her daughter and grandchildren were close at hand. Yet though her life was mostly one of retirement she was extremely fond of the circle of her intimate friends and she attended many social gatherings both here and in Cincinnati, where she was greatly esteemed, having been long a resident of that city. She had traveled a great deal, both in Europe and America, but during recent years she had been unwilling to go far afield and she greatly appreciated the comforts and beauty of her own home.

She would brook no disparagement of Richmond and her loss to the community to which she was so absolutely devoted will perhaps be realized more fully as time goes by, than may appear at the moment of her passing.

THE SPRING NOT THE FOUNTAIN.

Many perplexing questions arise to some minds when confronted with the various man-made doctrines and formulae of faith which for years have been employed by church organizations as prescribed standards of belief. We Friends lacking a creed sometimes feel at a loss to definitely state our position when such questions are put. As a constructive thought in this direction the following is presented.

Any creed or prescribed form of expression can only be a method of conveying the thought back of it. So a fountain is a conveyor of water if it be active and useful but it is not the spring nor its source. Many years ago by the shores of the Mediterranean sea on the hillside of Galilee a life was lived, a fresh spring of pure water. While the origin of the spring was unseen no doubt was manifest however that the flow was ever increasing and unfailing from the resources of the unlimited storehouse of God's bounty.

All through the short teaching years of that

wonderful life its spring flowed pure and strong, quenching so many thirsty souls, its fame and truth has lasted through many, many years. During decades of educational, denominational and personal ambition, men have endeavored by competitive ingenuity to build a suitable fountain to preserve this pure spring water. Some designs have been so elaborate and ornate as to be too good for the ordinary wayfarer to use in his daily needs and must be kept under lock and key. Others have planned the orifice of intake of so small a calibre only a few can quench their thirst. Some have preferred to maintain the natural conditions with the sparkling water bubbling up through bright stones into the sunlight of the world free to all.

The design of the fountain has had attention too long a time—it is the spring issuing through the life of Christ from the unlimited, unseen sources of God's storehouse into the light of the world which will quench the thirst for a knowledge of the fatherhood of God. No spring has ever been so pure, so strong, so satisfying, so thirst-quenching but God is the great source and supply. We are sons of God and Christ our elder brother.

When the Master discoursed with the woman of Samaria in that hot and arid country he spoke of a well of living water springing up within her own soul and she, judged by the standards of social requirements, an unworthy woman. We in our complex environment can pause to picture ourselves as pigmy springs whose flow is fed from the same divine and unseen source of God's bountiful storehouse. Our great Pattern has left a record of this truth.

We do well to think less of the cumbersome, ornate, inadequate fountain which men have talked about and labored over for 1900 years and think now of that pure, strong spring of the God-life as lived for our example in the person of the Christ.

Philadelphia. ELLIS W. BACON.

ONE QUAKER'S VIEW.

"Can we not be allowed to find our our own spiritual health, and be known and judged only by our fruits?" —*John W. Graham.*

"Our reasons for maintaining an organization of our own and not uniting with the nearest churches, in whose work we should be always sympathetically interested, is because we have a mission of our own which it seems best to work out positively by our own methods."

—*Jane P. Rushmore.*

The writer read the two articles by John W. Graham and Jane P. Rushmore in the *Intelligencer* for Fourth month 15th, with particular pleasure, for they seemed to hit two interesting nails squarely upon the head.

After all is said and done, what is the real mission of the Society of Friends? Or, rather to go to the root of the matter, what is the mission of Quakerism? For Quakerism is to the Society of Friends, what the soul is to the body.

Now a microscope, of moderate power, will enable us to see the animalcula in a drop of water, to watch the blood circulating through the leg of a frog; yet, the most powerful microscope ever manufactured, will enable us to gain but an imperfect conception of the size, color and shape of the family cat, if we are restricted in our examination solely to the view that can be obtained by its aid.

Therefore, bearing this well in mind, let us abandon the usual point of view, and instead of searching the writings of the earthly Friends for texts and dogmas, wherewith to denounce dissent from our own particular and necessarily orthodox view; let us seek instead to know the real men of flesh and blood, who suffered and endured that we might enjoy their heritage. The men who, when tempted, fell at times it is true; but who more often with God's help, resisted error. Let us learn to know these men who, tried in the fiery furnace of persecution until all dross fell away, exercised an influence upon their fellows out of all proportion to their numbers, or position in society. And in so doing, we will find that the early Quaker sought to live openly and wholly with God: and that he possessed a large deference for the actuality of things. In his anxiety to win a crown hereafter he did not fall into the common error of the mystic, nor forget that the present life has its simple duties. He believed from his heart, leaving it for later generations to believe from the teeth outward, and for that which began in hostility to tradition, to become tradition itself.

And as in time the world learned by experience that the bushel of wheat sold by that fanatic iconoclast, the despised Quaker, was true to name and just measure to a grain; that the yard of woolen cloth sold by the Quaker fuller, was wool even to the last thread, and a yard even to the fraction of an inch; that the shoes made by the Quaker shoemaker were honestly made; that the service rendered by the Quaker employee was faithful in all that was lawful, persecution ceased; and though the world still laughed at his singularity of dress, manner and speech, it acknowledged with

a respect that his descendants have inherited, his honesty of purpose and purity of life. For the Quaker stood four square, not only with his Maker and with his fellowman, but with himself; reverencing only God and not his self-appointed servants; worshiping not by act, but by deed; prating not of goodness, but seeking to do it. From earnest study of the Scriptures, he caught the inspiration of the Hebrew poets and prophets; that intense longing to serve God; thereby justifying and intensifying his yearning for a better life and giving to it the character of a grand and holy ideal.

Men disappear like the foam on the wave, but the principles for which they have striven and endured, live; and so the word Quaker, applied as a term of reproach, has become, even to the ignorant who know not the name of Friend, as a synonym for honesty, truth and integrity. This is the heritage to which we have fallen heir.

And now that the world is pushing on to higher ideals, now that men's consciences are awakening to commercial, to political, to social evils; have we not a mission to stand forth, even as the fathers did—without empty words, but with silent example,—doing the work that is given us to do; standing for manhood and womanhood, for the sanctity of the home, for the enforcement of law, for reverence to God?

Westbrook, Conn. EDGAR J. TAYLOR.

PAUL AND THE BELIEF OF FRIENDS.

[Read by Mary S. Paxson at the Bucks County First-day School Union, at Wrightstown, Fourth month 22nd, in answer to the referred question, "In what particulars do we find the belief of Paul resembling that held by Friends?"]

After the weak Saul of Tarsus had been transformed into the strong and powerful Paul, the Apostle, we find throughout his teachings a belief that resembles the belief of the Quakers in many respects. There is no greater evidence of this than the number of times that George Fox, the founder of Quakerism, referred to the belief of the Apostle Paul; and we find in the writings of Fox many references to what the Apostle believed and taught.

George Fox said, "The belief of Paul as revealed to us in his epistles shows in his inspired testimony a true acceptance of the doctrine of Universal Inner Light as being the guidance of the Supreme Father." Again he refers to the sayings of the Apostle: "The Kingdom of God is not meat and drink but righteousness and peace. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." And again, he uses Paul's language: " 'Every one of us shall give account of himself to God. Let us not therefore judge one another, but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.' " He further says, in the language of Paul: " 'I exhort you to cleave unto the Lord with purpose of heart, and turn from vanities, and serve the living God who made all things.' " Again he formed his speech from the exact words of the Apostle: " 'The fruit of the spirit is love, joy, peace, gentleness, goodness, faith, meekness, temperance. Let us not be desirous of vainglory but follow peace with all men, without which no man shall see the Lord. Look diligently lest any root of bitterness spring up to trouble you.' " It would seem that the belief of the Apostle through these sayings was in accord with the belief of the founder of our faith, or he would have found other words to express that which he embodied into Quakerism.

Paul claimed that he did not receive his belief in God and his knowledge of the Gospel of Christ by being taught by other apostles, nor by any word of mouth of any one, nor through any written word, but from direct revelation and inspiration from God through Christ.

This is sympathetic with the Quaker belief that the first law given to man as his guide in a religious way came through this communion with the Spirit face to face. The self-evident fact that before the Scriptures were written, there was no other means for man to acquire a knowledge of his obligations to his Divine, Supreme Father than through this immediate revelation. Paul continually speaks of this manner of communication with God, the same as the Quaker feels the Divine working upon the individual mind. Paul preached as a great central fact, the union of man and man with the Father as one. Quakerism teaches mankind to centre around about God, and in this unity with the Father find unity with one another. These two factors are entirely in accord with each other. We find that in Paul's language is a belief in the dependence upon the guidance of the Spirit, which he calls "the Doctrine of Inner Light," which entirely resembles the reliance upon the Inner Light that guides the Quaker. Paul was very emphatic in speaking of the ministry of free service. He said, "For though I preach the Gospel, I do this freely and willingly." "I preach the Gospel of Christ without charge." Quakerism claims that ministry should be freely given without expectation of recompense from man.

Paul taught baptism into the Lord Jesus, and

the outpouring of the Holy Spirit. Quakerism acknowledges one baptism, which is not an outward demonstration, but of the spirit; which may be called an immersion of the Divine Spirit into the spirit of man. Paul said: "There are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord," which is the same belief as expressed through Quakerism, in that there are diversities of operations, but it is the same Lord that worketh all in all. Paul believed that Faith is the substance of things hoped for, the evidence of things not seen, which is the same spiritual belief that the Quaker accepts, in that, when one submits one's life or will to the direction of the Divine will, it is with the confidence that God will lead, care for, and direct one rightly, although one does not know, nor cannot see the purpose that God may have in view; and this confidence becomes the Faith, which is the substance of things hoped for, the evidence of things not seen, which Paul mentioned in his belief. Paul said: "But as touching Brotherly Love, ye yourselves are taught of God to love one another. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men." This is entirely in accord with the Quaker doctrine of unselfish love for one's fellow men; and that to be obedient to Divine Law, contentions, strifes and evil doing must cease.

Paul gave this injunction in one of his epistles: "If ye wish to be followers of God through Christ, let all bitterness and wrath and anger and evil speaking be put away from you with all malice; and be ye kind one to another," which is the same thought that George Fox gave to his followers by saying: "If thou wouldst manifest thy love for the Supreme, Divine Father, then let love in its fullest, broadest sense be a ruling principle."

Paul said: "Let Peace of God rule in your hearts." George Fox said: "Let the heart be filled with the Peace of God." Paul preached, "Above all things put on Charity, if ye wish to follow the Gospel taught of Jesus Christ, for Charity is the bond of perfection." Quakerism teaches us to obey the Divine Injunction: "Judge not," which is the essence of charity.

Paul preached a true faith in the only Supreme God. Quakerism runs parallel to this in teaching that there is only one Power that is Infinite and all Knowing, and that is the Divine Being whom we call God. Paul believed and taught, "One God and Father of us all, who is above all, and through all, and in all." George Fox taught us to acknowledge but one God who is the Supreme Ruler of the Universe. He lives and moves and has his being in every soul.

Paul said: "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" In accord with this is the doctrine of Quakerism which teaches that within one is the temple not built with human hands, but in the temple of the living God, where the Spirit of the Father dwelleth. Paul believed and said: "Tribulation upon every soul of man that doeth evil; but glory and peace to every man that worketh for good." This harmonizes with the Friends' belief that obedience to the laws of God brings about peace and good to all; and that the abuse of those laws brings sorrow and tribulation. Paul said: "Bear ye one another's burdens, and so keep ye the law of Christ." We find the same thought in the language of Fox: "If thou wouldst fulfil the law of Christ, share the burden of mankind." We Quakers believe with Paul that God is the Creator, preserver and ruler of all things; and has made men of one blood, assigning them their times and habitations; and that he is with every one of us, in whom we live and move and have our Being.

That God is a living spirit; eternal, omniscient, omnipotent and omnipresent; and that such a God and Father has for his highest attribute the principle of Love.

That in Christ is the highest type of human form, coming to exemplify the effect of a perfect obedience to the Divine law.

It would seem that the belief of Paul as found in the preceding words are acceptable to and in accord with the belief of Friends.

UNIVERSAL RACES CONGRESS.

The first Universal Races Congress, which is to be held at the University of London, July 26 to 29 this summer, under the presidency of the Right Honorable Lord Weardale, promises to be one of the most striking and imposing demonstrations of an international character ever held. "The object of the Congress will be to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings and a heartier cooperation." On the program are many distinguished men from different countries—Great Britain, the United States, Germany, France, Italy, India, China, Japan etc. Nearly all phases of the race problem will be discussed in most cases by those who may be considered specialists. The re-

sults of the Congress are certain to be great and lasting. It is somewhat strange that no such interracial gathering has ever been undertaken before. Race prejudices have always been deep and strong, and their removal is urgently required if civilization is to make much further progress. Perhaps the fact that they are already beginning to break down is what has suggested this Congress, in order that the process of their elimination may be materially hastened. The American Peace Society desires to be well represented at the Congress, and if those of our members who expect to be in London in July will let us know [313-314 Colorado Building, Washington, D. C.] we shall be glad to send them credentials.—*Advocate of Peace.*

A QUESTION FROM THE FIELD.

The following question has been submitted for discussion, "How may we divide large classes without losing any of the pupils who are attached to their teachers?"

It is primarily an attractive question because the problem involves the existence of large classes. At the outset it must be understood that no abstract answer can meet the needs of a concrete case. It seems to the writer important to establish the fact in everybody's mind that our First-day Schools will be divided into classes, and that promotions and changes of classification will be made according to the judgment of the superintendent and teachers to serve the interest of the greatest number in the best possible way. A First-day School cannot succeed any better than a secular school would by practicing a policy of deferring to whims and individual likes and dislikes when such consideration interferes with proper classification. Pupils respect a sincere policy steadily administered even when their individual preferences suffer from the carrying out of regular plans. When trouble arises with individual pupils in a readjustment of classes, it is usually because this policy is not understood by the school. Secondly the age of the pupils in a class to be divided is a matter for consideration. Roughly speaking, pupils up to the age of twelve may be separated and re-classed without especial difficulty, if both the teacher of the class from which they are taken and the new teacher do their duty. Of course, there is no solution to difficulties arising from lack of absolutely disinterested personal action on the part of teachers. The teacher must encourage the pupils to believe that the formation of a new class or promotion to one already existing is for their best good, and while she is glad, personally to have them remain, that she pedagogically wishes them to go. The new teacher should spare no pains to become socially acquainted with them, by calling at their homes or arranging a social occasion at her own for them. We cannot form a new class any more than a new meeting without some effort to establish a proper *esprit du corps.* Young people adjust themselves readily to new conditions, and after a brief tactful bridging of the transition, they soon grow as much attached to the new class and teacher as they were to the old one.

Classes of adult age ought to be able to make their own decision about division or the proper basis for it. The writer does not feel that age is necessarily a suitable basis for division among adults. Interest in the subject matter open for study in adult classes is a more rational basis. The Bible, the Discipline and Social Problems are studied in adult classes, and all may be taken up in the same school at the same time, if there are adults enough interested in each to form study groups. If adult classes do not want to work, but desire either to form a reading class or a group of listeners for a leader to address, it does not matter whether they are divided or not and the question may be set aside. The most talked of age, from twelve to twenty-one has been left to the last because nobody understands what to say about it. The writer would handle the matter of dividing classes of boys and girls in this period as cautiously as she would the best china. If they seem to be attending pretty well in classes apparently too large, and there is no undercurrent of restlessness in the direction of desiring re-grouping manifest, she would let them move ponderously and contentedly on, and try to adapt the teaching method to the larger group. If, on the contrary, attendance is irregular and interest lags, new classification becomes of foremost importance. But the question apparently only covers classes that ought to be divided on account of their size and the vanishing class is not in the present consideration. In summarizing, I would indicate tact, discernment, disinterestness on the part of teachers, and real effort to assimilate the pupils in a new class as the necessary helps in making divisions. In particular instances division should be pushed for the greatest good to the greatest number even at the sacrifice of somebody's feelings. In other cases the remedy for over-large classes is "to bear the ills we have" rather than "to fly to others that we know not of." No person not thoroughly conversant with every phase of a local situation can decide which is best

140 N. 15th St., Phila. JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 20, 1911.

PHILADELPHIA YEARLY MEETING.

Philadelphia Yearly Meeting is in session this week. We are unable to give a full account of it in this issue since we go to press the second day of its proceedings.

Great interest is being taken in the proposed revision of the queries that comes up from Concord Quarterly Meeting. Whether the Yearly Meeting adopts the changes or not, much good will has been done in opening the minds of Friends to the possibilities of queries as a basis for a report on the state of society, when such queries are up to date in their phraseology and in the matters queried after. It will be far better to make the queries serviceable for present day needs than to abolish them and substitute for the answers the more or less random reports that some of the Yearly Meetings seem inclined to drift into.

The better organization of the work of the Yearly Meeting and other Friendly interests centering in Philadelphia is receiving earnest attention. All the committees whose work would at all be affected are recomending in their reports that a central bureau be established at Race Street with a clerk and other office assitance as may be needed.

The report of the Philanthropic Committee came up early in the sessions. It brought out a very searching consideration of our attitude toward social service. It was noted that most of our attention is given to curing and alleviating the ills of society. It was very forcibly expressed that we are not doing the work of the Society of Friends if we stop with reforms and mendings. From the earliest days of our history we have been finding it our duty to root out evils, not to compromise with them. If we are to do our distinctive work we must set about to get done with the evils. We must make our work more fundamental.

In connection with the Epistles from the other yearly meetings the Boy Scout movement came up for discussion. It was not mentioned in any of the epistles, but some Friend thought it ought to be taken up as a menace to the growth of peace sentiment. The Friend who brought the subject up, however, stood practically alone for there was much earnest expression in favor of the movement. Among those who made a plea in favor of it was the Chairman of the Peace Committee of the Yearly Meeting. It seems quite clear that this meeting and Friends generally not only see nothing to fear in the movement but feel an earnest concern that it be forwarded as a most valuable means for the training of boys.

An inquiry as to what "successful" country churches there are in the United States and how they do it, is being made by Drew Theological Seminary and is commented on in last week's *Outlook*. The *Outlook* and the Research Secretary who is conducting the inquiry agree that there must be hundreds of such successful churches in country places, including rural villages and small towns. The request is made, "If you are the pastor of an aggressive country . . . . . Church, tell us what you and your church are doing, what community problems have you faced and solved? How was this done? If any pastor is too modest to tell what he has done, tell what your church has done. We want direct evidence that many country churches are very much alive. We want to help the weaker churches to strength."

It would be interesting to hear in this connection from some of our congregations of Friends (with no pastors, whether of much or little modesty about claiming or disclaiming credit for good work) who not only in small towns and rural villages, but quite out in altogether rural sections with scattered populations have faced and solved community problems.

Such meetings are those of London Grove, in Chester County, Pa.; Clear Creek, in Putnam County, Ill.; Highland Creek (Blue River), in Salem Co., Ind.; Fall Creek, in Madison County, Ind.; Sandy Spring, in Montgomery County, Md.; Purchase, in West Chester County, N. Y.; Coldstream, in Ontario, Can.; Lincoln, in Loudoun Co.; Va.; Fishertown, in Bedford Co., Pa.; Grampian, in Clearfield Co., Pa

We would be glad to have replies to the inquiry from these and other neighborhoods wherever meetings of Friends are "very much alive."

Those who believe in the Boy Scout Movement seem to feel very well satisfied with the course it is taking and with the prospect of its doing with the boys what they want to do with them. The

item on page 318 is from *The Spectator*, whose editor is the author of "The New Way of Life" which is, says Edward Grubb* "simply the calling of men away from all humanitarian dreams and ideals of human brotherhood, to the duty which he unequivocally urges as the highest to which they can be called,—the duty of fighting for their country."

FRIENDS' NEIGHBORHOOD GUILD.

We must complete the fund for purchasing the Green Street property within the next few weeks if we are to get the neighborhood work transferred to the new quarters by the opening of the Guild in the fall.

Very little was accomplished, however, during the week just passed. The total amount now paid and promised is $32,845.04; leaving $13,000 yet to be raised.

ENDOWMENT FOR SOUTHERN SCHOOLS.

Schofield School.

Already acknowledged	$4,152.00
Sarah E. Lippincott	500.00
Frances Swain	1.00
Promised through S. J. Taylor	50.00
Received and promised to date	$4,703.00

Laing School.

Already acknowledged	$752.50
Sarah E. Lippincott	500.00
Fanny Carpenter Hall	5.00
W. Burling Cocks	5.00
A deeply interested Friend	5.00
Joseph Swain	1.00
Received and promised	$1,368.50

THE SUMMER SCHOOL.

There have been some slight necessary changes in the Summer School program. The Woodbrookers' Day will be the 17th instead of the 16th. This will bring J. Byron Deacon and Dr. Jesse H. Holmes, the 16th. The shift was made in order to let the Woodbrookers have their appearance after the arrival of the three young men from England.

Rev. J. A. MacCallum will deliver his lectures the 19th and 20th, instead of the 20th and 21st.

An additional attraction has been added to the program. Charles F. Underhill will give a dramatic recital the evening of the 22d. The committee feels that the strongest corps of lecturers and entertainers in the history of our Summer Schools has been provided for the gathering of 1911.

It is now only a little more than three weeks before the opening of the School, and it is highly important that those expecting to attend should register promptly. It is due to Swarthmore College that as nearly as possible it may know about how many to provide for at the beginning. This will greatly facilitate the comfortable handling of students.

First-day Schools, associations and meetings have not yet responded with representatives as they should. There should be a general awakening in this matter within the next week.

The committee has a limited number of full and half-scholarships which will be assigned in the best judgment of the committee, to those who can not otherwise attend. In the main these should be given to persons from points at some distance from Swarthmore. The general helpful results in First-day School work at home after the Summer School is over, are more apparent where at least two representatives are present from each school. To secure this end, within certain limits, a scholarship may be awarded to a second student from a neighborhood, where there is inability to send more than one.

Secure desired information, and register right away, by corresponding with Henry W. Wilbur, 140 North 15th Street, Philadelphia, Pa.

GENERAL CONFERENCE OF YOUNG FRIENDS' ASSOCIATIONS.

The General Conference of Friends' Association, held on Second-day evening, of Philadelphia Yearly Meeting week, was distinctly a Young Friends' meeting, the presiding officers and program speakers being all young in years. Horace M. Lippincott, of Germantown, acted as chairman and announced the subject of the conference to be "The Efficiency of the Society of Friends."

Walter Rittman, of Swarthmore College, presented a paper in which he said that the test of efficiency for a religious body is the type of men and women developed as well as things done. Judged by both standards, the Society of Friends has been eminently successful in the past. The future will make new requirements of us. Our ministry must be given increased efficiency by being liberated from too various restrictions. The inspiration of the moment is, as a rule, less efficient than that which has come during the week fresh from ex-

*See *Friends' Intelligencer* of First month 1, 1910, for review of "The True Way of Life." A reply to Mr. J. St. Loe Strachy. By Edward Grubb. Headley Bros., London. 50c.

perience and has been enriched by meditation. Capable people who undertake special meeting work and give all their time to it will be needed in the future to systematize and carry on our extension and philanthropic activities; and they should be well paid for it.

Rebecca Osler, of Swarthmore College, opened the discussion and said that some of the greatest human movements have had their origin with members of our Society. To continue this work and to spread our principles, we need trained leaders. Our good home influence and splendid schools make us well equipped for this. But we need more and higher opportunities for training, that we may go forth as teachers and preachers of social responsibility.

Samuel Bunting, Jr., of Philadelphia, felt that our greatest efficiency as a Society had been in the early years. The Second-day morning meetings, held by George Fox and his co-laborers, were of the greatest value in maintaining the efficient work of that time. In these gatherings the field of labor was discussed and assignments made and the consecration of all was renewed. Our proposed Central Bureau is merely a reversion to Second-day morning meeting. Our highest efficiency to-day needs the services of trained experts. The speaker further urged the bringing of vital matters, the great questions of the day, before our Monthly Meeting, believing that thereby the dullness of mere routine would be avoided and the interest and help of the young people secured.

Edith Winder, of Swarthmore College, thought that the mission of our Society is to help establish God's kingdom on earth and especially to teach men how to find and preserve the heavenly kingdom within. This will be the source of our greatest efficiency, not only in transforming lives, but in promoting the great humanitarian movements of the coming time; and it should have its beginnings in home training and family worship.

Carroll Brown, of 12th Street Meeting, said that the reading of Sewell's History was the best thing for toning down our good opinion of ourselves and it gives us a feeling of tremendous responsibility. This sense of individual responsibility is the essential thing about Quaker efficiency. The efficient man is the one who has the ability and the vital force to throw himself into his work, the work which God has given him to do. "From the foundation of the world, this is the thing which I am appointed to do and no other can do it so well." If you have heard no such call as this, then it is because you have been too blind or deaf and senseless.

In the lively general discussion which followed, this point of individual responsibility was emphasized and the young people were feelingly urged to come to our Monthly Meetings and bring to them modern methods and new life and fresh consecration.

E. A. P.

BOY SCOUTS.

As communications favoring the Boy Scout Movement were published in the *Intelligencer* of Fourth month 22d, it seems appropriate that the negative side should be presented.

The term "Scout" implies a military organization, which, in this connection, we think, is correctly called "a trap, pure and simple," to secure our boys for military service.

In fact the official hand-book—for use of instructors only—contains on one page the heading, "How to Catch Our Boys."

It requires no stretch of the imagination to see how, with a uniform and bugle call, and in many cases the rifle, the boyish fighting spirit is aroused, especially when love of adventure and outdoor sports are added to the scout program. Before the boys or their parents are aware of the danger the scout wants to be a soldier.

A correspondent of the Springfield (Mass.), *Republican,* writing from London in August, 1909, said, "Gen. Baden-Powell is at the head of an organization that will have a far-reaching effect on the military future of England, and that many a parent, who would have opposed his boy joining the army a year ago, is converted to the idea of military service for everybody." This correspondent (Curtis Brown), says, "It is of no use saying that the tendency of the Boy Scouts is not military. A recent canvass of several hundred boy scouts showed that seventy-five per cent. of them intended to join either the territorial or regular army and ten per cent. intended to go into the navy."

I understand that there is a strong organization in England opposed to the Boy Scout Movement, headed by some of the leading ministers of the nation, and I know that Rev. Walter Walsh of Dundee, Scotland, who is a staunch warrier against war, and who is author of many valuable publications on that subject, has formed Boys and Girls Life Brigades, affiliated with headquarters in London, where discipline is the keynote and the object sought is to make the boys and girls protectors, helpers and saviours, which they consider a nobler ideal than to teach them to kill their brother-men.

It is to be regretted that here and in England there are ministers and churches that favor the Scout Movement. It must be from lack of thorough understanding of it, for it was conceived

in iniquity and "born in blood." It had its inception in Africa, when a home-loving people were robbed of their country. Gen. Baden-Powell, at that time, seized upon the idea of the boy scout as a fine adjunct of the army, and Gen. F. D. Grant, one of the promoters of the movement in the United States, says that he will emphasize the military part of the movement.

Arrangements are often made in California to take the Scouts where they will be encouraged to learn military tactics. The Oakland, Cal., Boy Scouts were invited to spend Fourth month 29th, at the naval station on Goat Island in San Francisco Bay, where the officers were to explain to them the workings of the guns, etc., on the training ship.

As the leaders of this movement are mostly military men is it not reasonable to expect that the Scout idea will awaken the war spirit and glorify it as something akin to patriotism?

It certainly would be far better to put this latent energy and enthusiasm into the Band of Mercy work so nobly carried forward by the American Humane Education Society nearly twenty-nine years and now numbering some 80,000 Bands with 2,000,000 members.

While the "military craze" seems to be getting such a hold upon the people, in various ways, it is encouraging to call attention to one school, the Prescott in Oakland, where are about 800 pupils, Mr. J. E. Addicott principal, who has placed a ban on military discipline, as he believes his pupils should be made self-reliant. He says, "Control by superiors should be compulsory only when self-direction seems, in some way, to be detrimental to the social and moral influence of the children. In so far as military discipline envelops self-direction it is likely to make the boy dependent upon another's direction. What we are striving for in the schools is self-direction and self-control."

Surely this question is one that needs to be dealt with promptly and wisely.

Oakland, Cal. MARIA FREEMAN-GRAY.

If we could manifest a little animation about the antique injustice that we still do to woman perhaps we should, in time, get tired of being ruled and robbed by pirates, thieves, bosses, boodlers, millionaires, swindlers, poisoners, pickpockets, railroad senators and other criminals. But so long as we keep out of the suffrage the element that would purify it I don't know but we get about what we deserve.

—*Charles Edward Russell.*

FRIENDS' ASSOCIATIONS.

Hopewell Young Friends' Association was opened Fourth month 23rd, by the president, William E. Branson, reading the 15th Psalm. D. Arthur Robinson had History and read from a recent number of the *Intelligencer* of a committee of Friends visiting the Secretary of War during our late war. Edith M. Jolliffe gave an excellent reading. E. Caroline Branson gave an interesting collection of Currents Topics, which brought forth the wish from one member that the trouble in Mexico could be settled peacefully and speedily. Carrie D. Lupton expressed a wish that we could follow the example of our Sandy Spring Friends and work toward the elimination of gambling from our county fair. Daniel W. Lupton was appointed to look up our law on gambling and see what support it would give us. As a closing voluntary, Mary S. Lupton read a beautiful memorial to Laura A. Jolliffe. After a heartfelt silence we adjourned.

GRACE CLEVENGER, *Secretary.*

A meeting of the Horsham, Pa., Young Friends' Association was held Fourth month 30.

Elizabeth H. Comly opened the meeting by reading the 103rd Psalm. Rebecca Jarrett read a selection, "The Presence of God." William J. Hallowell, 3rd, recited "Robin Told Me."

The current topics were given by Susan Jarrett and Isaac Parry. Florence Conrad Griscom gave the address for the day, the words of Paul, "I beseech you therefore brethern by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service." Adjourned to meet Fifth month 28.

A meeting of the Friends' Association of Medford, N. J., was held at the home of Arthur and Anna Engle on the evening of Fourth month 28, the date having been changed to suit Professor Batchellor.

About sixty-four answered to roll call. The program consisted of Bible reading, Edmund Braddock; remarks, Professor Batchellor; recitation, Chas. Cowperthwait. Helen Kirby gave some quotations from some well-known authors which the association guessed. Mabel Ballinger read a story composed of twenty-six words, the first letters of the words being in the order of the letters of the alphabet. Bessie H. Jones had some questions from nature. We then had a very interesting talk from Professor Batchellor on "How Mother Nature Provides for her Babies." He also read a selection for the children entitled "The Judgment Day," after which he favored us with a song, "When the Clovers Go To Sleep."

The meeting then closed to meet again Sixth month 9th, at the home of Robert H. Ballinger.

BESSIE A. HAINES.

A regular meeting of Langhorne, Pa., Friends' Association was held Fourth month 21st at the home of Samuel C. Eastburn. C. Grace Marple read Henry Wilbur's paper, "The Society of Friends and the Present Trend of Religious Thought." Much lively discussion followed. Current topics selected by Marion P. Townsend were given. Marion Longshore talked upon the Summer School; Wilhelmina B. Ivins reviewed "The Great Illusion"; Jane W. Taylor gave a report of the third Congress of Religious Liberals; Nellie Sellers, the Woman's Missionary Jubilee and Opium and China. Adjourned to meet Fifth month 19th at the home of Marion H. Longshore.

ALICE S. LUKENS.

A meeting of Mickleton, N. J., Association was opened with a reading from the Bible by the President, Mary R. Brown. A reading from James and Lucretia Mott was given by Elizabeth L. Duell. An essay written by Ella Brown on "Careless Language" was read by Mary A. Brown. Reading by Theo. Brown, "An Open Home." Current Events, by Isaac Haines. Laura E. Holmes read, "Days of Spring," by Marshall Pancoast, also another poem "Emmanuel." The question for discussion, "Is any one benefited by belonging to a Religious Society," was opened by J. Omar Heritage, after which several others spoke their opinion and gave many thoughts and suggestions along this line. Adjourned until Sixth month 4th. CORA D. HERITAGE.

The Young Friends' Association of London Grove, Pa., met at the home of Edward and Sarah Pennock on Seventh-day evening, Fourth month 29th, with a large gathering of friends and members. A reading was given by Ruth Verlenden, and several piano solos rendered by Russell Tylor which were thoroughly enjoyed. This meeting was held in the form of a social, and we spent the remainder of the evening mingling socially together, with recitations and music interspersed. The next association will be held in Avondale, a joint meeting with Hockessin, on Fifth month 29th, at 2.30 p. m. MARIAN B. PUSEY.

Norristown, Pa., Friends' Association met in the Meeting House, Fourth month 23rd.

The prison committee reported they had not been able to hold any classes since the death of the warden, Mr. Gotwals, and as it is near the close of the term, they thought best to leave it till next fall. The school that was started outside of the prison has had to be given up, as the pupils did not feel they could pay the rent for the room. Had our Association had the funds to pay the rent, the school would likely have been carried on.

In regard to the purchase of the Green Street Meeting House for the Neighborhood Guild, the general sentiment was that as an Association, we would not have sufficient funds to give to this worthy cause out of our treasury. Many had already received requests for individual contributions. The committee was continued till next meeting.

A reading was given by Ellen Ambler. Anna Simpson recited Longfellow's "Sandalphon." Emma Bright read from the *Intelligencer*, "The Biography of Elias Hicks and its message." Chas. Platt read short selections from different authors on "Cheerfulness." The Question: "What objection would there be to using a portion of our Meeting Houses for other than religious services," was responded to by John Kinsey and others. Adjourned to Fifth month 21st.

LIZZIE C. H. TAGGART.

A regular meeting of the Thornbury, Pa., Young Friends' Association was held at the home of Bennett and Katherine Yarnall, the evening of Fifth month 5th. The meeting was presided over by the vice-chairman, George S. Cheyney. The program opened with a "Welcome Song" by Mrs. Yarnall and Miss Hunt. Dr. O. Edward Janney's paper, "The Upbuilding of a Religious Society," was reviewed by Anna James, and the discussion started by Lewis Smedley, it soon becoming general. After a song by Clarence Yarnall, Mariella Cheyney gave a reading and Jacob P. Temple reviewed come current events. The exercises closed with a song by Sue Hawes and after observing a short silence the meeting adjourned, to meet again at the home of Jacob and Ada Temple, Tanguy, Pa., Sixth month 9th, when the paper, "Conditions that make for War," by Edward Clarkson Wilson will be reviewed and discussed.

The Young Friends' Association of Pasadena, Cal., held its meeting for Fourth month at the home of Dr. Emily G. Hunt and Sisters. An address on the Pueblo Indians was given by Charles Francis Saunders. The speaker had a number of fine specimens of pottery of which he explained the various uses. Some of this is now made for the trade, but he had many of the things which they use in every-day life. Pictures which he had taken during his various visits to the different tribes of these Indians, were thrown on the screen and explained. There was a good attendance of members and visitors and all felt much indebted to our friend. MARY E. YEO.

PRO STATU QUO.

We speak not for the old,
Because it's old; for which the use is gone;
Tho yonder mould'ring lichened ruins hold
The sacred relics of a hope-filled dawn;
Far greater pens than mine their glory guard
And vandal's hand from holy precincts ward.

Nor yet of art, of Beauty's ancient tongue,
Which thrills our being's inmost cell,
Awaking harmonies forever young
By unison with chords that in us dwell,
Which our mute souls had long ago expressed
But lacked the stroke by which it was addressed.

Immortal masters speak to age on age,
Each with its worshipers before their shrine,
And each with offerings their hearts assuage;
That swell the value of the true design,
And that which Time and schism's Tide survives
Lends of its substance to enrich our lives.

The work of God's inspired messengers:
The great soul burning for the poor blind herd
Which prison, pain nor sacrifice deters
Proclaiming Truth; which wise Nineveh heard;
For Prophets' Law is here no sanctum left?
Of reverence is the low world bereft?

What tho they spoke to other clime and time,
When minds digest but simple food and plain,
Can we not read in works the truth sublime?
E'en Mahmud wrought on Mecca's plain?
We should be dull indeed, to think to find
The ancient writ couched in the modern kind.

And Friends who see beyond the written word,
Worshiping Christ within the hearts of men,
All forms, all rights deplore, abjure the sword,
Through loving teachings of their Fox and Penn;
Of all; why should they change in text demand;
Oh why not let those dear old Queries stand?

Utilitarian desecrating scribes!
Where did you get that useful hand and eye,
The sense excelled by most the lower tribes?
From fore-bears found combined for levels high.
The tools God gave will serve for Truth and Right,
Albeit we, contented, keep them bright.

Wilmington, Del. C. R. VAN TRUMP.

TREE CITY.

I know a little city on a green and sunny hill,
Where a hundred tiny families have homes;
Its byways are uncrowded, its leafy lanes are still.
And there no noisy railroad ever comes.

The homes are high and airy; they hang and rock and sway
Whichever way the summer breezes blow;
They have no doors or windows, no roof to blow away,
But leafy awnings shade the babes below.

The fathers and the mothers all earn their daily bread
And bring it to the little ones who cry;
They do not ride or motor; they do not walk;—instead
They choose the very lastest mode,—they fly!

The happy little citizens who live so high and free,
They sing and sing and sing the whole day long;
For the peaceful, quiet city is a green and lovely tree,
And the dwellers there are birds—whose life is song.

In St. Nicholas —*Abbie Farwell Brown.*

BIRTHS.

LEVENSALER.—At their home in Washington, D. C., Fourth month 10th, to Alfred Watts and Mary Williams Levensaler, a son, named Atwood Levensaler.

PARRISH.—At Riverton, N. J., to Bertha Lippincott, and Henry C. Parrish, Fifth month 15th, a daughter, who is named Alice Lippincott Parrish.

TYSON.—On Third month 22, 1911, at Flora Dale, Pa., to Chester J. and Bertha H. Tyson, a son who is named Richard Stanley.

DEATHS.

BRANSON.—At her home in Washington, D. C., Fifth month 7th, of bronchial affection of several years, Nancy H., widow of the late Nathaniel B. Branson, aged nearly 78 years. She was the daughter of Elijah and Elizabeth Holmes, of Loudoun Co., Va., and was married 54 years ago to Nathaniel B. Branson, for many years a member, and beloved minister of Hopewell Meeting, Va. After the death of her husband, which occurred in 1898, she removed to reside with her son, Dr. J. Holmes Branson, in the city of Washington, and her membership was transferred to Alexandria Monthly Meeting.

Her funeral was held very near the home of her early married life, at the residence of her sister-in-law, Ann B. Branson, Fifth month 9th, where several testimonies were borne to her beautiful life. Interment was at Hopewell. J. W. B.

GRIFFITH.—At Mt. Kisco, N. Y., Eleventh month 15, 1910, Sarah Emily Griffith, aged 75 years. She had been in poor health for three years. Her husband and one daughter survive her. She was born in Chappaqua, N. Y., and married in New York City to Walter Griffith in 1854. She has lived at Mt. Kisco since 1869. Charles Robinson of Chappaqua was present at the funeral.

KENT.—On Fourth month 5, 1911, at the home of her son, in Brooklyn, New York, Emma C., widow of Samuel C. Kent, in the 71st year of her age, a member of West Grove Meeting.

RICHARDSON.—On the morning of Fourth month 16th, exactly nine months after the death of her husband, Hannah Gillingham, widow of the late Joseph Richardson, passed quietly away at her home in Langhorne, Pa. She was born in Shoemakertown (Ogontz), Pa., Sixth month 27th, 1841, the only daughter of the late William D. and Margaret G. Rowland. Four children survive her, Margaret R. Comly of Bustleton, Mary R. Parry, Samuel R. and Joshua Richardson of Langhorne.

Although of late years she has been in poor health she was always ready to welcome her friends and relatives into her hospitable home. She had a sweet, kindly, sympathetic disposition, was a faithful Friend and neighbor and a devoted wife and mother.

WOODWARD —Elizabeth E. T. Woodward was born in Belmont Co., O., Seventh month 11, 1850. She was the third daughter of Thomas D. and Hannah S. Tomlinson. While she was very young her parents moved to Salem, Columbiana Co., O., and in Eleventh month, 1855, came to Iowa, settling in Marshall Co., where so many Ohio people had already settled. She attended the Marietta school, and being of a studious turn of mind, applied herself to her studies so diligently, that before her eighteenth birthday she was teaching in the rural schools. She was very successful in her work. She continued teaching until 1885.

On Fifth month 28th of that year she was married to W. H. C. Woodward, and began housekeeping on the farm that has since been their home. She was a most devoted and self-sacrificing wife and mother, and although never strong physically, she possessed a wonderful amount of nervous energy that was manifested in the home, and in her church and club work. She was a member of the Society of Friends, and was many times a delegate from her home meeting at Marietta to the larger meetings of the Society held at distant points. Despite her active home duties, she kept abreast of the times in the current news and literature of the day. She was a member of the Shakespeare Club of Marshalltown, Ia. A slight injury, caused by the prick of a rose brier on her finger, on the morning of Fourth month 17th, resulted in blood poisoning. All efforts to check the disease were unavailing and she passed away at her home, near Marietta, Fourth month 28th, 1911. She is survived by her husband, W. H. C. Woodward, and two sons, William Lawrence and Thomas Ernest, both grown, and both at home. Also a brother, William E. Tomlinson, of Wenotchee, Wash., and two sisters, Laura B. Worth and Gertrude R. Tomlinson, of Marshalltown, Ia.

The funeral, which was held at the home, was very largely attended, and lifelong friends gave loving testimony to the worth of the departed one; while the many beautiful flowers gave evidence of the love and esteem in which she was held. She was laid to rest in Marietta's beautiful cemetery.

ZELL.—First month 28th, Germantown, Pa., Hannah Ann Zell, in the 92d year of her age. Interment at Merion, Pa.

Hanah Ann Zell was the daughter of the late Thomas and Hannah Ogden Zell and was born in Philadelphia, at the S. W. Corner of Market and Ninth Streets, Philadelphia.

Her life was one of usefulness. During the Civil War she devoted her time to caring for the soldiers in the hospital at Broad and Cherry Streets.

Her home for the last forty-seven years was in Germantown, and at the time of her death she was president of the Germantown Library and Historical Society, which she assisted in organizing in 1864.

She was vice-president of the Site and Relic Society and member of the "Welcome Society," being descended from David Ogden, who arrived in Pennsylvania with William Penn on the ship "Welcome."

Her motto was "Keep busy," and this she practiced until the time of her death and she and her good works will long be remembered.

NOTES AND ANNOUNCEMENTS.

The New York Public Library announces the establishment of a Library School, to be held in the Central Library Building, Fifth Avenue and 42d Street. Correspondence in regard to entrance may be addressed to Miss Mary W. Plummer, Principal-elect, 476 Fifth Avenue, New York.

Sometime ago Hannah Clothier Hull and a number of Swarthmore young Friends visited Wilmington First-day School and Meeting in the interest of starting a Young People's Religious Meeting there. Since that time two such meetings have been held. At both of these meetings Philadelphia young Friends have been with us showing their interest. Such visiting we feel would aid greatly in uniting the Friendly centers.

Our next young People's Meeting will be held in the Meeting House at Fourth and West Streets on First-day evening, Fifth month 21st, at seven o'clock.

We gladly welcome all who are interested.

Wilmington, Del. ANNA F. GIFFORD.

Lord Kitchener, who inspected 1,000 Boy Scouts, paid a very handsome, and in our opinion [says *The Spectator;* see editorial note page 312-13] thoroughly well-deserved tribute to the movement. "The more he knew of the Scout's organization, the more admirable he thought it to be, and the more fully persuaded he was that it should appeal strongly to every father or mother who desired to bring up their sons well. It broke down class prejudice, and it promoted comradeship, discipline, resourcefulness, self-reliance, and sympathy. Its ideals were the highest Christianity and patriotism. Again, they would find the Scout law and the Scout training very useful through life. So let them never allow scouting to be looked upon as a game that was over. Let them keep it going as long as they were alive." If the movement is kept on sound lines for another fifteen or twenty years, Lord Kitchener's ideal of a million men and boys imbued with the spirit of the Scout ought to be realized. The only serious difficulty at present is with parents; but none of the boys who are now Scouts will make difficulties when they have sons of their own.

NEW YORK YEARLY MEETING.

The two hundred and sixteenth session will be held at Rutherfurd Place and E. 15th Street, New York City, Fifth month 27th, to Sixth month 1st.

Seventh-day, Fifth month 27th: 9 a. m. Board of Managers Friends' Home Association; 10 a. m. Meeting for Ministry and Counsel; 1.30 p. m. Annual Meeting, Friends' Home Association; 3 p. m. Meeting for Ministry and Counsel; 5 p. m. Executive Committee, First-day School Association; 7.30 p. m. First-day School Association, Subject; "The Life of Jesus."

First-day Fifth month 28th: 11 a. m. Meeting for Worship at 15th Street, Manhattan, and at Schermerhorn Street, Brooklyn; 3 p. m. First-day School Union Exercises, Subject: "Peace"; 4.30 p. m. Meeting for Worship, 15th Street, Manhattan; 8 p. m. Young Friends' Association. Subject: "Groups and Group Action." Short speeches by several young people.

Second-day, Fifth month 29th: 9 a. m. Devotional Meeting; 10 a. m. Business Meeting; 1 p. m. Meeting of Philanthropic Committee, Meeting House; 2 p. m. Board of Managers Friends' Home Association, Election of Officers, Meeting House; 3 p. m. Business Meeting; 4.30 p. m. Meeting of Representative Committee; 8 p. m. Lecture Recital under care of the Educational Committee of the General Conference by Dr. Paul M. Pearson, of Swarthmore College, Subject: "Plantation Days in Song and Story," admission fifty cents. Proceeds to go to Pedagogy Fund of Swarthmore College.

Third-day, Fifth month 30th: 9 a. m. Devotional Meeting; 10 a. m. Business Meeting; 2 p. m.

Committee on Education; 3 p. m. Business Meeting; 8 p. m. Meeting under care of Philanthropic Committee. Address by John Spargo on "Industrial Conditions."

Fourth-day, Fifth month 31st: 10.30 a. m. Meeting for Worship at 15th Street, Manhattan; 3 p. m. Paper by Henry M. Haviland: "Meetings and Free Ministry"; 8 p. m. Meeting under care of Philanthropic Committee. Subject: "The Purity of the Press."

Fifth-day, Sixth month 1st: 9 a. m. Devotional Meeting; 10 a. m. Business Meeting; 3 p. m. Business Meeting.

The annual picnic of New York and Brooklyn First-day Schools will be held Seventh-day, Sixth month 24th. Empire Grove on the Hudson. Steamer "Isabel." Circulars and tickets give full information.

ABINGTON FRIENDS' SCHOOL.

The Annual Oratorical Contest at Abington Friend's School under the auspices of the Alumni Association of the school, was held on Fifth-day evening, Fifth month 11, 1911. Class A was represented by Rose L. Weintraub, on the subject "Help Them to Help Themselves," a discussion of the "slum" problem, and by Lilian S. Ambler on "Farm Life and Its Opportunities," a discussion of the conditions of American country life. Classes B and C were represented by Arthur L. Webster on "Friendship," and by Aloysius Barili on "The American Forests," a plea for more interest in the problems of forestry. Class D was represented by Ruth V. Weir on "The Stage of Today," and by Dorothy Baker on "The Child, Lost or Saved," a plea for children's playgrounds in our towns.

The judges gave their decision in favor of Class A. The programme was interspersed with interesting musical selections and many friends of the school were in attendance.

SWARTHMORE COLLEGE NOTES.

On the morning of May 10th, it being the fiftieth anniversary for the laying of the cornerstone of Parrish Hall, Dr. Battin gave a historical talk in Collection. He spoke of some of the founders of the College and of their efforts in obtaining suitable arrangements for starting such an educational institution. A large picture of Swarthmore Hall in England, from which place the College was named, was viewed from the platform. Dr. Battin presented to the students several facts of local history well worth realizing.

Last week the Senior Class was delightfully entertained by the Sophomores with a picnic and supper in the woods along the Crum. The students left College about five o'clock and spent the early part of the evening under the trees. Songs were sung and a general good time enjoyed by all. Miss Early recited quite a number of popular platform pieces. The honor given the Seniors by their sister class will be long remembered.

Swarthmore was particularly fortunate in athletic contests this past week. Last Seventh-day afternoon, the Lehigh base-ball team met defeat on the new athletic field. Score, 1-4. This game proved to be the most interesting base-ball contest so far this season. The lacrosse team defeated Lehigh at South Bethlehem by a score of 6-4.

The Swarthmore College carnival will be held this Seventh-day, May 20th, rain or shine. It will be one of the big days in the history of the College. The committees in charge having been making extensive preparations to insure a successful occasion—one which will amply contribute to the great cause of the Endowment Fund. It is expected that four thousand people will be in attendance during the course of the day.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FIFTH MONTH 21ST (1ST-DAY).

—At Radnor, Pa., at 3 p. m., appointed meeting under care Quarterly Meeting's Visiting Committee.

—Fallowfield, Pa., Young Friends' Association.

—Cornwall, N. Y., Friends' Association in the Meeting House.

—Bristol, Pa., Meeting visited by Young Friends of the Philadelphia Association.

—Friends' Association of Norristown, Pa., at 3 p. m.

—Conference under care of Concord Quarterly Meeting in the Meeting House at Stanton, Del., at 2.30 p. m., to be addressed by Augustus Cadwallader, a student of Swarthmore College, on "Profitable Reading."

—Young People's meeting in Wilmington (4th and West Sts.), Del., at 7 p. m.

FIFTH MONTH 22ND (2ND-DAY).

—Easton and Granville Half Yearly Meeting, at Granville, N. Y.

—Warrington Quarterly Meeting, at Pipe Creek (Union Bridge, Md.).

—At Abington Meeting House at 8 p. m., Appointed Meeting at which La Vergue F. Gardner is expected.

Royal Baking Powder

ABSOLUTELY PURE

The only baking powder made with Royal grape cream of tartar

No alum, no lime phosphate. These, the principal elements of the low priced baking powders, are derived from bones, rock and sulphuric acid.

—Young People's meeting in the Meeting House parlor at Race Street, Philadelphia, at 7.45 a. m.

FIFTH MONTH 23RD (3RD-DAY).

—Burlington Quarterly Meeting at Crosswicks, N. J., at 10.30 a. m. Carriages will meet all Friends at the Pennsylvania Railroad Station at Bordentown at 10 o'clock. Ministers and Elders' Meeting on second day at 2.30 o'clock. Carriages will meet all Friends at the Pennsylvania Railroad Station at Bordentown at 1.57 o'clock.

FIFTH MONTH 24TH (5TH-DAY).

—The Monthly Meeting of Friends of Philadelphia, at Race St. at 7.30 p. m.

FIFTH MONTH 25TH (5TH-DAY).

—Green St. Monthly Meeting, at Green St., Philadelphia, at 7.30 p. m.

FIFTH MONTH 25TH (5TH-DAY).

—Bucks Quarterly Meeting at Buckingham, Pa., at 10 a. m. Ministers and Elders day before at 11 a. m. Carriages will meet train at Bycot on both days.

—Friends' Asociation of Quakertown, Pa., at the home of Howard and Ella Kinsey.

FIFTH MONTH 27TH (7TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.

—Stillwater Half Yearly Meeting at Quaker City, O.

—Blue River Quarterly Meeting at Highland Meeting House, near Salem, Ind.

FIFTH MONTH 28TH (1ST-DAY).

—Young Friends' Association of Horsham, Pa.

FIFTH MONTH 29TH (2ND-DAY).

—Canada Half Yearly Meeting, at Schomberg.

—New York Yearly Meeting, in New York, 15th St. and Rutherfurd Place.

—Y. F. A. of London Grove, Pa., at Avondale, jointly with the Association of Hockessin, Del., at 2.30 p. m.

SIXTH MONTH 13TH (27-DAY).

—Friends' Summer School for Religious and Social Study will be held at Swarthmore College. For further information address Friends' General Conference Advancement Committee, 140 North 15th Street, Philadelphia, Pa.

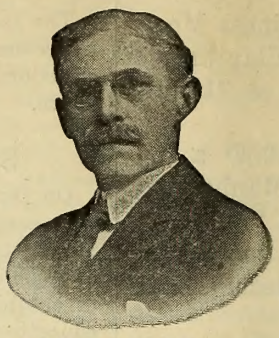
IMMIGRANT RURAL COMMUNITIES.

Something like one-fourth of all male breadwinners of foreign parentage in the Unitd States were engaged in agricultural pursuits in 1900. Although by far the greater part were of the older immigration, who came from northern Europe and settled in the middle West years ago, among them are a not inconsiderable number of recent immigrants from southern and southeastern Europe who have established themselves on the land. The races under consideration by the Immigration Commission were chiefly Italians, Hebrews, Poles, Bohemians and Portuguese; and most of these were settled rather recently in more or less sharply defined rural communities.

The inhabitant of the upper Mississippi Valley is well acquainted with immigrant farmers, and a township of Scandinavians, Germans or Bohemians excites no comment and invites no comparisons. There the foreigners, long settled in rural districts, have become so thoroughly American, have so completely lost themselves in the rural population, that they retain very few of their distinctive race characteristics. In the East and South, however, and in the instance of certain recent colonies elsewhere, the foreign rural group, composed of Italians, Poles or Hebrews, is still an object of curiosity. Not only are the foreigners on the land infrequent, but they have yet to prove their fitness for agricultural pursuits—for country life.

More than 150 rural groups or parishes of these more or less recent and agriculturally doubtful races were visited by the commission—groups representing many different forms of agriculture in nineteen states chiefly along the Atlantic and Gulf coasts, where many incipient settlements have sprung up recently. A smaller number are established in the middle West. Nearly all of these groups are racially homogeneous, but not only are they engaged in a variety of agricultural sub-industries, but the conditions of soil, climate and method of settlement are so diverse, that generalizations are difficult and the most satisfactory procedure is a monographic study by community groups.

As a farmer or permanent farm laborer, the immigrant becomes a real element in such rural communities. There is a second way in which the incoming foreigner may come into contact with the soil, but without gaining other than casual economic interest in rural pursuits, as a seasonal agricultural laborer who lives in the city and works for a few months yearly usually in the fruit or vegetable districts.



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WITH
Hardwick & Magee Co.
Successors to
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Let me help you in selecting your
Rugs and Carpets
Our new imports of Oriental Rugs is of the highest merit.
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YOUNG FRIENDS' ASSOCIATION APARTMENTS
N. W. Corner 15th & Race Sts., Phila.
These apartments are the centre of Friendly Activities of Philadelphia; convenient for business or shopping.
Single Rooms or Suites
Transient or Permanent Guests
Terms moderate.
MEALS TABLE D' HOTE
Breakfast and Supper, 25c; Dinner, 30c.
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Manufacturer of
Iron Fencing and Fire Escapes
and Ornamental Iron Work
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"The Old Red School House"
by Elizabeth Lloyd is a story of life in a country school over fifty years ago. A good book to give to a live boy or girl. Price 50 cents; postage 5 cents. Walter H. Jenkins, 15th and Cherry Streets, Philadelphia.

WILLIAM S. YARNALL
Manufacturing Optician

118 S. 15th St. (4th door below Chestnut St.,) Phila.

Advertisements in this column 20 cents cash for each insertion of 25 words or less. For every additional six words send 5 cents extra.

WANTED.

WANTED—AT THIS OFFICE COPIES OF Friends' Intelligencer of Seventh month 2nd, 1904.

WANTED—BY COLLEGE STUDENT, POSITION as companion or tutor. Good reader and sewer; musician. Qualified for college preparatory tutoring Address, Student, care of Superintendent, Swarthmore College, Swarthmore, Pa.

WANTED — A COMPETENT PERSON AS working housekeeper in family of two. Compensation and good home to proper person. Reference. Address H, Jenkintown, Pa.

SEWING FOR CHILDREN, LADIES SHIRTwaists or fine hand sewing desired by Elizabeth R. Barnard, 3324 Haverford Ave., Phila., Pa.

WANTED—A NEAT, RELIABLE WOMAN as cook, Friend preferred. Answer, Box 112, Langhorne, Pa.

YOUNG MAN, SENIOR MEDICAL STUdent, desires position as attendant to invalid during summer months. Can be had immediately. Best references. Address H. B., this office.

WANTED—TEACHER DESIRES POSITION as mother's helper, companion, or to assist with household duties. June 20th to September 5th. Address No. 39, this office.

WANTED—BOY SIXTEEN YEARS OLD, would like work from middle of June until middle of September. Seashore or farm. Address No. 40, this office.

WANTED — BY MIDDLE-AGED WIDOW, position for summer of housekeeper, companion, mother's helper, care of city house while residents are absent for the summer. Address H. A., this office.

WANTED — IN A FRIENDS' FAMILY where one helper is kept, a person to assist with household duties and some care of an invalid. Apply M. J. M., this office

WANTED—BY SETTLED COLORED WOman, days work at home or office; cleaning or laundry work. Has best reference. Mary Barrett, 754 S. Harshaw St., Phila.

EXPERIENCED STENOGRAPHER AND typewriter desires position for summer, either to travel or permanent location. Familiar with business and literary work. Address H., this office.

WANTED — RELIABLE WOMAN FOR housework in family of three adults. Address Henrietta B. Shinn, Quakertown, Pa.

BOARDING AND ROOMS.

PERMANENT and TRANSIENT BOARDERS desired in a Friends' family in Washington. Address, Sarah R. Matthews and Sisters. 1827 "I" Street, N. W., Washington, D. C.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union station. Rates reasonable.
Laura N. Wilson, 46 Bryant St, N. W., Washington, D. C.

G. S. WOOLMAN
1708 RACE STREET
PHILADELPHIA
Per day, $1 50
Yearly Meeting Friends, $1.25

FOR SALE OR RENT

FOR RENT—Eagles-Mere, furnished cottages. 7 and 9 rooms. Reasonable terms. Miss L. Beaumont, 106 E. Washington St., West Chester, Pa.

FOR RENT

During the Sixth month, at Pocono Lake Preserve, combination cabin and tent camp, comfortably equipped.
Delightful quiet month for persons needing rest. W. W. Dewees, 119 S. 4th St., Phila.

BUCK HILL FALLS

A few shares of stock of above association for sale, to close an estate. Address J. H. M., 421 Chestnut St., Phila. (Room 500.)

FOR RENT—Seven room cottage at Pocono Manor. Conveniences; five minutes walk from the Inn. Open fire-place. Equipped for housekeeping. Season $250 or $100 per month. Address, Box 37, Malvern, Pa.

BUCK HILL FALLS

"Sweet-Fern Lodge" for rent for season. Six bed-rooms and open top. A. M. Grahame, 7001 Cresheim Road, Germantown, Pa.

AT BUCK HILL FALLS.—Rooms to rent (to adults) during the season in cottage beautifully situated; large porch; Crow's etc., and 150 yards from the Inn. Address, Box 275, Swarthmore, Pa.

Beautiful Lansdowne

Desirable houses and lots for sale. Houses to rent. Friends' Meetings of both branches. 13 minutes from Broad Street Station, Philadelphia.

Chas. Lloyd with Edwin B. Lewis
7 S. Lansdowne Avenue

FRIENDS' BURIAL GROUND.

A section of the East-lawn Cemetery, located one mile S. E. of Swarthmore railroad station, has been set aside for a Friends' burial ground, under the care of a committee of the lot owners of the section—all members of Swarthmore Monthly Meeting. Under an agreement the sale of lots of this section is subject to the approval of the committee and a portion of the price paid is to be invested in a perpetual Maintenance Fund, the income of which is to be used for care of the grounds.
For further particulars call upon or address
HENRY S. WALTON, Agent,
Swarthmore, Pa.

ELLWOOD HEACOCK
UNDERTAKER
2027 N. COLLEGE AVE.
BOTH TELEPHONES DAY OR NIGHT PHILADELPHIA

Stenographer GEO. B. COCK Franklin Bank B'ldg Telephone

This class of laborers is usually composed of foreign-born persons, who work in gangs and who are recruited outside the neighborhood in which they find employment. They are employed for short seasons only, frequently on piece work; ordinarily men, women and children work together; often they follow a regular itinerary, leaving the cities in the spring and returning in the autumn. Thousands are employed every year in all parts of the United Stats where specialized crops, for whose culture a relatively large amount of hand labor is essential, are produced. Of the seven groups of "black" Portuguese, Poles, Belgians, Sicilians, Japanese and Indians studied by the commission, only the south Italian berry pickers of New Jersey can be considered.—*A. E. Cance in The Survey.*

SUMMER RESORTS

The Kingswood Camp for Young Boys

The attention of Friends is called to the Kingswood Camp, now in its third season, which offers boys a wholesome out-door life among the mountains and lakes of New Hampshire.
The Camp is conducted by Ralph I. Underhill, a member of Brooklyn meeting, and his wife, who is intimately associated with the life of the camp.
Edward Cornell, 43 Willow St., Brooklyn, N. Y. a patron of the Camp, has kindly permitted the use of his name as a reference.
The Camp leaflet will be sent upon application to

RALPH I. UNDERHILL
415 Newbury St. :: Boston, Mass.

THE PENNHURST
Atlantic City, N. J.
Always Open
Every hotel appointment and comfort.
Rooms en suite with bath. Free garage.
WM. R. HOOD.

HOTEL WARWICK
The best equipped small hotel in Atlantic City.
S. Carolina Ave. and Boardwalk.
Telephone Connections.
SARAH H. FULLOM, *formerly of the Aquarelle*

THE KATHLU
1126 CENTRAL AVE., OCEAN CITY, N. J.
Open March 2nd. Hot water heat. Home comforts. Pleasantly located near the beach.

Glen Garriff, Mt. Pocono, Pa.
Open from Sixth month 8th to Tenth month 1st. For information and terms apply to Susan T. Carswell, 128 S. 19th St., Philadelphia, or after Sixth month 8th, to Glen Garriff, Mt. Pocono, Pa.

THE ARBORTON
OCEAN GROVE NEW JERSEY
Kept by Friends. One half block from the ocean and overlooking Asbury Park. Hot sea baths. For particulars, address
BORTON & WILKINS

The Eastbourne
Pacific Ave. Opposite Park Place. Atlantic City, N. J.
Delightful location, ocean view, home comforts, rooms en suite with bath. Excellent table.
E. H. and H. C. GARWOOD.

"Idlewild Farm"
One quarter of a mile from town. Modern conveniences. Address
T. S. M., West Chester, Pa.

The MARLBOROUGH 17 Sea View Avenue OCEAN GROVE, N. J.
One block from ocean; near hot and cold seawater baths; within short distance of the Auditorium; electric lights and bells in rooms; home-like and comfortable; kept by Friends. Special rates for June and September. For particulars address Samuel B. Lippincott.

Morgan Bunting Arthur Shrigley
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ARCHITECTS
603 Chestnut Street. Philadelphia, Pa.

BANKING INSURANCE INVESTMENTS

Lansdowne and Darby Saving Fund and Trust Company

GEORGE FOSTER WHITE, *President, Treasurer and Trust Officer*
W. LANE VERLENDEN, *Vice-President*

LANSDOWNE, PA.
ESTABLISHED 1903

MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH, *Solicitor and 2nd Vice-President*

Acts as Executor, Administrator, Trustee, Guardian or Agent. Aims at perfect service and perfect security. Wills prepared and kept free of charge where this Company is named as Executor. Either the Franklin National Bank or the Girard National Bank will receive deposits for this Company.

Full Paid Capital, $125,000.00
Undivided Profits Earned, $46,848,01

Interest Paid on All Deposits

$1,000 Will Yield $4,660 in 25 Years in Potomac Hills Orchard Company.

on basis of profits now being made by the management of that company.

But let prices decline to the point where Montana Apples sell in Chicago at cost year after year. $1,000 in Potomac Hills can then earn $4 000 in 25 years selling fruit in *Chicago Market*. These returns are far less than those now made by many Eastern fruit growers, among them being many Friends.

Potomac Hills has a freight rate advantage to *Chicago* over Montana competitors, of one dollar a barrel. Our rate to New York is *28 cents per barrel*. We can make profit if others should lose. That is one of the reasons why your money is safe in the Potomac Hill Company. Our prospectus tells other reasons. Investigate the company's plans and resources. Compare it with your 5% investments. The more you know of it, the better you will like it.

Orchards Appreciate.

For details address
DR. J. RUSSELL SMITH, Treasurer, Swarthmore, Pa.

M. G. CRETH JOSEPH T. SULLIVAN

CRETH & SULLIVAN

GENERAL INSURANCE

Manhattan Building, Philadelphia, Pa.
S. E. Cor. Fourth and Walnut Streets.
Insurance of all kinds effected in responsible companies at lowest rates.

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Farms and Old Estates, 5 to 500 Acres
Apply by mail or telephone for appointments
ARTHUR P. TOWNSEND
Townsend Building, Telephone 19, Langhorne, Pa.

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MUNICIPAL BONDS & WARRANTS
TIMBER LANDS

For Sale by
E. L. COWGILL
BELLINGHAM, WASHINGTON

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E. B. Morris, President — *Chartered 1836* — Broad and Chestnut Streets

CAPITAL AND SURPLUS, $10,000,000

Acts as Executor, Administrator, Trustee, Assignee and Receiver. Financial Agent for Individuals or Corporations. Interest allowed on Individual and Corporation Accounts. Acts as Trustee of Corporation Mortgages. Depository under Plans of Reorganization. Registrar and Transfer Agent. Assumes Entire charge of Real Estate. *Safes to Rent in Burglar-proof Vaults.*

Very few men care to serve as executor or trustee.
It is our business.

Chester County Trust Company

WEST CHESTER, PA.

J. Everton Ramsey, *President* — Wm. H. Gibbons, *Vice-President* — Wm. P. Sharpless, *Trust Officer* — L. K. Stubbs, *Vice-Pres. and Treas.*

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Estates Managed
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by
Fairmount
Savings Trust Company
15th and Race Streets
Philadelphia, Pa.

REAL ESTATE INSURANCE
HENRY S. WALTON
SWARTHMORE, PENNSYLVANIA

I have sold a "funeral" policy to some Friends and believe it would appeal to many others. The cost is within the reach of everyone.

EMMA WALN,
The Mutual Life Insurance Co., of N. Y.
1011 Chestnut Street Philadelphia

ISAAC ROBERTS

High-grade Bonds for Conservative Investment

833 Real Estate Trust Building
Broad and Chestnut Streets Philadelphia
Correspondence invited

Friends' Intelligencer

will be sent to any new subscriber the rest of this year for

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

Martha J Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 27, 1911.

GLENBURNIE INN

The Inn will be open to guests the middle of June. Here with the combination of Lake and Mountain scenery are found all forms of recreation and pleasure. Beautiful mountain walks, delightful drives, golf, tennis, fishing, boating, bathing, etc. Excellent cuisine and service. Reservations now being made. For illustrated booklet and rates, address

HENRY L. MESSNER, Swarthmore, Pa.

For information regarding bungalows and cottages for rent, completely furnished, address

WM. E. WALTON & SON, Glenburnie, N. Y.

EDWARD ROBERTS

COMMISSION MERCHANT

Fruits, Vegetables, Poultry and Eggs

220 & 222 Dock St.

Established 1866. Philadelphia



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Paterson, 50 W. Chelten Ave. Germantown, Pa.

Marriage Certificates

have been much in demand this month, but we still have a supply. Also engraved invitations, announcements, etc.

Commencement and Class-day programs a specialty.

WALTER H. JENKINS

Successor to FRIENDS' BOOK ASSOCIATION

15th & Cherry Sts., Philada.

Y. F. A. Building.

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WANTED—FOR THE SUMMER, IN A COTtage at Buck Hill Falls, a woman who can do good plain cooking and some general housework. Wash sent out. Address C, this office.

WANTED—POSITION. PRESENT POSITION 27 years. Take care of garden, building, collect rents, make repairs to houses. Address Frederick Vossler, 35 Pearl St., Trenton, N. J.

WANTED—BY FRIEND WITH TWO BOYS, a position of housekeeping or trust. Address W, this office.

Continued on page iii.

SQUIRREL INN

Catskill Mountains, Haines Falls, N. Y., open from early May, until late October, is on an upper Ledge, in Twilight Park, at an elevation of 2255 feet. For early attractions, there are over sixty varieties of birds, including the Hermit, Oliveback, Wood and Veery Thrushes, the Bicknell Winter Wren and a number of rare Warblers. There is a great variety of wild flowers. Among the favorites are Linnaea-borealis. Clintonia, Wood Sorrel, Laurel, and Wild Azalea. There are excellent roads for automobiles Good rooms through June, at moderate prices. A few cottages still for rent.

HANNAH T. PAUL. ABIGAIL FOULKE PIM.

New York Yearly Meeting.

Friends desiring lodging accommodations in New York during the approaching Yearly Meeting, Fifth month 27th to Sixth month 1st, are requested to communicate with

ELIZABETH B. CAPRON
2 Bank St., White Plains, N. Y.

WILLS WRITTEN, ESTATES SETTLED, ACTS AS EXECUTOR and administrator.

SAMUEL L. BORTON
Attorney and Counsellor-at-Law

Franklin Bank Building, Philadelphia

Hidden Ranch Pansies

Best dates for sowing pansy seeds: August and September, for spring flowers; February to April, for summer and autumn flowers. Write for the *Hidden Ranch* pansy circular.

S. EDWARD PASCHALL, Chico, Kitsap Co., Washington

Do Your Investments Appreciate ?

If they do not suit you in this respect, examine the Potomac Hills Orchard Co. ad on the last page.

MILLINERY Hats, bonnets, toques, to order, also Friends' bonnets, and auto hoods. M. GATCHEL, 126 N. 21st St., Philadelphia.

TRAVELERS—ATTENTION!

A BARTLETT TOUR affords an opportunity to visit Europe under ideal conditions. Our Long Summer Tour, directed by Edward C. Dixon, sails 6th Month 10th, 17th or 24th. Our Swiss Mediterranean Tour, in charge of John L. Carver, sails 6th Month 24th. *Send for Brochure, free, outlining above Tours and thirty-six others.*

OUR STEAMSHIP DEPARTMENT supplies steamship tickets—Transatlantic, Transpacific and Coastwise—railroad tickets, travelers' checks, guide-books and everything pertaining to travel. *Our "Hints for Travelers," containing helpful information, sent free on request.*

BARTLETT TOURS CO., 200 S. 13TH ST., PHILA.

Hats for the Traveller

WE have a good selection of close fitting hats simply trimmed especially for the Tourist.

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EDUCATIONAL

EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting
ELLEN H. E. PRICE, A. M., Swarthmore.
SUPERINTENDENT

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, FIFTH MONTH 27, 1911. | Volume LXVIII. Number 21.

"In the years that have been I have bound man closer to man
And closer woman to woman;
And the stranger hath seen in a stranger his brother at last
And a sister in eyes that were strange.
In the years that shall be I will bind me nation to nation
And shore unto shore," saith our God.
"Lo! I am the burster of bonds and the breaker of barriers,
I am he that shall free," saith the Lord.
"For the lingering battle, the contest of ages is ending,
And victory followeth me."

—*Stephen Phillips.*

PHILADELPHIA YEARLY MEETING.

Philadelphia Yearly Meeting opened the business sessions on Second-day, the 15th, with 104 representatives present from the 119 whose names were sent up by the eleven quarterly and half-yearly meetings. There were perhaps 200 other Friends present besides the representatives. In the women's meeting which was held separately throughout the sessions the attendance was more than three times as large.

Visiting Friends present were William M. Jackson, Percy Russell, John Stringham, Robert Barnes, LaVergne Gardner, of New York Yearly Meeting; Abel Mills, of Illinois; Isaac Wilson, of Genessee (Canada); Cyrus Harvey, of Kansas Yearly Meeting (of conservative Orthodox Friends). The minute of this Friend was read and recorded on the minutes of the yearly meeting along with those of Friends of our own body. Cyrus Harvey, in response to the hearty welcome that was given him with expression from the whole meeting, said that he had for some time felt a call to service among all branches of Friends. The Divine guidance by direct revelation was the basis of unity to which he would try to bring us all back. He did not care at all about organic union.

The clerks of the yearly meeting were Wesley Haldeman, of Newtown, Pa., Joseph T. Foulke, of Gwynedd, Pa., and Edwin J. Durnall, of Swarthmore, and these were all reappointed.

Epistles were read from the other yearly meetings in affiliation with us. These are New York, Baltimore, Ohio, Indiana, Illinois, and Genesee (Canada). To draft a reply Jesse H. Holmes, Ellwood Roberts, Augustus Brosius, Joel Borton, Frank Bartram, Wilson M. Tyler, Thaddeus S. Kenderdine were appointed to act with a similar committee of women's meeting.

In the discussion on the epistles, Lukens Webster, of Philadelphia, said that the Boy Scout Movement had not been mentioned but that it might well have been. He considered it a serious menace to the spread of peace sentiment. He was supported in this view by Abel Mahan, of Trenton. Immediately there was an earnest expression of approval of the movement as one that is calculated to make of our boys just what we would most wish them to be, by Jesse H. Holmes, William M. Jackson, Dr. Joshua Janney, Aquilla J. Linvill, and J. Eugene Baker. Daniel Batchellor hesitated to endorse the movement on account of the oath and the stress laid on unquestioning obedience to superior officers.

The report of the Committee on Philanthropic Labor was received. This Committee had taken part in the work of Friends' General Conference and in the Conference held at Ocean Grove last summer. Attention was called to the Summer School to be held at Swarthmore, under care of the General Conference Committee for the Advancement of Friends' Principles in Sixth month next, and the Yearly Meeting was asked to appropriate $50 toward its expenses. This was referred to a later session when a similar request for an appropriation of $100 made by the Committee on First-day Schools was to be considered. The $100 was granted but the $50 asked for by the Philanthropic Committee was not.

The work of the Committee on Philanthropic Labor as outlined in the report had consisted in distributing literature in behalf of social service, in holding occasional conferences, in aiding anti-saloon legislation in Pennsylvania, Delaware and New Jersey. Amongst literature distributed had been "The Rights of Non-smokers," an anti-cigarette book-marker, 10,000 copies of Dr. Schaeffer's address on peace to teachers, 2,000 copies of Elizabeth Lloyd's "Song of the Twentieth Century," purity literature to teachers' and mothers' meetings. The departments of social service engaged in had been Tobacco and Other Narcotics, Temperance, the Race Problems, Peace and Arbitration, Purity, Prison Reform, Equal Suffrage for Women, Work among Women and Children (including settlement work). The report contained an excellent presentation of the case for present-day methods of dealing with criminals and delinquents and in favor of the parole and of probation. A bequest had come to the Committee from the estate of Anna T. Jeanes to be used for

the benefit of freedmen's schools and other purposes connected therewith. This the Yearly Meeting directed the trustees to receive and to hold for the purpose intended.

In the discussion of the Philanthropic report attention was turned first to the duty of political action in eradicating social evils. Stephen Betts, of Bucks Quarter, pointed out the fact that as regards the liquor traffic total abstinence movements and other individualistic endeavors cannot by themselves make headway against it. We must grapple with it together and by the use of the ballot. This was the case in regard to the white slave traffic, and to war and peace. Do we support peace at the polls, or do we go on voting for those who, when in office by our action, will go on preparing for war and stirring up wars? An earnest plea was made that we cast our votes in accordance with the principles of our Society.

That practically all our endeavors are remedial and toward the curing of ills, was pointed out by Dr. Jesse H. Holmes, of Swarthmore College. All our work should be in the direction of making such work unnecessary. As regards the race problems, as regards the liquor traffic, peace and war, in all these directions our activity should so aim at the root of the evils that we might look eventually to being rid of them. Our Society was not at the first nor ever in its best days a movement for reform, but rather to abolish. It was not the purpose of our fathers to reform the evils of a hireling ministry but to abolish it and be entirely clear of it. They did not set out to modify the formalism that was smothering religion, and to make it better adapted to their needs but to abolish it and leave religious expression free. Friends have been uncompromising and revolutionary in the days of the best work. We need especially to be so now. We are not about our business in social and philanthropic endeavor unless we recognize that present-day civilization has run up into a blind alley. It kills and maims some that others may prosper. It is not merely to be mended and patched up. Our social effort must make toward a simpler society that will not breed disease. He would not advocate any of the panaceas, which are mere quack remedies. But we must not be satisfied with a little reforming while our civilization is measured by tons of steel, bales of cotton, bushels of wheat, instead of by happy homes, and more abundant human life. We must make our work more fundamental.

God is in his world and working with us for righteousness, said William M. Jackson, of New York, and he reviewed some of the social forces that are making for a more fundamental treatment of the ills of society.

A Friend who had spoken before for a definitely radical treatment of the ills we are opposed to and for consistent and effective political action thought this a complacent view of what we are doing and that it would tend to confirm us in our easy going reformism.

A Friend objected to the "Rights of the Non-smoker" because such a title seemed to imply that the smoker may not be entirely in the wrong. This was supported by others.

The Committee on First-day Schools reported that all the First-day schools had been visited and that there is generally an encouraging tone of good spirit, earnestness and well-directed effort. It is suggested that in most cases separate rooms or buildings should be provided. This has been done (or at least temporary partitions provided) at Lansdowne, Westfield, New Garden, London Grove, Fairhill. Swarthmore is building an addition to the meeting house that will give ample provision for the First-day school.

A series of pilgrimages to First-day schools had been arranged by the Committee, conferences being held with the teachers, officers and committees of oversight. Many schools are purchasing their own reference books for teachers, and yet more books of this kind had been used from the loan library of the Committee than ever before. The circulating libraries had been used by a large number of schools but many were now buying so many books of their own as to make these libraries unnecessary.

Among the immediate needs in First-day school work were noted: Greater activity on the part of some Monthly Meeting committees of oversight. More teachers and better equipped teachers. Regular courses of study for teachers, two of which have already been outlined. A normal course for teachers. The appointment of substitute teachers for all classes. A broader invitation in some communities to those who do not attend any church or Sabbath school to attend our First-day school. A recognition of the value of social gatherings as evidenced in the First-day school association of Lansdowne.

In the report of the Committee on First-day Schools was brought to the Yearly Meeting the proposition to establish in Philadelphia a central bureau with a general secretary to be used in carrying out the work of the various interests of the Yearly Meeting and allied interests. This was endorsed in the reports of the Committee on Education and in that on Philanthropic Labor. The plan was outlined in our issue of the 13th, page 296. It was approved by the Yearly Meeting and left with the committees concerned to put it into effect.

In the consideration of this proposal Dr. Benjamin F. Battin, of Swarthmore College, Chairman of the First-day School Committee, presented the case in favor of the establishment of such a bureau. Alfred Moore pointed out that such a bureau might be used for the greater convenience of the members of the Yearly Meeting Committees in doing their work. This he had no objection to. If it meant the selection of a secretary unknown to the Yearly Meeting to direct the work of the members of the meeting and its committees he strongly objected to the plan. The proposition to establish the bureau was supported by George A. Walton, Dr. Holmes, Joel Borton, Augustus Brosius, Ellwood Roberts, Abel Mahan, Mark Penn Cooper, William Bancroft, and generally by the meeting. After recording the decision of the meeting, the clerk expressed his own feeling that dependence on a paid secretary would hinder individual faithfulness.

The correspondent for isolated members, Elizabeth Lloyd, reported that over 530 copies of the epistle had been sent, of which only 26 had been returned on account of addresses being unknown. Thirty-nine replies were received, a number of which were quite lengthy and showed knowledge of and interest in the doings of the Society. Elizabeth Lloyd was reappointed correspondent.

The Joint Committee of the seven Yearly Meetings for work among isolated members made its annual report. It had held its annual meeting at Lincolnville, Ind., in Ninth month last, five of the Yearly Meetings being represented: two members from Philadelphia, and one each from New York, Baltimore, Illinois, and Indiana. Progress was reported toward getting together into working organization the Friends in Indianapolis, Cincinnati, Pittsburg, San Francisco, Boston and vicinity, Harrisburg, and Des Moines. A circulating letter had been sent to Friends in some twenty cities. The Committee will hold its meeting this year in Menallen Meeting House, Floradale, Pa., at a time in Seventh or Eighth month that will not conflict with Indiana Yearly Meeting.

Philadelphia's portion of the Committee was reappointed.

The George School Committee reported that the general health of the School had been better than for a number of years; the value of the new infirmary being very manifest. The general attitude of the students toward their class work and the whole spirit of the place had been good. "This spirit is in a large measure due to the loyal devotion of our teachers and officers, many of whom have given us long service. Their interest in the students is constantly shown, not only in school hours, but outside also, and through the Friendly influence they exert, they are giving invaluable aid toward promoting that end which we all so earnestly desire, the growth of our Society through the present generation of young people."

The graduating class of the past year consisted of twelve young women and eleven young men. The number of pupils enrolled this year is 217, of whom 187 are boarders and 30 day pupils. Of the boarders, 121 were members of the Society of Friends and 39 had one parent a member. Of the boarders, 99 are girls and 88 are boys. Of the day pupils, 10 are girls and 20 are boys. The average age is about 17 years. The Faculty consists of 25 members, 11 men and 14 women, 20 of whom are members of the Society of Friends.

The net expenses of the school for the year were $68,260.80. The receipts on account of pupils were $35,378.88. From the income of the endowment funds was paid $32,881.92. The expense was $336.03 for each boarding pupil, and $143.87 for each day pupil. The farm accounts show a profit in operating of $277.97.

The Trustees reported as to the funds in their care as follows: of the John M. George Bequest, the balance in hand is $429,326.25, of which $37,862.81 is interest accumulated since 1889. The income collected during the year and paid out toward the expenses of George School had been $29,000. From the Jacob Fretz legacy of $99,059.45, the income had been $4,863.18, which had been merged with the George funds for the use of George School. From the Harriett W. Paist Fund of $21,536.88, the income had been $1,377.74, which had been used for George School. From the Samuel Jeanes Fund of $204,049.01, the income had been $10,358.05, which had been used by the Committee on Education toward the maintenance of Friends' schools outside of Philadelphia. From the Mary Jeanes Fund of $31,582.66, the income had been $1,541.89, which had been used for making loans to young people desirous of securing an education. From the Joseph Jeanes Fund of $205,082.93, the income had been $10,401.73, which had been used for the benefit of Quarterly Meeting Boarding Homes. From the Samuel Jeanes Fund of $103,950.66, the income had been $5,006.54, which had been used toward the repair or building of meeting houses. From the Sarah Zane Legacy of $1,200 the income, $60, had gone into the general funds of the Yearly Meeting.

(To be continued)

THE EVENING MEETINGS.

On Second-day evening, the General Conference of Friends' Associations was held, a report of which was given last week.

Third-day Evening.

The meeting this evening, arranged for by two sections of the Philanthropic Committee, was

divided between the subjects of Purity and Temperance. The first address, given by Laura B. Garrett, of New York, was entitled "The Cradle Talk." She showed how little children may be taught that every plant and every animal prepares a cradle for its young, in which it is protected until it is ready to start an independent growth. Beginning in this way parents may teach their children in a simple and beautiful manner the origin of human life, and lead them to look upon this subject reverently. She said that all questions children ask about the beginning of life should be answered truthfully; where they are too young to understand the whole truth they should be promised fuller knowledge when they are older.

The second address, subject "Local Option" was by Charles W. Carroll, of Harrisburg, superintendent of the Pennsylvania Anti-Saloon League. After the address there was a prolonged discussion as to the respective merits of prohibition and local option.

Fourth-day Evening.

The announcement that this evening would be devoted to a recognition of our fifty years of First-day schools caused the body of the house to be filled; there has seldom been a larger evening meeting during Yearly Meeting week. An account of this meeting will be found in another column.

Fifth-day Evening.

This year the Philanthropic Committee gave up Fifth-day evening, to the Educational Committee, and again there was a good attendance. The Superintendent of Friends' Schools, Ellen H. E. Price, presided. The chief speaker was Dr. Francis Burke Brandt, of the Philadelphia School of Pedagogy, and the subject was "Social Responsibility for the School." Dr. Brandt made a special plea for more care over the bodies of the children who attend the public schools. He said it is poor economy to have fine buildings with all the modern equipments, and teachers trained at Normal Schools, and then send the children to school with their bodies so poorly nourished that they are not in condition to study. In some instances it has been proved by actual experiment that when a nourishing luncheon was furnished at ten o'clock every day, the lessons were learned much more easily.

Professor George Nutt, of George School, spoke of the co-operation between teachers and parents, and of the help it is to teachers if parents will tell them when their children are being overworked, and enlighten them in other ways concerning the doings and needs of the pupils.

Jesse H. Holmes said that we seem to be drifting toward Plato's ideal republic, in which the State was to take entire care of the children, disregarding the opinions and wishes of the parents. Perhaps it is a good thing for the government to feed children who are too hungry to learn, but would it not be better to so arrange our industrial system that heads of families would receive sufficient wages to be able to feed the children in the home. We should work toward the time when there will be an American home wherever there is an American child.

WOMEN'S YEARLY MEETING.

The women's meeting opened on Second-day with an unusually large attendance, and the interest was fully maintained throughout the week. Among the visitors from other meetings were Elizabeth Mills, Martha S. Townsend, Anna M. Jackson, Caroline Washburn and her daughter Jane, and Amy Barnes. All of these were warmly welcomed and their messages added to the interest of the meeting. Many who have been wont to sit in the gallery in past years were missing, but the seats were filled by others who are ready to come forward as their presence on the facing seats is needed. During the week there were words of loving counsel or of prayer from Margaret Howard, Matilda E. Janney, Sarah B. Flitcraft, Sarah T. Linvill, Mary Travilla, Sidney S. Yarnall, Caroline J. Worth, Keziah Wilkins, Alice P. Sellers, Elizabeth Newlin and others. At the opening of the afternoon session Sarah Griscom was appointed clerk, Matilda Garrigues, assistant clerk and Amelia R. Coale, reader. Of the 130 representatives all were present but five, and for the absence of these good reasons were given.

The epistles from the other yearly meetings were felt to be full of suggestion and inspiration, and Ohio, the smallest of the sisterhood, was commended for its faithfulness and courage.

The propositions in the First-day School Report to establish a Central Bureau with a paid secretary, and to contribute $100 toward the Summer School to be held at Swarthmore next month, created a live discussion. In favor of the Summer School it was said that the school two years ago had inspired old teachers and developed new ones; that there had been increased life in several meetings and First-day schools because of the summer schools we have already had. It was said further that if the $100 was appropriated for this purpose some of it would doubtless be used to give scholarships to teachers from neighborhoods that did not feel they could afford to send any one.

As the Central Bureau would cost the Yearly Meeting $1,500 a year there were some who felt that the annual assessment should not be increased by that amount. Others said that Friends pay

much less for the support of their meetings than other denominations, and that the increase would average but 15 cents a member. Some did not like the idea of having paid workers, fearing that this would lead to a shirking of individual responsibility. Others said the Central Bureau would so systematize the work that individual members of committees would be called upon to do more than they have done in the past. The entire discussion was carried on in a spirit of loving forbearance, and both propositions met with general acceptance.

When the report of the Philanthropic Committee was read the needs of the Laing and Schofield schools were considered. It was explained that contributions to the endowment fund cannot be used to pay current expenses. Three Friends volunteered to be in Room No. 1 at the close of the session to receive contributions to meet present needs. Elizabeth Powell Bond reminded us that the wrongs of the colored race are not less today than in the time of slavery, because of the violence of race prejudice. The children of those who worked to free the slaves should feel it a privilege to help overcome this prejudice and open the gates of opportunity to the colored people.

Much concern was expressed for the character of the books put into the hands of the young. Anna Janney Lippincott said the National Congress of Mothers had had prepared a list of 1000 books suitable for children, and this list was on sale at Strawbridge & Clothier's. Ruth Peirce DeCou urged parents to see that their children had a supply of beautiful pictures to look at. Hannah Clothier Hull and Anna Travilla Speakman advocated the teaching of sex hygiene by mothers as a safeguard for children who are going to school.

The reading of the queries was accomplished by suggestions for the observance of family worship, for greater simplicity in dress, and for child welfare work. Mary H. Whitson told of a discussion by a class of boys of seventeen concerning tobacco; they found many arguments against its use and just one in its favor,—"If you don't use it you're not like the other fellows and are left out in the cold." She and others told how impossible it is to enforce the anti-cigarette laws.

The question was asked whether those who do not attend meeting are "offenders." The clerk read the passage from the Discipline which says they are. Matilda E. Janney spoke of the great difference between disownment and "treating with offenders for their help." She expressed great regret for the wholesale disownments of the past.

The auditors reported a balance on hand in the women's treasury of $497.41. It was decided to appropriate $200 of this to the Schofield and Laing Schools. Lucy Smyth Cooper was continued as treasurer.

Toward the close of the meeting some expressed appreciation of the labors of those who served in the lunch room. Others thanked the clerks for their efficient service. Sarah Griscom said that a year ago four were in attendance who were over 90 years of ago; this year there was but one. This friend wore the only plain bonnet in the meeting.

The concluding minute spoke of the unusual harmony that had prevailed throughout the week, and gave thanks to God for his sustaining love.

THE CHILD LABOR PROBLEM.

An interesting recent publication* of an industrial and sociological nature is the little book by Scott Nearing, Ph.D., of the Wharton School, University of Pennsylvania, entitled "The Solution of the Child Labor Problem." Many things have been written on this important subject in the last few years and an increasing amount of effort has been spent by social workers, students and legislators in trying to abolish this rather generally recognized evil. Dr. Nearing, who, as secretary of the Pennsylvania Child Labor Committee for two years, had the opportunity to learn much about the various phases of the Child Labor Problem, presents in his book a strong indictment of the practice of using boys and girls in industry. He tells what everyone who has come in close touch with the class of people from which the child laborers are drawn knows, that children who are sent into the shops and factories and mines will, with few, if any exceptions, be stunted in body, mind and soul. He makes it plain that there is no other excuse for taking away from the thousands of boys and girls who are in the industries of this country the privileges of healthy childhood than the scramble for profits on the one hand and the need for wages on the other. As to the first, he contends that child labor is in the long run more expensive than profitable and as to the need for wages on the part of families, he would have this eliminated so far as the children are concerned.

Taking children from home and school and play influence at a time in their lives when their bodies and characters are forming and throwing them

*The Solution of the Child Labor Problem. By Scott Nearing, Wharton School, University of Pennsylvania. Author of "Social Adjustment." Formerly Secretary Pennsylvania Child Labor Committee.

into the maelstrom of industry is shown to be a very short-sighted policy from the point of view of the business man as well as of the state. The many thousands of children who have gone to work and who are still going to work—at the early age of fourteen, or younger, are far less efficient as workers and as citizens than they would have been had they been given time and opportunity for development. Child labor has resulted in lowering social ideals and moral standards, it has weakened the home as an institution and it has fostered ignorance.

Speaking of forces which are sending children to work Dr. Nearing lays a great burden of responsibility upon the school. He considers family necessity and an uncongenial school system as the primary forces in the problem. The schools are charged with falling so far short of their duty as to be in many cases unattractive and often absolutely repulsive to the children who ought to be in them instead of being at work. With regard to the family, he finds that under existing living conditions it is utterly impossible for very many working class families to maintain a standard of living at all reasonable without the wages of their children. The author takes the stand that it is wrong to attempt to regulate child labor to lay down a law establishing 14 years as the age at which children may go to work and be always within the bounds of right and justice. Dr. Nearing demands for every child freedom from the necessity of going to work for wages long enough to give opportunity for laying the foundations of a sound body, mind and character and for taking advantage of privileges that all children ought to have for interesting and useful study and healthful play.

In the foreword to his book Dr. Nearing states that he has changed his attitude as to the method for solving the problem. He does not any longer think repressive legislation, forcing the child out of the factory and into the school, will bring the desired result. Attention must be turned, he says, to eliminating the necessity for parents sending their children to work and the school must be made thoroughly attractive and practical in a broad and true sense. It must be made possible for the child to remain away from work long enough for him to mature, a development which has not been reached at fourteen years. On the other hand, families in which there are children must be enabled to maintain a proper standard of living without the wages of unmatured children. If the wages of adult members are not sufficient public authorities must step in and help in some way.

This book is well worth reading both for the information it gives about child labor and for the line of attack laid out. One cannot help feeling, however, that sufficient responsibility for the evil of child labor is not placed upon the present industrial system. The public school undoubtedly does not offer much that is attractive to the average boy or girl and the need for money at home may drive the children to work. This state of affairs is sure to continue so long as the average head of the family is compelled to work for a wage that is little more than enough for himself and wife, not to speak of three or four children. The great necessity would seem to be to make it absolutely certain that in return for honest work every head of a family would have sufficient money with which to maintain a comfortable home and to properly educate his children without any dependence whatever upon outside help.

Baltimore, Md. ARTHUR M. DEWEES.

INDUSTRIAL CONDITIONS AND THE CHILDREN.

[The following is sent out in leaflet form by Friends' General Conference Committee on Industrial Conditions, of which Will Walter Jackson, 50 Beekman St., is chairman. Additional copies may be had by addressing him. In sending the leaflet to one or more in each of our meeting neighborhoods the following letter has been sent:

"Will thee not arrange in thy Monthly, Quarterly and Yearly Meetings for consideration of Industrial Conditions, and particularly that of Child Labor? There is probably no community that has not need for attention to these subjects, and the enclosed leaflet will perhaps give some slight idea of what may be needed. I shall be glad to get suggestions and information from thee, and will also be glad to send any that I may be able to give. If thee is not familiar with the publication *The Survey* issued each week from 125 E. 22nd St., New York, may I suggest thy writing for a sample copy. I find this of greatest value in keeping informed on matters "Industrial and Philanthropic."]

The Seventh Annual Conference of the National Child Labor Committee at Birmingham, Ala., March, 1911, was remarkable in the large attendance, in the reports of reforms secured, and in the tremendous amount of work still to be done.

Eight states still allow boys under twelve to work in mines, and ten states permit children under fourteen to work in factories. Fifteen states permit children under sixteen to work at night.

At the recent New Jersey State Conference, General Lewis T. Bryant, N. J. Commissioner of Labor, attributes the needs of many children to the fact that their mothers must neglect the home so as to work in the factory. In some cases women work in manufacturing concerns up to the day of motherhood.

Dr. Woods Hutchinson says, that 90 per cent. of the insane could be eliminated if young children were properly cared for in decent homes, and were inspected by physicians, alienists and teachers.

Prof. Royal Meeker, of Princeton, believes that the living conditions in the country are sometimes no better than in the city slums. Children, often illegitimate, coming from unhealthy homes where shiftless or drunken parents make life unhappy—and where work is unceasing and play unknown—add to the numbers working in the city factories, and help to supply the city prostitutes.

And says Governor Woodrow Wilson, "No system of law is justified without freedom of the will. Society can live only by the liberation and the stimulation of the human will. If there is no choice, there should be no punishment for shortcomings."

Former President Charles W. Eliot of Harvard says, "To what are we going to look for the progress of society toward cleanliness and virtue? To my mind there are two possible remedies—the new science of preventive medicine and a modification of the public schools. I hope by these two methods society may see its way to wage war against its principal evils.

"We must modify our schools as as to pick out the abnormal children and put them where they can be properly treated. This will cost a lot of money, but it ought to be done. Society must take hold of the social service work in the public schools."

Cannot each Meeting and each individual investigate conditions in our own neighborhood and whatever the financial or social standing of the parent,—(1) See that every child shall have a—(2) Decent and healthy place to live,—(3) Needed medical examination and assistance,—(4) Attendance at school until 14 years or more,—(5) Places for play and wholesome amusements—(6) Vocational training if desired,—(7) Social conditions to develop a will to do the best.

FIRST-DAY SCHOOLS OF PHILADELPHIA YEARLY MEETING.

On Fourth-day evening, Fifth month 17th, the usual meeting of the Philadelphia Association for the Promotion of First-day Schools was devoted to a program commemorating the fiftieth anniversary of the founding of First-day Schools, all the routine business of the Association being dispensed with. The meeting was presided over by Joel Borton, of Woodstown, N. J., who briefly called attention to the great oak which had grown from the acorn planted fifty years ago.

Alice Hall Paxson offered the main historical paper of the evening, bringing graphically before us the labors of the leaders in whose minds and hearts the idea of schools had its inception. We hope to publish the paper in full in a later issue of *The Intelligencer*, as it will be especially helpful to schools that attempt any retrospect during the anniversary year.

The present writer presented some thoughts on "Fifty Years of Progress," after which Dr. Jesse H. Holmes, of Swarthmore College, spoke on "The Future of the First-day School." He laid especial emphasis on the idea that more and more we will recognize the fact that these schools need more time and better equipped instructors, and that their growth will be toward the idea of being really schools where the pupils learn something. He spoke of the interpretation of literature as found in the Bible so that its message may become real and vivid to the pupils, as a necessary evolution in teaching. He called attention to the Swarthmore Summer School soon to be held as in itself an augury of future progress.

Alfred H. Love spoke briefly of his early recollections in connection with the founding of the movement. The attendance was large and the occasion generally thought to be helpful.

JANE P. RUSHMORE.

TWO QUESTIONS.

From one First-day School has been received the following questions.

(1) What do the expressions "14 f," "16 ff," etc., mean, used in the Paul lessons?

(2) What does the Western Text used in the same series refer to?

After due consultation with experts who knew the answers to these queries, the Secretary is enabled to submit the following explanations.

(1) A reference to "14 f" means the 14th verse of the chapter under consideration and the verse following. When double letters "ff" are used, it means the verse referred to by number and several related verses following.

(2) There are four groups of texts of the New Testament. (1) The Syrian Text which has prevailed since the latter half of the 4th century, probably originating at Antioch. (2) The Western Text, which was found in Italy, Africa, and other parts of the west as well as originally in Syria. This dealt largely in paraphase and interpolations. (3) The Alexandrian Text, little known. (4) The Neutral, comparatively free from the peculiarities of the others.

JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 27, 1911.

That our social service activities have to do almost exclusively with nursing along the victims of the ills of society and hardly at all with constructive forward movement was very earnestly expressed by several speakers in one of the recent sessions of Philadelphia Yearly Meeting. We are eagerly working to get measures through the legislature that will lessen the evils of the traffic in intoxicating liquors. We do what we can to influence our government to check the increase of armaments and to adopt such policies as will lessen the likelihood of war. We help the poor with clothing, and those that in age are lonely and without means we comfort. But as fast as we gain a little "dry" territory the very men we have voted for as legislators are conniving with the liquor interests to make the dryness of no effect. We send a delegation to the President to express to him our approval of his arbitration treaty with Great Britain and to assure him that we are ready to stand by him in his splendid peace work. At the same time the administration had hurried our troops to the Mexican frontier and was ready at the least opportunity to involve us in a war with our neighbor. We urge child labor laws, and do not know or pay no heed to the impelling motive for the employment of children which makes it impossible to think for a moment of having as high a working age for working children as we think right for our own, and makes it difficult to carry out what meagre provisions we have for keeping children of the working classes in school.

To form not to reform is the word. William Birdsall used to point that out. We ought not to be complacent in our philanthropies when we devote ourselves to caring for the victims of diseases which we refrain from looking into the actual causes of, when we know the causes and yet will not set about sincerely to do away with them.

We are not a people who can rest with easy conscience with engaging in mere reforms, and compromises with evil. In the days of our best activity we were too thoroughgoing for that. We were not satisfied until we saw an evil torn out root and branch.

This does not mean taking up with some socialist fad nor does it mean becoming a prohibitionist nor taking up with any mechanical cover-all remedy for all the ills of society. It does mean a more earnest and thorough study of the conditions about us and a looking into the motives and forces of social life with a clearer eye. And it means the same efficiency in our attention to matters of social service as we give to matters of business and of industry.

THE SWARTHMORE COLLEGE ENDOWMENT FUND.

On the first of April, in order to complete the $500,000 fund for Swarthmore College by next Commencement, there was still $127,000 to be secured. Of this amount $82,000 has been pledged, thus leaving $45,000 yet to be subscribed. The $82,000 has been given in sums as follows: Two pledges of $10,000; 5 of $5,000; 3 of 2,500; 2 of $2,000; 2 of 1,500; 3 of 1,000; 11 of $500; 1 of $275; 5 of $250; 15 of $200; 4 of 150; 39 of 100; 35 of $50; 25 of $25; making in all $79,400.

One hundred and sixty persons have given sums ranging from $1.00 to $20.00 in value. Those subscriptions together with the receipts of the Carnival amount to $2,600; making the total sum $82,000.

Friends who are willing to contribute should send their contributions to Robert M. Janney, Chairman, Swarthmore, Pa.

ENDOWMENT FOR SOUTHERN SCHOOLS.

SCHOFIELD SCHOOL.

Already acknowledged	$4,703.00
Martha Lukens	1.00
Mary Smith	1.00
Elizabeth R. Underhill	5.00
Anna Biddle Stirling	1.00
Anna J. F. Hallowell	2.50
Received and promised	$4,113.50

LAING SCHOOL.

Already acknowledged	$1,363.50
Walter and Fanny Carpenter Hall	35.00
A Friend	1.00
Esther F. W. Smith	5.00
Anna J. F. Hallowell	2.50
Anna W. Willets	10.00
Elizabeth R. Underhill	5.00
Margaret Concklin	3.00
Received and promised	$1,425.00

PROGRESS WITH THE NEIGHBORHOOD GUILD FUND.

Contributions to Neighborhod Guild fund are coming in very slowly, the total amount paid and promised being $32,853.79, leaving $13,000 yet to be raised. Contributions may be sent to the treasurer, Thomas H. Griest, 2231 Wallace St., Philadelphia.

A BISHOP'S ARGUMENT FOR WAR.

[An editorial in the New York *World*.]

It is depressing to find a churchman like Bishop Codman of Maine using such words as these:

"I believe we should be on our guard lest we carry the talk of peace and disarmament too far. * * * Without war a nation would degenerate, would become effeminate morally and physically. * * * War is a training in moral courage, in self-discipline."

Is it not evident that if risking life and limb alone saves a nation from moral and physical effeminacy that nation's preparation for war will never save it? For can a man well enter any safer occupation than military service in time of peace? Is there any training in courage, physical or moral, in the life of a man scientifically housed and dieted, under constant medical supervision, whose work consists mainly of calisthenics? Is it not a fact that the moral risks which iron-workers take in one year on the skyscrapers of New York are greater than the risks of the whole German Army during the forty years since its war with France? Is it not therefore, on Bishop Codman's own line of reasoning, by the perils of peaceful occupations rather than by the security of war-like preparations that a nation keeps a fine edge on its courage in times of peace?

And when war itself comes it does not create courage but simply utilizes and sacrifices the courage with which peace has provided it. For war is the test and not the generator of courage. It is the spirit of no past or future war that causes the thousands of heroic acts in our own present daily life. Neither war nor preparation for war is needed to preserve from effeminacy a nation in which an army of more than twenty-five thousand brave men each year are killed in the hazardous pursuits of peace.

"Repeating my prayer that a day may soon arrive when religion shall not be a cause of difference between man and man, and when everyone will regard 'The Precepts of Jesus as the sole Guide to Peace and Happiness.'"—*Rammohun Roy.*

NOTES BY THE WAY.

On the 30th of Fourth month the last visit of the season was made to the Washington Meeting. The forward movement there still continues in a healthy way. Both the First-day School and the Friends' Club continue with unabated interest and attendance, the meeting for worship showing no decline. Another member of Congress, although not a member with Friends, has been attending the meeting, and even enjoys the silence which the Friendly gathering affords. He is Representative William D. Stephens, of the Seventh California district, who has just begun his Congressional career.

* * *

On the 7th, inst., after attending the Swarthmore meeting, we took a trolley ride to old Radnor, where a well-attended conference was held in the afternoon. There has been no regular meeting for worship in this "ancient" house for some time. It was decided at this conference to hold regular afternoon meetings at Radnor every First-day, beginning with the 28th. The Advancement Committee of Radnor Monthly Meeting is commendably energetic in behalf of the Friendly interests in that quarter.

* * *

The forenoon of the 12th found us headed for the Fairfax Quarterly Meeting in Hopewell, Va. During the hour's waiting at Harrisburg, we paid a visit to the capitol and its pleasant grounds on the hill. The capital in its inner decorations is possibly over-gorgeous in its wealth of color. The "undraped" statuary about which so much has been said in the newspapers was being put in place. We are not sure that some of the criticism has not been over-done in the direction of the over-prudish. Not a small part of the attractiveness about the capitol consists in the wealth of bird and animal life to be seen about the grounds. Pigeons, many varieties of native birds, and an uncounted number of gray squirrels, all quite tame, lead happy lives in the environment of the state's lawmakers.

* * *

Our destination is Winchester, one of the famous towns of the Shenandoah Valley. Nearly all the valley was a battle-ground during the civil war, and the Friends of the Hopewell Meeting suffered severely during that unpleasantness. The outward scars of the conflict have mostly disappeared and prosperity now smiles where ruin was aforetime so manifest. This valley is tied together with ribs of limestone, and from the bowels of the earth many springs of cool and sparkling water gush forth. From one of these unfailing springs, the city of Winchester gets its

supply. Coming into town from this famous spring, we had pointed out to us Shawney spring, of which it is said that whoever drinks of its waters will live to again visit the Virginia city. Whether for prudential reasons we would not say, our host did not ask us to partake of the waters of this spring which so surely bring the visitors back.

* * *

Real estate values in the valley have been greatly inflated in recent years, because of the apple raising boom that has been on for some time. The apple is king in this valley. Much wealth has rewarded not a few apple-raisers in this section, and orchard planting by individuals and corporations is now going on. This boom is not supposed to be like other booms, where the end often comes with financial disaster.

* * *

As we crossed the line into Virginia an advertisement of race prejudice appeared in the railroad car. A canvas curtain was hung across one end, and behind this curtain the people of color were obliged to sit. It was the easiest way of conforming to the "jim crow" car regulations of the state. One could scarcely avoid the conclusion that the veil was almost too thin to fence off any real contamination which might exist.

* * *

On Seventh-day an interesting and well-attended meeting of Ministers and Elders was held. The Friends of the Hopewell Monthly Meeting have recently made extensive repairs to their venerable meeting house. One end was entirely rebuilt. The house is now most substantial c nmodious and comfortable. The improvements made are a forceful evidence of the life and interest manifest in this meeting.

* * *

On First-day a large meeting gathered. Hundreds of persons were present, and the many teams hitched in the large yard, reminded one of the turn out at a country fair. In the afternoon the First-day School Union had charge of the meeting, and discussed "Christianity as Viewed by the Society of Friends." The business meeting on Second-day forenoon, was a helpful ending of the three days' mingling. Among the visitors was Arthur M. Dewees, Baltimore Yearly Meeting's newly-appointed secretary.

The visitor could not possibly find his lot cast in more pleasant places than in the Hopewell and Winchester neighborhoods. The families of the Bransons, Clevengers, Bonds, Reeses, Woods, Pidgeons, Robinsons, Luptons, Smiths, make up a happy and energetic spiritual family, whose good work must be more and more apparent.

H. W. W.

FAIRFAX QUARTERLY MEETING.

Virginia Friends enjoyed their annual coming together at the old Hopewell Meeting House on the 13th, 14th and 15th, the occasion of the spring sessions of Fairfax Quarterly Meeting. All of the Friends in Virginia, as well as those in Washington, D. C., are within the territory of this meeting, which includes a large expanse of country. The meeting was comparatively well attended by representatives of the four Monthly Meetings, Hopewell, Goose Creek, Alexandria and Waterford. Others in attendance were Henry W. and Eliza Wilbur, of Swarthmore, and Arthur M. Dewees, general secretary of Baltimore Yearly Meeting Advancement Committee.

Much new interest was added to the meeting this year because extensive alterations and improvements to the meeting house had just been completed. Aside from the old gallery which ran the full length and across one end of the building the fine old house of worship, which is one of the most interesting and best loved landmarks in the historic Shenandoah Valley, had the appearance of being entirely new. Many hard days of labor had been put upon it by Hopewell Friends in order to have it ready for the Quarterly Meeting. The three days' meeting was a fitting rededication of a building that was for many years the only center of religious activity in all that country. The old place still has so large a place in the hearts of the people living about it that many of them outside the Society took a part in the expense of rebuilding.

An interesting meeting of the ministers and elders, was held on the afternoon of the 13th, when there was interesting discussion of the present-day problems confronting Friends, on the ministry side of their meetings. The opinion was expressed by Henry Wilbur that earnest and open-minded consideration ought to be given by the Friends of every meeting to the task of developing an effective ministry. He said modern conditions demanded the employment of the very best known methods, and Friends could not expect to do the best for themselves or for those about them unless they progressed. He made a plea for a thinking and learning ministry, a prepared ministry.

The two meetings held on First-day, the 14th, morning and afternoon, were the most extraordinary events the writer ever saw held under the auspices of Friends. For half a century and more, "Quaker Day" has been one of the great annual occasions for people living within a radius of many miles around Hopewell Meeting House. The day is looked forward to and planned for by those outside the Society with quite as much diligence in Winchester and other towns miles away two

weeks ahead of time, family reunions are arranged and the people flock to the meeting house by the hundreds and even thousands. It is said that many of these people are the descendants of Friends. At least an hour before the meeting hour, 10 o'clock, teams may be seen on all the roads in the neighborhood wending their way toward the meeting house. On the 14th about all the available hitching space in and around the meeting grounds was occupied. There must have been two or three hundred teams of every description and it was estimated that no less than 1,000 people were present. One might have thought that the Friends of Hopewell were having a meeting such as George Fox and other great Quaker prophets of former times had the privilege of addressing, when "multitudes" of people heard the sermons. But to the visitor it was hard to see why all these country folk were there. They stood about the grounds in groups, sat in their wagons, leaned on the fences, gossiped with each other and wandered about. But comparatively few of them seemed to have any other than a morbid interest in the meeting itself. Both young and old among them wandered in and out of the meeting house during the progress of the meetings absolutely regardless of the disturbance they created. They looked in at the doors and windows and talked loudly on all sides of the house. When some of them were invited inside they seemed to think it quite a joke. With nearly all of those on the grounds efforts to have them realize that the Friends were there for a religious meeting and that this might have something in it for all seemed to be absolutely of no avail. The crowd acted from beginning to end as though the day was set apart for a picnic and general frolic. Nearly everyone brought lunch and ate it sitting in carriages or on the ground.

In the afternoon when there was a conference on the topic "Christianity as Friends See It," the disturbance was as pronounced as in the morning. At no time during the day were all the seats in the meeting house occupied, although there were enough people on the grounds to fill the entire building to overflowing. The Friends felt, however, that in spite of the constant disturbance, somewhat better order than in former years was maintained. While the Friends have gone through this same kind of experience, or worse, year after year for a long time, a number of them this year became very anxious to know what might be done to improve matters. There was more or less quiet discussion of the problem of eliminating the disturbing and objectionable features of this extraordinary situation by, in some way, getting the interest of the people. The conditions mean a unique problem for a Friends' meeting to solve.

What was missed in the meetings on First-day was made up on Second-day, the 15th, when the regular business session of the Quarterly Meeting was held. There was a good attendance of Friends from the different Monthly Meetings, a fine spirit was manifested in all that was said and done and altogether the meeting made for progress. There was an earnest discussion of three of the queries and there was manifested a keen desire to make the principles involved in them really vital in the lives of Friends and others. Lewis Pidgeon, of Wadesville, Va., and Marthena Moon, of Washington, acted as clerks. In the conference on the 14th, William Branson presided and there was discussion by Leander Williams, Richard Brown, D. Arthur Robinson, Martha J. Brown, Henry W. Wilbur, Arthur M. Dewees and others. Nellie G. Nichols, of Lincoln, recited "The House by the Side of the Road."

ARTHUR M. DEWEES.
Park Place and Lawrens St., Baltimore.

JOSEPH WEST STARR.

In the death of Captain Starr [notice of which will be found in another column], there has passed away one whom Nebraska could ill afford to lose. He was the type of man rare in the west, and yet sorely needed there. Most of those who came west in by-gone years were young and sturdy farmers, or middle-aged men, who had not succeeded in accumulating a fortune or even a competence, in the east. Their one aim in settling in the new country was to get a home, and as much besides as possible. The utilitarian idea was uppermost in their minds and dominated their lives. Everything which did not conduce to increased wealth was looked upon with contempt and thrust aside. Most of the early settlers were men without a liberal education, and without culture. They had few ideas aside from crops and stock, and how to get the most out of the virgin soil.

With Captain Starr the case was different. While building up a home and acquiring wealth in Nebraska, along with others, he added imagination and culture to the task. He added the ideal to the real. His farm was for him not simply a plot of ground from which to extort a living, but under his careful management and tasteful planning became a paradise. His country home with its park-like grounds and trees and shrubbery around it, as well as the books and periodicals inside, gave evidence to the cultured minds of himself and the wife to whom he was through life so

devotedly attached. Instead of confining himself exclusively to the raising of corn and wheat, cattle and hogs, he planted out a magnificent orchard, to which he devoted himself for years as a mother to her child, and which added much to the attractiveness of his country home. To become a successful horticulturist in a new country requires a combination of qualities in which most men are lacking. Yet he was wonderfully successful in this and his fruit farm became noted in southern Nebraska.

Captain Starr was a man of broad views and generous sympathies, and kind and amiable spirit. To the last he was fond of books and reading. He possessed a store of ideas and information, which combined with the experiences of a long life, and a sociable disposition, made him a most entertaining conversationalist on almost every topic.

In character, personal rectitude was his most prominent trait. He was honorable and upright in all the relations of life. He frequently said that a man who would lie, would also be guilty of any other kind of meanness. In his family relations and with friends and neighbors he was kind and forbearing.

He was brought up as a Friend, or Quaker, to which belief he was loyal during his whole life. It was not the privilege of the writer to know Captain Starr more than a few months previous to his death, but in the various conversations with him during that period he disclosed a mind rich in the possession of religious truth. Humility of spirit, reverence for God, and recognition of the necessity of the atonement of Christ were all manifest. His grasp of the underlying spiritual meaning of the Christian religion was unusual, and his conversation regarding these things instructive.

It is hard to supply the place of such a man as Captain Starr in any community, especially in the newer civilization of the west. Not only are men of push and energy needed, but men of culture and ideals, and they are not found on every street-corner.

Diller, Neb. WILLIAM BOYLE.

CONSOLATION.

"Though I walk through the Valley of the shadow of Death, I fear no harm; Thou art with me; Thy staff and Thy crook, they comfort me."

What a marvellous thing is life! What infinite possibilities are wrapped up in the bundle of humanity that we call an infant! The most helpless of newly-born creatures, yet destined to grow and develop into a child of God. For God breathes into the babe the breath of life and it becomes a living soul.

> "Heaven lies about us in our infancy,
> And trailing clouds of glory do we come
> From God, who is our home."

The infant thrives in the atmosphere of love which surrounds it, develops into the child and then into the youth, still trailing clouds of glory. Meanwhile the character is developing, now are formed the ideals of life, now come the "long, long thoughts."

> "So nigh is Heaven to our dust,
> So near is God to man,
> When Duty whispers low, 'Thou must,'
> The youth replies 'I can.' "

So, perchance, the youth grows into the man or woman, in the full flower of maturity, in the high tide of influence, with all of the responsibilities of life, with its fuller development of character. Now, inevitably, somewhere along this journey comes the change that men call death.

Always it comes with a shock. Whether suddenly or after months of warning, the change stuns us, and often we experience a sense of terror mingled with our sense of loss. This is quite natural.

Then soon other thoughts come into the mind—consoling thoughts—like angels with healing on their wings.

Memory comes to our aid. We become grateful for the beauty and the usefulness of the life that has been lived in our midst, be it a short or long one. We are grateful for the benign influences of that life; for the love that it has engendered; for the dear ones that have gathered about it; for the good influence exerted; the many acts of thoughtful kindness done; for faithfulness to religious duties and to those of family, friends and the State.

Slowly we come to realize the efficiency of the power that has wrought in the life of our dear one to create the character, the strength and beauty of which we know so well. That one such noble character has existed makes it forever possible for others to be formed—gives the example so helpful to us all. Could each one be such, vice would vanish and the community become ideal.

We do not say "He lies here before us," for in this we would speak amiss. *He*, the one we have known, lies not in that casket. Therein lies only the instrument he used—the garment he wore. It is not that the body has a soul, but the soul has a body. And now the garment is worn out and the spirit has cast it aside, and clothed anew in celestial garb, "trailing clouds of glory," is still

with God who is our home. He at length is free leaving his "outgrown shell by Life's unresting sea."

The shell that lies before us we touch tenderly and treat with the utmost respect, occupied and built up as it has been by the being we have loved and love. But now we gently lay it away to separate into the material elements of which it is formed. The being we loved and love is no longer there.

"He is not here; he is risen!" Ever since these words were spoken to Mary at the tomb, revealing the fact that death could not hold the Spirit of the Master, men have come to realize that these words have been true of every one of those who have striven to live the righteous life.

Risen to what? To a life of glory in the conscious presence of God. To a life of usefulness beyond anything we can now conceive, shut in as we are by material limitations. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Wherefore we do not mourn as those without hope. Indeed, these words are wholly inadequate to express our thought. We believe in the future life, in the immortality of the soul, in individual existence beyond the grave, as firmly as we believe we now live. We are *now* in eternity—in one of the "many mansions." We believe this thankfully, enthusiastically, without a doubt.

A feeling of gratitude fills the heart that our Father so loved our dear one that he gave him his spirit as his guide through life, making it possible for him to meet its difficulties with wisdom and its dangers with courage, its duties with fidelity, its temptations without yielding. That when the great change was felt to be approaching, it was met with cheerful resignation to the will of God. That he was as "One who wraps the drapery of his couch about him and lies down to pleasant dreams."

But how was this made possible? Only because he was "soothed and sustained by an unfaltering trust." How comprehensive are these words! The soothing and comforting spirit of the Father, that lifts the heavy burden of sorrow from the heart, that wipes all tears from the eyes. The sustaining power of the Spirit, which keeps us from sinking under the weight of woe and lifts us into the region of cheerfulness and light. And this is possible to the one who trusts in God.

"Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever lord of Death,
And Love can never lose its own!"

And so to us the stars gleam through our cypress trees; we welcome the breaking of the golden day; we gratefully open our sad hearts to the rays of the comforting Sun of Glory, and, soothed and sustained by an unfaltering trust, we take up once more the duties of every day and in loving service to others lessen the sense of personal loss.

O. EDWARD JANNEY.

Baltimore, Md.

FRIENDS' ASSOCIATIONS.

Mansfield, N. J., Young Friends' Association met at the home of William and Sarah Biddle, Fifth month 6th. "The Boy Scout Movement" was the subject chosen for the evening. Martha E. Gibbs wrote a very interesting paper in answer to the question, "Does the Boy Scout Movement Conflict with the Testimony of the Society of Friends?" An interesting magazine article was read by Anna Bunting. Chester A. Middleton favored us with an interesting paper upon the subject. Elizabeth Biddle, of Trenton, N. J., gave a recitation entitled, "All Things Beautiful."

Adjourned to meet at the home of Thomas and Eugenia Harvey, Sixth month 8th.

LAURA C. BLACK.

The regular meeting of the Chappaqua, N. Y., Young Friends' Association was held at the Meeting House, Fifth month 7th. The meeting was opened by the reading of a portion of the First Chapter of John, by the President, Harold Laity; followed by the reading of the minutes of the last meeting by the Secretary, Ruth Green. Anna M. Hallock gave a paper on Current Events. The subject for the day being, "The present signs of growing fellowship and service," three papers were given, the first by Harold Laity on "The Boy Scouts of America," which enthusiastically urged the importance of the work. Ethel Macy gave the second on "Foreign Missions"; the purpose, scope, results—telling of much work accomplished and much more needing to be done which was enlivened by some anecdotes in connection which were much enjoyed. Alice M. Sutton's paper was on "Jane Addam's twenty years' work at Hull House," showing great good accomplished there. Ralph Sutton gave a reading from Jane Addam's book regarding organized charities.

LUCRETIA M. HEACOCK.

DEATHS.

BOWMAN.—At her residence "Ketolah," West Chester, Pa., on Fifth month 14, 1911, Sarah Rowland Bowman, eldest daughter of the late John and Ann Comly Bowman, of Byberry, Philadelphia. Interred in Friends' Burying Ground, West Chester, Pa.

MACWATTERS.—On Fifth month 22d, John Livezey MacWatters, son of William J. and Hanna Livezey MacWatters. He was a member of Philadelphia Monthly Meeting, a graduate of Friends' Central School, age 31. He was married five years ago to Lilyan West, of Chester, Pa. Funeral held Fifth-day, at 2.30 p. m., 4607 Kingsessing avenue, Philadelphia.

MOORE.—Fifth month 13th, Linda E., daughter of the late Allen and Martha E. Moore, aged 39 years. Funeral at "Friends' Home," Woodstown, N. J., the 16th.

STARR.—Joseph West, next to the youngest and last surviving child of Charles West and Elizabeth Wilson Starr, was born Fourth-day, Fourth month 4, 1838, at Richmond, Ind., and passed away on Fourth-day evening, at 9.30, Third month 29th, at Cisco, Eastland County, Texas, lacking but six days of three-score and thirteen years. His illness was of only thirty-six hours' duration, occasioned by indigestion and cardiac asthma, but the immediate cause of death was apoplexy. His education was acquired at Green Mount Boarding School, Richmond, and at Haverford College, Haverford, Pa. On First month 24, 1865, he was married to Eliza M. Burr, of Cincinnati, O., who with three sons, two daughters and seven grandchildren survive him. After an honorable military career of three years during the Civil War, engaged in, notwithstanding one of his most prized possessions was a birthright membership in Whitewater Monthly Meeting of Friends, because he considered it a duty to offer his services to his beloved country in her struggle for preservation. He engaged in business in Richmond, but his health becoming impaired by too close application, in 1880, he removed to near Diller, Neb., where he first engaged in agriculture, becoming in the twenty-eight years of his life there one of the foremost horticulturists of the State. In 1908, the duties of active business life becoming too arduous he disposed of his property. Since then he and his wife have divided their time between their children and living at Cisco, Texas, because of the mild climate in winter. The high esteem in which he was held was evinced by the many new friends, who heaped his casket with flowers, and gathered to bid farewell when his widow and son started with his remains on their long journey to Richmond (being joined by the rest of the family at St. Louis), and by the large congregation of Friends who gathered in solemn silence First-day, Fourth month 2d, at 3 p. m., at the North A Street Friends' Meeting House, at Richmond, where the last services were held in accordance with the creed of the Society he loved so well, as the shades of evening were settling, in a gently falling snow, the sons, sons-in-law and a nephew acting as pall-bearers, the dearly beloved earthly tenement was consigned to its long, last home by the side of his four little ones, who preceded their father to the Spiritland by nearly forty years.

TAYLOR.—At the home of her son, Joseph T. Taylor, Langhorne, Pa., on Third month 18th, Elizabeth C., wife of Franklin Taylor, in the 75th year of her age, a member of Makefield Monthly Meeting of Friends.

A beautiful life well lived; an untiring devotion to family and friends, characterized so particularly in her busy life by always having time to help others out.

For still her holy living meant
No duty left undone;
The heavenly and the human blent
Their kindred loves in one.

She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies.

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls.

WAY.—At her home in Kennett Square, Pa., First month 20th, Lucinda Way in her 73d year. A member of Kennett Monthly Meeting by convincement. She is survived by one son, Joseph and one daughter, Mary. Interment was at London Grove.

NOTES AND ANNOUNCEMENTS.

Philadelphia Yearly Meeting's Committee on First-day Schools reported to the Ocean Grove Conference of 1910, 75 schools within the limits of the Yearly Meeting. The report was accompanied with detailed information concerning each school, so we think none of them were myths. A considerably less number was reported to the Yearly Meeting. As we know of no schools that have been closed since that time, it seems probable that the report making has not been as carefully done in every case as is desirable. Since the reports combined in answer to the query embrace no names of schools, it is impossible to determine where the discrepancy is.

On First-day morning, the twenty-first, a small party of young people from Philadelphia went to visit the old meeting at Bristol. The warm greetings of the Friends there will make pleasant memories for the future, and the old meeting house impressed the visitors with a sense of rich tradition which it holds.

Bristol was at one time a very important meeting, both first and second floors having been filled on First-day mornings within the memory of those present, but now the meeting has dwindled, the meeting being often composed of only four or five, which was, however, increased to twenty to greet the visitors.

The house was built in 1711, and was visited by William Penn, who spoke in it. It is divided by movable partitions into sections which were used for men and women at a time when they did not sit together in business meeting, and the gallery above extends around the four sides of the building. It is well preserved, and remains a stalwart reminder of the early days of Friends in this country.

From Millville, Pa., S. J. K. writes: "We hope Friends will bear our Half-Yearly Meeting in mind, and that we shall not be alone in our deliberations, Sixth month 21, 22 and 23.

"I read with much interest the renewed effort being made to revive and rebuild outlying meetings, those that have grown weak from causes that come as does the falling of

the leaf. As in the latter condition, new growth is the result of seeming inactivity, may we not hope a like awakening may be the future of the former."

A joint meeting of the Young Friends' Association of London Grove, Pa., and Hockessin, Del., will be held at Avondale, Pa., in Grange Hall, at 2.30 p. m., Fifth month 28th. The subject for discussion will be "Unity vs. Majority Rule."

The Advancement Committee of Radnor Monthly Meeting will attend Schuylkill Meeting (near Phoenixville, Pa.) on First-day next, 28th, at 10.30 a. m.

The Philadelphia Quarterly Meeting Visiting Committee will visit Merion Meeting on First-day, the 28th, at 10.30 o'clock.

Members of the Committee attended the regular morning meeting at Haverford, Pa., on First-day, the 21st, and also the appointed meeting at Radnor, at 3 o'clock the same day. The interest at the latter meeting is well maintained, there being between fifty and sixty persons present notwithstanding the unusual hot weather.

In the notice of the death of Nancy H. Branson in last week's issue we were in error in implying that her husband, Nathaniel B. Branson, was for many years a minister. He was an influential member and in late life an elder in his meeting.

It was John Stringham of New York who attended Philadelphia Yearly Meeting and not James Stringham as our reports stated last week. The two Friends are twin brothers.

SWARTHMORE COLLEGE NOTES.

The college carnival was the chief event of interest at Swarthmore last week. The day proved ideal and rendered the entire occasion a great success. Together with the fifteen hundred dollars cleared, subscriptions were obtained which increased the endowment fund to the extent of $6,000.

The carnival opened with the May pole dance in which sixty-six young women students participated. After this, the guests had their choice of several events. Two big athletic contests were held on Whittier Field. In the early part of the afternoon there was a dual track meet between Swarthmore and Lehigh. Swarthmore won 61 to 43. The lacrosse game with the Carlisle Indians proved less successful. The garnet team suffered a defeat by the score of 3 to 7.

During the course of the afternoon a series of plays were given, most of them being repeated several times. The class of 1906 presented a comedy on the east campus, entitled "How the Vote Was Won," a burlesque on the militant English suffragettes. At the same time on the west campus, members of Pi Beta Phi gave scenes from Midsummers Night's Dream. One of the popular features of the afternoon was a scene from the Birds' Christmas Carol given by Ruth Verlenden, as Mrs. Ruggles, and nine small children.

The Canterbury Pilgrims, headed by J. Russell Hayes as Dan Chaucer, rode their steeds arouud the campus and village during the afternoon. The characters were taken by some of the faculty and village people. A thrilling feature of the afternoon was the flight of three gliders. The aviation clubs of two schools in Philadelphia and of Haverford College each gave exhibitions.

The Sophomore musical comedy "Lucky 13," was given twice, each time before a crowded auditorium. The young women in the play received much comment on the high character of the performance.

The principal play of the day was "Antigone," as presented by students in the Acting Drama course. This play was given twice; in the afternoon on the campus, and in the evening in Collection Hall, where the music by the chorus was sung with better effect. The character of Antigone was taken by Marion Coles and played with beautiful artistic skill. Horace Jenkins took the part of King Creon, and James Schock that of the prince.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

FIFTH MONTH 27TH (7TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.

—Stillwater Half Yearly Meeting at Quaker City, O.

—Blue River Quarterly Meeting at Highland Meeting House, near Salem, Ind.

FIFTH MONTH 28TH (1ST-DAY).

—Young Friends' Association of Horsham, Pa.

—London Grove, Pa., and Hockessin, Del., Young Friends' Ass'ns in joint session at Avondale (Grange Hall) at 2.30 p. m. Subject: "Unity vs. Majority Rule."

—Merion, Pa., Meeting visited by the Quarterly Meeting's Visiting Committee, at 10.30 a. m.

—Medford, N. J., Meeting visited by Young Friends of the Phila. Ass'n.

—Kennett Square, Pa., meeting visited by Young Friends of the Phila. Ass'n.

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FIFTH MONTH 29TH (2ND-DAY).

—Canada Half Yearly Meeting, at Schomberg.

—New York Yearly Meeting, in New York, 15th St. and Rutherfurd Place.

SIXTH MONTH 4TH (1ST-DAY).

—Young Friends' Association of Mickleton, N. J.

—At Middletown Meeting House, Delaware Co., Pa., a Circular Meeting, at 3 p. m., under care of Concord Quarterly Meeting. Cars from Angora via. Media, will be met at Lima.

—Burlington First-day School Union, at Upper Springfield, N. J.

SIXTH MONTH 3RD (7TH-DAY).

—Whitewater Quarterly Meeting at Richmond, Ind.

—Prairie Grove Quarterly Meeting at Prairie Grove, Ia.

SIXTH MONTH 5TH (2ND-DAY).

—Centre Quarterly Meeting at Dunning's Creek, Fishertown, Pa.

SIXTH MONTH 8TH (5TH-DAY).

—Salem Quarterly Meeting at Salem, N. J.

SIXTH MONTH 12TH (2ND-DAY).

—Baltimore Quarterly Meeting at Sandy Spring, Md.

—Genesee Yearly Meeting at Bloomfield, Ontario, Can.

SIXTH MONTH 13TH-27TH.

—Friends' Summer School for Religious and Social Study will be held at Swarthmore College. For further information address Friends' General Conference Advancement Committee, 140 North 15th Street, Philadelphia, Pa.

The new BOOK OF MEETINGS of Philadelphia Yearly Meeting [Orthodox], prepared and published by a group of its younger members, has been carefully examined [says the Philadelphia *Friend*]. In the front of the book is pasted a table of membership, showing all changes during the past year. The list of meetings, composing the body of the book of about 130 pages, is arranged according to the Quarterly meetings to which the particular meetings belong. Under the name of each meeting are usually given the days of the week and hours of meetings; the location of the meeting-house and description of lines of travel by which it may be reached; the ordinary minimum and maximum attendance; the number of ministers, if any, who usually attend, and if others have vocal service; and sometimes the number of children in the meeting. The historical notes concerning the meetings and the houses add considerable to the interest and value of the work.

Where there are two meeting-houses in the same place, one belonging to the Race Street meeting, care appears to have been taken to direct visiting Friends to the meeting they are desiring to attend. In the latter part of the book will be found a list of meetings for worship without official connection with Philadelphia Yearly Meeting, also a list (partial?) of closed meeting-houses; the time and place of holding Philadelphia Yearly Meeting and all of its subordinate meetings; a tabular statement of the same information, and a map showing the location of all the meetings.

Considering the number of persons who must have had a hand in compiling the information in this Book of Meetings, the work appears to have been well and accurately done, with one or two not very important exceptions. It is a work which will be valuable to those desiring to visit meetings, and interesting and informing to all others.

The price of the book is thirty-five cents, and it may be obtained at Friends' Book Store, 304 Arch Street, or at Friends' Institute, 20 S. Twelfth Street [Phila.].

M. S. Hendrickson, Mt. Holly, N. J., owns an old pamphlet, the title page of which reads as follows: "A Brief Account of the People called Quakers, their Doctrines and Discipline, taken from a Dictionary of Arts and Sciences. Lately published at Edinburgh.

"Philadelphia, Printed and Sold by Enoch Story, in Second, corner of Walnut Street."

Samuel Bunting's name was placed upon it as the owner, January 25, 1788.

Anyone who would like to purchase this old pamphlet will please communicate with M. S. Hendrickson.

In the seventh installment of Dr. Arthur C. McGiffert's history of "Martin Luther and His Work," in the Sixth month *Century*, will come the story of the final break with Rome.

This is to be an "Anglo-American Number," with articles on "The Commercial Strength of Great Britain," "The Training of English Children," "The Flavor of Life at Oxford," "The

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Introduction by Elizabeth Powell Bond

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British Friend. "Henry W. Wilbur, of Philadelphia, has done an excellent piece of work in the short Life of Elias Hicks, which has been published by the 'General Conference Advancement Committee' of his branch of Friends in America, and we cordially advise the dispassionate study of the book, especially by those who approach it with different prepossessions from the author's. However they may disagree with the opinions of the great Quaker preacher, they will find that his biographer has written in an eminently Christian spirit."

The Friend, London. "This is a record of one around whose teachings strong controversies have raged; it abounds with incidents and cannot fail to be of interest to Friends and others who desire to understand the varieties of religious thought among Friends in America. The brief introduction by Elizabeth Powell Bond is a literary gem; and the biography which follows also abounds in interest."

Christian Register. "In this interesting biography the writer has endeavored to let Elias Hicks be his own interpreter, so far as possible, measuring him largely by his private correspondence and his public utterances."

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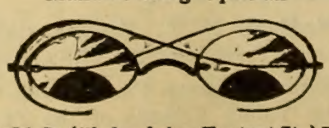
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Panama Canal and Sea Power in the Pacific," "The Mexican Rurales"; and, by James Cardinal Gibbons, "An Anglo-American Pact of Peace."

There will be a story by Jack London to be called "The First Poet," a story of primitive man in dramatic form.

The second installment of Prof. Guglielmo Ferrero's series of papers on "The Woman of the Caesars" will tell of Livia, wife of Augustus, and Julia, his daughter—the one, Livia, "the perfect type of aristocratic great lady created by long tradition"; the other, Julia, a woman of the new generation, rebellious against all tradition and restraint. The portrayal of the dramatic warfare in old Rome between these two leaders and their followers, and its similarity in many vital aspects to the struggle to-day between the new and the old, is of much significant interest.

THE CONQUEST OF MENINGITIS

The long battle against the dread and mysterious malady of meningitis is ended, says Edgar Allen Forbes, writing in the issue of *Harper's Weekly* for May 13th. Formerly almost universally fatal, or leaving the victim of its ravages crippled, it can now be cured almost universally by prompt use of the new serum. Dr. Flexner, of the Rockefeller Institute, New York, has been the principal investigator of the disease, and the remarkable record of his achievement will be found in this interesting article. "The investigations cost a very large amount of money and the loss of some animal life—about twenty-five monkeys and a hundred guinea-pigs," says this author. "The eventual saving of human life is incalculable. Incidentally, the outcome will probably act as a check upon mischievous legislation growing out of the unintelligent sentimentalities of those who would prevent animal experimentation of all kinds."

JOY AND SORROW.

Across our pathway Joyance flits,
With laughing lip and rainbowed head;
But Sorrow sits by us and knits
Her slow, dark, never-ending thread.

We shrink so from the thing she makes,
And from her face, averse and null,
But in some rift of sun she shakes
Her web, and it is beautiful.

—*Ada Foster Murray in Harper's Weekly.*

SUMMER RESORTS

The Kingswood Camp for Young Boys

The attention of Friends is called to the Kingswood Camp, now in its third season, which offers boys a wholesome out-door life among the mountains and lakes of New Hampshire.
The Camp is conducted by Ralph I. Underhill, a member of Brooklyn meeting, and his wife, who is intimately associated with the life of the camp.
Edward Cornell, 43 Willow St., Brooklyn, N. Y. a patron of the Camp, has kindly permitted the use of his name as a reference.
The Camp leaflet will be sent upon application to

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

Martha J Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 3, 1911.

GRISCOM HALL

We are ready now for guests who do not happen to possess stockholders' board coupons. Of course our own members must have first choice, but they have had two weeks' start now, and Margaret E. Roberts has some good rooms still left for others

The Hall opens on the 17th, Seventh-day; rooms for the rest of June and throughout July may now be engaged. Rooms for August and September are not available for guests (without coupons) until July 1.

As electricity for lighting does not seem available at present, we are seriously considering an acetylene gas plant for the Hall. On the one side the convenience and increased safety are considerable, and on the other the cost is also considerable. We shall see.

The Hall opens, as stated, on June 17. We hope to have a houseful, as schools are mostly over by then.

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SQUIRREL INN

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Continued on page iii.

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Page 351

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For nine years the Inn has opened on the Seventh-day preceding Memorial Day, and this year makes the tenth. As usual there was an air of newness and freshness both inside and outside the Inn, with here and there some work still to be done to have all in apple pie shape. Everything ran smoothly on the surface,—if there was any grinding and grating of new machinery it was not noticeable.

One of the topics of conversation was the absence of some who have guided the helm in the past and the hole which their absence made. Appreciation was expressed by many of the courtesy and kindness they had always received. The best wishes of all go with them in their new undertakings.

Until the schools and colleges close the full force of heads of departments will not be on hand, and a directory of who they are will be deferred until all are in place. There are some new faces, but many old ones.

The new Autocar "bus," seating fourteen, makes the trip in twelve minutes without hurry or worry, and the seven passenger Packard can make two trips in the time the mountain wagons used to take. There are still some of the latter for those who prefer horses.

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PHILADELPHIA, SIXTH MONTH 3, 1911.

Volume LXVIII. Number 22.

No class of men and women can be safe so long as it depends wholly upon the support and protection of another class. —Christian Register.

"STAR OF BETHLEHEM."

When comes the holy Christmas time, we hear
The legend grown so dear to human hearts—
That o'er the manger—babe of Bethlehem,
A bright star rested in its course, to guide
The Magi in their sacred quest.
Spring comes, and other stars named with this name,
Brighten the pathways of our woods and mead.
Born of the earth, and shining not with light
Reflected,—white as was the drifted snow
That covered them like wool, its purity
Their own,—the starry blossoms turn our thought
Unto our beauty-loving God. Voiceless
Are they, and yet these gleaming flowerets move
Our hearts to hymns of glad thanksgiving.
Thus may star
And flower alike be blessed messengers
Between His children reaching unto Him,
And the supreme, eternal Fatherhood!

Germantown, Phila. E. P. B.

THE TEACHING OF ELIAS HICKS.

[From *Friends' Quarterly Examiner.*]

Great is the modern output of Quaker books; but this* is one of the significant ones which let light into the dim past at critical epochs. It should be generally bought for Friends' libraries. There has never yet been written a "Life" of perhaps the most famous Friend since William Penn. Some account of the Separation associated with his name has been written by Samuel M. Janney, in a historic spirit, from the Hicksite point of view. It occupies the fourth volume of his *History of Quakerism.* A fair-minded, modern narrative, from the other point of view, has been written, quite briefly, by the brothers Thomas. There is a voluminous Separation literature, written at the time; notably, on the orthodox side, the first two volumes of the (Philadelphia) *Friend,* and the Journals of Thomas Shillito; on the other side, the Journal of John Comly.

But none of these really centre round Elias himself. The Separation broke out in Philadelphia; but the apparent occasion of it was a farmer on Long Island, in New York Yearly Meeting. He was a passive sufferer or spectator of the proceeding all the time. Probably the attack upon him was something of a puzzle to him always. He never alludes in his brief Journals to the controversies he encountered. He was a simple Friend of the primitive seventeenth century type, so far as he knew, when after an active, lifelong ministry, he was, at the age of eighty, found to be a heretic. To speak of him as "the R. J. Campbell of his time" is not happy; for to write a *New Theology,* to claim novelty, and to expect to hurt conservatives, was utterly foreign to Elias Hicks. He was the prince of conservatives. He opposed the public school system when it was introduced, because it was not religious, and protested against railways, in which he saw a restless, worldly tendency. He had learnt all he knew in the outward from no later authorities than Isaac Penington, Job Scott, and John Woolman. There is no recorded experience of change, or story of growth or crisis in his thought, from the earliest to the latest period of his long ministry.

It is a sound criticism which solves the puzzle of the Separation by recognizing the diverse, even contradictory, elements which found illogical lodgment side by side in the minds of the founders of Quakerism. They relied on the Inward Light—that was their discovery; they valued only individual conviction; in theory, they refused all outward authority. But they never saw any need in practice to doubt the usual Christian verities as understood by the Puritans. Some they spiritualized, the peculiarities of Calvinism as a whole they rejected, religious practice they overturned, they altered the significance of the great words of Christianity—redemption, forgiveness, heaven and hell, salvation, worship, prayer—to a more spiritual habit, but they did not subject Christianity to any rationalist overhauling. Their whole attention was fixed on Christian life and experience. They were neither scholars, nor theologians, nor men of science, as a body. Herein lay the seeds of difference.

The story of Christianity itself is not dissimilar. Our Lord and His Apostles inherited and transmitted much that was taken from the faith of their time. They used prophecy and found its fulfilment irrespective of the original sense of the passages; they saw Satan fall as lightning from heaven, when the Seventy returned saying that the Devils were subject to them, and so they accepted the demoniac theory of disease; they

**The Life and Labours of Elias Hicks.* By Henry W. Wilbur. (Gen. Conf. Advancement Committee, Philadelphia.)

looked for an early manifestation of the Kingdom of the Son of Man in the clouds before some of them should taste of death. But none of these things were of the Gospel, nor do they spoil it for us now.

After the Lord's death much more did Judaism and Hellenism assert themselves. The Priest crept back into Christianity. So, on a similar scale, the tendency among the Friends of the eighteenth century was to live on the past revelation, and hold safe views. They became very nervous about the Unitarian movement in New England, and about the French Revolution; they reacted back from fear of its solvent acids into more timid thought than before. Particularly they saw in unlikely places the influence of their fellow countryman, Thomas Paine, of Quaker parentage, a French Revolutionist in Paris too, and author of *The Age of Reason*. It was, and indeed is, usual among American orthodox Friends to trace the influence of Tom Paine in Elias Hicks. I have been warned about it myself. But Henry Wilbur quotes (p. 117) from Elias's Journal a passage expressing the utmost horror of that terrible man's views. Instead of giving an audible chuckle, Henry Wilbur drily remarks that he doubts whether either Elias Hicks or his orthodox critics had ever read enough of Tom Paine to give any valuable opinion about him. As I am in the same predicament, I will not pursue that ghost further.

It was, then, on the evangelical dogmas which had always been in solution in Quakerism, or easily combined with it, but were not central in it or peculiar to it, that the trouble arose. Elias Hicks's Quakerism was of too unmixed a type. The gold with an alloy in it was the serviceable compound coined and stamped for currency. I think I shall best serve my readers by trying to give an idea of Elias Hicks's actual doctrines.

Henry Wilbur devotes painstaking endeavor to give these fully by copious extracts. We must read these passages in the light of their date. It is unbalanced criticism to call Elias Hicks's theology crude or uninstructed, because he had not the twentieth century standpoint. The just way is to compare it with the views current in his time, particularly with those of his opponents. He need not fear that test. He was destitute of college education, as have been most religious leaders, from George Fox to General Booth. He had very little schooling, but he was a great reader, and in his young days his friends, who invited him to their houses, hid away their new books lest he should make for them and they miss his entertaining talk. Here, then, I cull extracts from his own theological statements, selecting always those, where, if anywhere, heresy is to be found.

"Sin pollutes and brings death upon the immortal soul of man, which . . . God alone can extinguish or forgive, and this He will never do except upon His own right and merciful conditions, which consist in nothing more nor less than sincere repentance and amendment of life." (P. 107.)

"But when the Christian brings forward to the Atheist or Deist reasons and arguments founded on indubitable certainty, things that he knows in his own experience every day through the powerful evidence of the Divine lawgiver in his own heart, he cannot fail of yielding his assent, for he feels, as he goes on in unbelief and hardness of heart, he is plunging himself every day deeper and deeper into that place of torment, and let him go whithersoever he will, his hell goes with him. . . . according to that true saying of our dear Lord, 'This is the condemnation, that light is come into the world and men loved darkness rather than light.' Now God or Christ (who are one in a spiritual sense) is this light that continually condemns the transgressor." (P. 111.)

"But, as in the beginning of creation, He spake the word and it was done, so by His Almighty power He spake the word and by it created the seed of man in the fleshly womb of Mary." (P. 114.)

"A belief therein (*i. e.* in the last paragraph) is not an essential to salvation. Whatever is essential to salvation is dispensed by a common creator to every rational creature under heaven." (P. 115.)

"As to the Divinity of Christ, the Son of the Virgin—when He had arrived to a full state of sonship in the spiritual generation, He was wholly swallowed up into the Divinity of His Heavenly Father, and was one with His Father, with only this difference: His Father's Divinity was underived, being self-existent, but the Son's Divinity was altogether derived from the Father; for otherwise He could not be the Son of God." (He goes on to say that this occurred fully only after His Baptism, as the Adoptionists taught at Jerusalem in the first century.) (P. 116.)

"As to what is called a devil or Satan, it is something within us that tempts us." (P. 116.)

"This sacrifice of the body of Jesus Christ summed up in one all the outward atoning sacrifices of the shadowy dispensation, and put an end to them all, thereby abolishing the law, having previously fulfilled all its righteousness, and, as saith the Apostle, 'He blotted out the handwriting of ordinances, nailing them to His cross.' . . . Now all this life, power and will of man must be slain and die on the cross spiritually, as Jesus died on the Cross outwardly, and this is the true atonement of which that outward atonement was a clear and full type." (P. 119.)

"By faithful attention and adherence to the divine principle, the light within, men come to know and believe the certainty of those excellent Scripture doctrines, of the coming, life, righteous works, sufferings, death and resurrection of Jesus Christ, our blessed pattern; and it is by obedience to this inward light, only, that we are prepared for admittance into the heavenly kingdom." (P. 123.)

"And what is the Blood of the Lamb? It was His life, my friends; for as outward material blood was made use of to express the animal life, inspired men used it as a simile . . . The life of God in the soul is the blood of the soul, and the life of God is the blood of God: and so it was the life and blood of Jesus Christ, His Son. For He was born of the Spirit of His Heavenly Father, and swallowed up fully and completely in His divine nature, so that He was completely divine." (P. 156.)

With this last statement, beyond all misunder-

standing as it is, we may close these extracts from Elias Hicks, spoken or written by him with care and deliberation, and showing him to be a mystical Quaker of a type very familiar to readers of our old writings. If the extracts have been, as I fear they have, dull, it is because of their familiarity, their obvious triteness, their old-fashioned orthodoxy.

No doubt this is not the way we would put our thoughts now. The century that has intervened has led to larger and, one hopes, less unworthy thoughts of Divinity and Humanity—and, indeed, of Personality, which is the key to both. Many of us now think we see a way out of the old controversy, by which it will all grow out of date, and we shall pass out beyond it, without espousing one side or the other. But this was not within the Quaker horizons of the early nineteenth century. At that date it is difficult to see how Elias Hicks's words could have been greatly bettered. There is no heresy in them, at any rate, to our modern minds. The full-blooded humanity of our Lord has always been an essential part of orthodox Christianity; the Fourth Gospel was written to assure us of it. The relation between the historic and the indwelling Christ is at least orthodox. At any rate, sharper adepts than I must smell out the heresy.

Broadly, it is clear that it was not on the Divinity of Christ, but on the Blood in the Atonement, the paid ransom, and the uniform verbal and moral correctness of the Bible, that the trouble arose. On these points how much water has passed under how many bridges since then! Nothing but the empty shell, the discharged bomb, the obsolete cannon, remain to separate Friends in America.

We in England have a debt to pay. It was the work of three English women and one man, ministers from London Yearly Meeting, with their companions, to enlarge the scale of the controversy till a general separation followed. The English Friends, chiefly the women, took the leadership of the Evangelical or orthodox side, even prescribed the course of business, and preached long polemical sermons everywhere. They thought Christ's truth was in danger, and spared not. Some strange misunderstandings of Elias Hicks's sermons are given with great care for accuracy by his biographer on p. 133 and elsewhere. Enough tradition has come down from those non-literary days to show Elias Hicks's earnest and dignified character, and his personal charm. By way of stopping the demand for a tavern in his township, he would invite strangers, whom he saw approaching, to his own house, that private hospitality might choke off the need for a public drinking place. So unwilling was he to profit by war, that in the Revolutionary struggle he refused to make money by the rise in the price of the foodstuffs he sold from his farm. His father's slaves were freed, and he was early in the field as an abolitionist, then a matter of controversy in the Yearly Meeting.

The times were bad for portraiture in Quaker families; and probably Elias Hicks thought that such savoured of the creature. So the contemporary portrait was surreptitious and miserable. But a certain Italian, refused the liberty of taking a death mask, afterwards dug up the soil of the grave and took his mask in the night. From this and the other sources a modern artist has made a noble bust, which is photographed on the title-page.

Historic justice is a sacred thing; and now, long delayed, there rises in this book, out of the dead embers of an evil day, a figure which has been lacking, now found to be strong in the strength and the tenderness of Quakerism.

JOHN W. GRAHAM.

PHILADELPHIA YEARLY MEETING.

(*Concluded.*)

In the minutes of the Representative Committee (or Meeting for Sufferings) which were read in full in the Yearly Meeting, the sums paid out from the income of the Samuel Jeanes Fund for the repair of meeting houses were given, as follows: Mt. Holly, N. J., $800; Philadelphia (Race Street), $2,000; Lansdowne, Pa., $300; Pilesgrove (Woodstown), N. J., $200; Goshen, Chester Co., Pa., $650; Sadsbury (Christiana), Pa., $300; Middletown, Delaware Co., Pa., $350; Chesterfield (Trenton) for Croswicks, N. J., $150; Gwynedd, Pa., $600; Chesterfield for Trenton, N. J., $100; Birmingham, Chester Co., Pa., $250; Byberry, Philadelphia, $100; New Garden, Pa., for West Grove, $500; Kennett Square, Pa., $300; Swarthmore, Pa., $2,000.

The committee having control and care of the Joseph Jeanes Fund reported that they had during the year received from the Trustees $10,128.78. This had been distributed among the Boarding Home Committees of the Quarterly and Half Yearly Meetings as follows: Philadelphia Quarterly Meeting had received $1,734.78; Abington, $1,005.50; Bucks, $1,124.12; Concord, $1,248.59; Caln, $397; Western, $1,125.50; Southern, $367.44; Burlington, $799.71; Haddonfield, $951.64; Salem, $1,042.80; Fishing Creek, $337.04.

In the Boarding Homes, 184 persons had received the benefit of the Fund, of whom 160 were permanent boarders, and 24 transients. The to-

tal cost of maintaining the homes had been $60,924.58.

By the will of Anna T. Jeanes $250,000 had been left as an additional donation to the Joseph Jeanes Fund, the income to be devoted to the establishment of hospitals or infirmaries connected with the homes.

The Committee on Education and the Disposition of the income of the Samuel Jeanes Fund reported that seven meetings had been held during the year and that these had been well attended. The committee is divided into working groups and every member is brought into definite service. Sub-committee No. 1, to which is entrusted applications from schools for financial aid, had appropriated $7,375 to schools and $1,225 to monthly meetings having no schools under their care, but desiring to use it for educational purposes. Some schools in the endeavor to improve their grade had found it necessary to pay larger salaries in order to secure more efficient teachers. This the committee had encouraged by increasing appropriations. Another sub-committee (2) cooperates with the Superintendent and supervises such work as comes under her immediate direction. At the beginning of the present schol year Ellen H. E. Price had been appointed to this office. She had visited the schools and had met with most of the school committees. In order to bring about a closer relation between these committees and the Yearly Meeting Committee a conference had been held, the value of which had already been shown in increased activity of committee members and more frequent visits to their respective schools.

To supplement the Superintendent's visits and to keep the schools, teachers and committees in closer touch with each other a Bulletin has been brought out and issues will appear from time to time. Attention has been given to the necessity for co-operation of parents and teachers. For the evening of Fifth-day of Yearly Meeting had been arranged a conference on this subject (some report of which was given last week.) An effort is being made to increase the efficiency of the educational bureau which aims to assist teachers in finding positions, and committees in securing teachers. Lectures (3) had been given in all schools, the subjects being in the line of science, travel, nature study, and most of them illustrated. Thirteen of these lectures had been given, in the five Philadelphia schools and fifty-eight in schools outside of the city. A sub-committee (4) has sent the *Friends' Intelligencer* to many Friends who otherwise would not receive it, and has given financial aid to the *Scattered Seeds*. A few books have been presented to school libraries. The income of the Mary Jeanes Fund (5) has been used in making loans to deserving young Friends without interest, to be returned as soon as the borrower is able to do so. During the past year larger returns of loans have been made than in any previous year. "It is earnestly hoped that this indicates a greater sense of responsibility than has heretofore been shown by some of the borrowers. Most of them, however, have expressed great appreciation of the help rendered." The following sums had been drawn from the Trustees of the Yearly Meeting; Income of the Jeanes Fund, $10,000; of the Mary Jeanes Fund, $1,000; from the Yearly Meeting treasury, $2,146.67.

The queries were taken up about the middle of the session on Fourth-day afternoon and the remainder of that and the greater part of the three following sessions were devoted to reading them with the answers as sent up by the quarterly meetings. The answers were all quite closely in the usual language. Summaries of the answers were adopted to be published in the "Extracts from the Minutes." There was some discussion of the queries, which will be found in the "Summary of Exercises" below.

The proposal for a thorough revision of the queries from Concord Quarterly Meeting came up. The proposed new wording of the queries was as follows (the full account of this matter as it came up in Concord Quarterly Meeting will be found in our issue of Fifth month 13th, page 293):

1st Query. Are all our religious meetings for worship and for discipline regularly held? Do your resident members attend and observe the hour? Are the meetings held in a reverent spirit and does the community feel their influence?

2. (Unchanged.)

3. Do you maintain a faithful testimony in favor of a free ministry of the gospel? Does your meeting develop and uphold such a ministry.

4. Do you bring up those under your care in sincerity of speech and conduct? Are you careful to live within the bounds of your circumstances and to keep to simplicity of dress and home surroundings? Do you observe moderation on social occasions and avoid vain display in conducting marriages and funerals.

5. Is any form of worship conducted in your homes? Do you encourage the frequent, reverent reading of the Scriptures? Do you exercise care over the general reading of those under your guidance, and also over their diversions?

6. Are you clear of the manufacture, sale, and use of intoxicating liquors as a drink, and careful to discourage the same? Are you cautious in their use as medicine, and for culinary purposes, clear of signing applications for license to make or sell them as drink and of renting your property for these purposes? Do you discourage the use of tobacco and other narcotics?

7. Do you maintain a faithful testimony in favor of the peaceful settlement of differences, and against war, and the preparations for and incitements to it?

8. Is justice observed in your dealings and transactions?

Do you encourage the same standard of right in corporations of which you are members or employees, as in private business? Do you take care of such of your members as need aid and assist them to become self-supporting, when possible.

9. Do you feel the responsibilities of citizenship, and bring to bear on its problems the principles of equality? Do you labor for justice to all, opportunity for worthy home life, and protection for the weak and oppressed?

10. Do you maintain a faithful testimony against oaths, and all forms of lotteries and gambling?

11. In treating with offenders do you take care to act in the spirit of meekness and love, without partiality or unnecessary delay, in order for their help?

12. Has due care been taken to record each birth, removal and death that has occurred among the members of your meeting during the last year? Has a duplicate or copy of each marriage certificate been carefully made and preserved? Have all disused or completed record or minute books of the meeting been deposited in a place of safety, approved by the meeting?

13. Are there First-day Schools held in connection with your meetings? Are they under care of committees appointed in the Preparative or Monthly Meetings, and are they conducted in accord with our principles and testimonies?

14. Are there schools established amongst you for the education of your children, under charge of teachers in membership with us, and superintended by committees appointed in your business meetings? Do the teachers and pupils attend mid-week meetings?

15. What changes have been made in the times and places of holding your meetings, and what new meetings have been established?

We suggest that the answers to the twelfth, thirteenth, fourteenth, and fifteenth queries shall be summarized and the summary read by the clerk, the answers of the Quarterly Meetings being omitted.

We suggest that the Fourteenth query in the present discipline be omitted. We suggest that the paragraphs introducing the queries be revised to harmonize with such changes as may be made; and especially that the Yearly Meeting consider which queries should be answered three times a year, instead of once only.

The Quarterly Meeting expressed particularly the desire "that the Yearly Meeting shall not be limited to the exact wording proposed, but shall be free to make such modifications as it shall in its wisdom prefer, and that it shall be free to adopt any part or parts of the proposed changes if it cannot agree upon the whole."

A committee was immediately appointed (from the body of the meeting, not by nomination of the general nominating committee, some Friends objecting to that method in this case) to take the proposition under consideration, and to report "when ready." The committee in the men's meeting was as follows: Harrison Streeter, J. Eugene Baker, William C. Rowland, Hugh McIlvain, H. Warner Hallowell, Ellwood Roberts, Charles Saunders, James Q. Atkinson, Mark Rich, Thaddeus S. Kenderdine, Barclay Eyre, Mark Palmer, Lewis V. Smedley, Jesse H. Holmes, George B. Miller, Charles Palmer, Edward Broomell, L. Palmer Cowgill, Wilson M. Tylor, Franklin S. Zelley, Heily B. Engle, Charles H. Engle, Howard M. Cooper, John M. Lippincott, Charles S. Albertson, Edward Rogers, Joel Borton, Warner Underwood, J. Bernard Hilliard, John Tyler, William U. John, T. Chalkley Bartram, Francis W. Hicks, Augustus W. Brosius, Ebenezer Maule, Alfred Moore, Charles D. Lippincott, Benjamin Penrose, G. Herbert Jenkins, Robert Pyle, Benjamin F. Battin, William T. Hilliard.

A general letter to all bodies of Friends from the Missionary Yearly Meeting of Friends in China was received and read. Interest in it was expressed throughout the meeting. The correspondent was directed to acknowledge the letter and to express the Yearly Meeting's appreciation of it.

A request from the Young Friends' Association of Philadelphia for the use of a portion of the meeting house yard upon which to enlarge its building at Fifteenth and Cherry Streets, was referred to the Representative Committee (or Meeting for Sufferings) for action.

In connection with the query on peace, Alfred H. Love proposed that the Yearly Meeting send a delegation to Washington to express to the President our appreciation of the proposed arbitration treaty with Great Britain. This was supported by President Swain, Joseph Flowers and generally through the meeting. William T. Hilliard objected on the ground that among the members present there were very widely differing views as to the acts of the president, and that it would be best not to take up a discussion of any of these. A Friend from another yearly meeting would like to see a delegation instructed to commend the President for his action in sending the troops to the Mexican frontier, it being a splendid example of the use of the army for police duty. Another Friend spoke in severe criticism of the President's reciprocity policy on the ground of its being a betrayal of the farmers. Professor William I. Hull spoke earnestly in favor of sending the delegation in support of the treaty with Great Britain. The proposition was referred to the Representative Committee (or Meeting for Sufferings) for its earliest possible action.

The statistics showed 64 (75) First-day schools in the Yearly Meeting, 59 of which are under direct care of meetings. There are 529 officers and teachers, 460 of whom are members of the Society of Friends, 4,084 pupils, of whom 1,646 are adults, 2,366 members and 344 children of one parent a member. There are 21,818 books in the libraries.

There are 23 week-day schools. These have 1,826 pupils, of whom 319 are members and 112 have one parent a member.

The membership of the Yearly Meeting is 10,762, of whom 1,700 are minors. There were during the year 54 births, and 236 deaths. The total gain in membership was 246, the total loss 333. The membership of the Quarterly Meetings is as follows: Philadelphia, 2,496; Abington, 1,257; Bucks, 1,180; Concord, 1,755; Caln, 303; Western, 1,256; Southern, 144; Burlington, 459; Haddonfield, 810; Salem, 906; Fishing Creek, 196.

The following summary of things said during the course of the meeting was prepared by the clerks and adopted by the Yearly Meeting:

SUMMARY OF "EXERCISES" OF MEN'S MEETING.

At the time fixed for the holding of our Yearly Meeting, it began its deliberations. We are grateful for the meetings, there having been but eleven absentees out of the 122 appointed, and of these absentees, five were prevented from attendance by illness. The presence of Friends from other meetings both with and without minutes, was felt and expressed to be very gratifying to the meeting, and we were glad to welcome them among us, bearing by the spoken word or in silence, their testimony and message of spiritual uplift. The meeting was much interested in the minute of one of these from another branch of Friends and by its language encouraging him "to pay general visits in gospel love to all who profess the name of Friends in this land."

The reading of the epistles from the several yearly meetings with which we correspond, called out various expressions of interest in the activities of Friends outside our borders. Especially was satisfaction expressed at the reports of activity of Friends in various movements for the benefit of humanity. It was felt that the epistles in general were more than usually vivid and helpful.

The Boy Scout Movement coming up from certain references to the peace movement caused considerable discussion. In general a qualified approval of the movement was expressed, though Friends were cautioned against the possible introduction of the military spirit.

In discussion of the Philanthropic Committee report, an earnest concern was expressed that Friends should carry their philanthropy into their citizenship; that they should not vote merely by habit or heredity but by principle. There was expression of appreciation for the work of the Committee.

The idea was emphasized that we must look to the fundamental work of prevention of evil, and especially to such reorganization of society as will eliminate the evil tendencies altogether. It was stated that to reorganize society is a tremendous task, and that the place to begin is with the children rather than with the adults. Our attention was called to the need for our service in the public schools, where opportunities exist for the right guidance of the lives of the next generation.

In discussing the George School report satisfaction was expressed at the large proportion of Friends' children in attendance at the school, and that so many of the teachers are members of our Society. Another Friend emphasized the importance of raising the salaries of teachers.

A Friend felt that the absence of many from our meetings may be due to failures on the part of those who attend. Perhaps we do not feel the responsibility of making them interesting and valuable. We may fail in extending cordial welcome to occasional attenders. Moreover a number of meetings are better attended than they were ten, twenty and twenty-five years ago. While our meetings are almost never disturbed by unbecoming behavior, they are frequently annoyed by late comers. There was some expression that it might be best to lay down our mid-week meetings rather than to report them as poorly attended. Another view presented was that our meeting houses are little used, and if any—even a very few—wish to use them for mid-week or other meetings, the privilege should certainly be extended to them. But that such meetings are small should not be reported as discouragement. On the contrary, it should be held as encouraging that they are held at all.

We were reminded that the Second is one of the most important Queries, for it is love and unity that will keep up our organization. The statement in one answer that care is taken to see that differences do not occur was commended.

In the consideration of the ministry (Third Query) it was brought to our view that there is a silent ministry as well as a vocal ministry and that the Query refers to both. One of the weaknesses is that we do not always recognize the source from which true gospel ministry emanates. Spiritual strength comes from true gospel ministry, and we were reminded of George Fox's caution: "Friends, hold all your meetings in the power of God." A visiting Friend reminded that Friends believe in the doctrine of spiritual gifts and those to whom these gifts are given consecrating them to the service of our Master.

There was expression of regret that we could not present more satisfactory reports as to simplicity and the reading of the Holy Scriptures.

It was felt also that we are very remiss in not voting against parties which support the liquor traffic. We were urged to use our citizenship to exterminate the evil business. Another felt that evil is to be extinguished rather by development in righteousness that than by prohibitions. In response to this the statement was made that government is a very complex matter and every man's duty cannot be definitely laid down in a formula. Law is educative and should represent the height of the average public sentiment. Each should strive for a higher righteousness than that of law.

And now as the hour approaches for the termination of our annual gathering, we are not unmindful of the uncertainty that the unknown future holds for us in store, and well we know that we shall not all be gathered together in another year within these walls. We are conscious however of the strength we have received from the spiritual feast of which we have just partaken, and with tender recollections of the past as well as earnest hopes for that which is to come, we resign ourselves to the conditions of joy or sorrow and of life or of death that may be our portion, in the spirit and words of the poet, "Blessed is he that cometh in the name of the Lord."

The greatest peril confronting our pastoral system lies in the fact that we put ourselves under obligation to sinners (often church members) from whom we receive our support. When we have taken a man's money, common honesty demands that if we are going to abuse him by denouncing his sin, we ought to pay him back his money. —*Eli Reese.*

Editorial in "Evangelical Friend."

TWO NOTABLE SERMONS.

II. Making Known His Name.

[For I see issue of Fourth month 15, page 25.]

When the spoken word reveals new and helpful meanings in old statements of truth, it becomes a vital message to the awakened mind, and the truth thus presented is apt to take hold and remain with one as a quickening, developing presence in the soul. Whittier's well-known verse contains this thought:

> "God blesses still the generous thought,
> And still the fitting word He speaks,
> And truth, at His requiring taught,
> He quickens into deeds."

The memory of a sermon, heard two or three years ago, in a Friends' Meeting near Philadelphia, which had in a peculiar degree this quickening power, has remained with the writer, and the message it contained is here presented in the hope that it may be likewise helpful to some who many read it.

The speaker was a woman who very seldom breaks the silence of her meeting, and evidently spoke because impelled by the Spirit to do so. She called the attention of her hearers to the fact that in his last prayer, as recorded in the 17th Chapter of the Gospel by John, Jesus repeated one statement twice in direct terms, and twice more indirectly. That he should have done this at this time, the most solemn moment of his life, just on the eve of his betrayal and death, shows that the statement must have been of the deepest significance to him, and ought to be so to us. This statement was as follows: "I have manifested thy name unto them," and again, "I have declared thy name unto them and will declare it." "What deep meaning did this statement have?" asked the speaker, "that he should repeat it in this way to his Heavenly Father in the last prayer he uttered before his disciples?"

She answered this question by the statement that these few words,—"I have manifested Thy name unto them,"—embodied the whole of his life work. His whole purpose and mission was to make known to men the name, that is the character, of God. Just as the name of a man, especially of any strong and noble soul, comes to represent the character of that man, so that when the name is mentioned the character is at once recalled (as Lincoln, Garfield, Sumner and so on) so the purpose of Jesus was to so reveal the character of his Heavenly Father that whenever his name was mentioned His character would be recalled. In a degree that has never been anywhere approached in all history, he has made known the character of God to the children of men. In many ways he did this, one or two of which it may be well to glance at.

The Jewish prophets had well revealed God as the great law-giver, and a stern and un-relenting Judge, but in all their teaching there had been but few hints of the underlying nature of God as a God of love,—although there are here and there a few such hints. But Jesus, while still insisting, as perhaps no other teacher ever did upon the necessity of justice and righteousness in human speech and act, revealed the true character of God as our Heavenly Father, a God of love, who so loved the world that He sent His only son to reveal His true character to the world, that the world through faith in Him and His revelation might be saved. In thus making known the name,—the character,—of God, he performed his highest mission, and it was the recognition of this truth that led him to repeat this statement in this last prayer with his followers.

His method of declaring his Father's character is also worth glancing at,—rather, when occasion offers, of studying deeply. Not only in his great statements of truth, as in the "Sermon on the Mount," does he reveal the character of God, but also in his short talks and in those wonderful stories which are called parables,—as in the parable of the "Prodigal Son," of the "Lost Sheep" and of the "Lost Piece of Money,"—does he especially reveal God as a Heavenly Father, full of love and compassion for the repentant sinner. No doubt he used this method of telling the deepest truth in simple stories, so that no weak or erring child could fail to comprehend this truth when once they heard the story.

What teaching can so take hold of the mind of man, or so reach his heart, or so uplift his soul, as this thought of the true nature of his Heavenly Father as a present, helping Friend, an unfailing source of strength, in every time of trial; a Father, sorry for our wrong-doing and ready with forgiveness if we but turn to Him in true repentance. And to whom do we owe this knowledge of the goodness of God, save to our Elder Brother, who at every cost spent his earthly life in so revealing the character of His Father and our Father, His God and our God, that we who have learned to know Him, even though it be "as afar off," can never forget the lesson, can never wholly fall back to fearing Him, knowing that His character is such that we cannot help loving Him. How much new meaning did this short sermon put into those opening words of the Lord's prayer: "Our Father who art in Heaven, Hallowed be Thy Name."

We should work toward the time when there will be a home wherever there is a child.

—*Jesse H. Holmes.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 3, 1911.

NEW YORK YEARLY MEETING.

The New York Yearly Meeting of 1911 began with the session of the Meeting of Ministry and Counsel the forenoon of Seventh-day, the 27th. It was shown by the minutes from the subordinate meetings that all the representatives appointed were in attendance except four, for two of whom excuses were given.

In the main, the reports from meetings contained a hopeful tone, and in some a certain uplift was reported.

The visiting Friends present included Abel and Elizabeth Mills from Clear Creek, Illinois, Martha S. Townsend, of Baltimore, Cyrus W. Harvey and wife, from Emporia, Kansas, and Rachel M. Lippincott, of Mullica Hill, N. J.

In the morning meeting Cyrus W. Harvey spoke acceptably, reminding those present that while the Catholics looked to the Church for their source of authority, the Society of Friends was probably the only Christian body which goes directly to the Divine Spirit in the soul for spiritual guidance.

At the afternoon meeting the element of trust and confidence and love of the Heavenly Father, and the need for the enthusiasm of gratitude were presented as Friendly essentials.

The meeting made a new departure in deciding on the recommendation of a special committee appointed last year, that its report to the Yearly Meeting should consist in submitting the minutes of its meetings to the Yearly Meeting, as the Representative Committee does. This action practically removes the last vestige of the "select" element from the Meeting of Ministry and Counsel.

On Seventh-day evening the First-day School Association held a largely attended meeting, at which Harriet Cox McDowell gave an illustrated talk on the Life of Jesus, based on the Lesson Leaves in the Graded Course used in younger classes. The pictures, about sixty in number, were many of them reproductions of paintings by celebrated artists. The Association decided to subscribe for three scholarships to the Swarthmore Summer School.

On First-day morning the usual Yearly Meeting throng gathered at the meeting house on East 15th Street. All of the visiting ministers from other yearly meetings had messages. Cyrus W. Harvey spoke at some length, and in the course of his remarks referred by way of illustration to the character of "Jean Valjean" in Victor Hugo's "Les Miserables." In the course of his sermon he expressed a preference for the theory of special creation, as against the popular theory of evolution, although frankly asserting that he did not know what life really was, or about its origin. Abel Mills, Martha Townsend and Rachel M. Lippincott also gave messages to the meeting.

At three o'clock in the afternoon, representatives of the First-day Schools in the Yearly Meeting, gave very interesting exercises, the topic being Peace. Appropriate recitations on the subject were given by Richard Burdsall, of the Purchase School, and Margaret McIntosh, of the New York School.

The second meeting for worship during the day was held at four o'clock, in which there were sermons by William Williams, of Plainfield, N. J., Abel Mills, of Illinois, and prayers were offered by Rachel M. Lippincott and Sarah Harvey. Abel Mills gave a firm testimony, explaining the difference between the person of Jesus, and the Christ spirit, in him, and measureably in all men.

First-day evening the meeting was in charge of the Young Friends' Association. J. Barnard Walton, who presided, emphasized the value of group action, which was the topic of the evening.

Lydia C. Lewis, of Lansdowne, Pa., spoke of the benefits of the Summer School, and especially its social feature. The genius of the school was not simply getting things, but in giving also. She also emphasized the intellectual training and impulse, and lastly the spiritual inspiration secured which resulted in the groups of young peoples' meetings in Friendly neighborhoods.

Russell Tylor, of Swarthmore College, explained the operation of the young people's group meeting in Swarthmore. The meetings are held on alternate First-days in a private home. There has been no trouble in getting natural and healthy original expression. The result on the young people was seen to develop the spiritual life, and a perfectly practical religion.

A report of the Conference of College Young Women's Christian Associations was given by Annie Smith, of Brooklyn. The movement has

for its main purpose the promotion of the religious life in the colleges.

Jacob Pratt, of Easton, gave an account of the benefits to the community of the young Friends' pilgrimages. He said the pilgrims had socially inspired the neighborhood, and greatly helped the First-day school.

Bertha Brown, of the Twentieth Street Meeting, made a statement regarding what is called the Whittier Pilgrimage. This contemplates a trip to Amesbury, Mass., about Labor Day, and a series of meetings in connection therewith. This pilgrimage will include all branches of Friends.

As to the Boy Scouts, we note the following by William C. Allen, in *The Friend* (Phila.):

One of thy recent letters refered to the Boys' Scout Meeting at Select School [Philadelphia]. No doubt it was interesting and useful in some respects. I believe that in England, where militarism is so rampant and so controls the Boys' Scout movement, the efforts of Friends to stem the tide by aiding organizations of Peace Scouts, which latter are avowedly anti-military in character, may be exceedingly useful. Those last mentioned organizations are organized and controlled by well-known peace advocates and are intended as a public rebuke to the military spirit and superintendance of the Boys' Scouts. But, as far as I can learn, there does not exist the reasons for even Peace Scouts in America.

It is admitted by sensible people, who do not blink their eyes at facts that the Boys' Scout movement in America is accompanied by the good wishes of miltiary men and sometimes by their direct support. The more open support will come later as public opinion will bear it. The military party in this country is doing all within its power to correct what it fears is a waning military spirit in the United States. It looks to the Boys' Scouts as an indirect aid to its efforts. I feel that Friends, of all others, should not be misled by their sanguine hopes in this matter. If Friends become interested in the movement the clear perception of some of them as to the need of their unswerving testimony against the evils of militarism may become dimmed. Our testimony is too much needed for us to assume such a hazard. Friends have ever stood at the front in educating young people in correct bodily carriage and in tidy habits and to obey commands. It will be safer for them to maintain their position without the psychological and spiritual dangers that may accrue from mixing up with organizations likely to be affected by military associations.

On the printed program of London Yearly Meeting (held from the 22nd of Fifth month to the 1st of Sixth month) we note among the meetings listed: Meeting of Friends (Men and Women) on "The Present Disabilities of Women in regard to Citizenship" (an evening meeting); a Conference of Women Friends on "Mothercraft"; Meeting of Overseers, subjects: "The Care of the Children of Our Congregations" and "Visitation"; Annual Meeting of Friends' Public Schools Company, Limited; Annual Business Meeting Friends' Anti-Vivisection Association; Socialist Quaker Society Public Meeting (evening); Reunion of *Friends' Quarterly* Examiner Contributors; and many meetings in connection with the extensive interests of Friends' Foreign Mission Association.

The probable course of business of the Yearly Meeting Sessions is given in the printed program.

The minutes of the Meeting for Sufferings (Representative Committee) are not read in full but given in reports and in a summary of proceedings.

The men and women meet in joint session, though the women hold separate conferences on matters best taken up in this way.

WOMAN SUFFRAGE AT PHILADELPHIA YEARLY MEETING.

The meeting held during the noon recess of Fifth-day in the interest of Equal Rights was largely attended in spite of the intense heat and the thunder shower that occurred during its session. Owing to a misunderstanding, Harriet May Mills, President of New York Woman Suffrage Association, who had been announced as the principal speaker, did not arrive until nearly the close of the meeting. The chairman's call for volunteers was promptly answered, and a lively and interesting discussion ensued. One dissenting voice was heard—that of a Friend who feared the effect on the home if women should take an interest in the affairs of the state. He probably drew his conclusions from theory—for facts point the other way as the following speaker, Anna M. Jackson, of New York, showed. The State is but the larger home, he said, a statement in which suffragists agree with her and regret that it is at present that pathetic object, a home without a mother in it to look after the moral and spiritual welfare of the family. Among those who spoke in support of political rights for women, were Jesse H. Holmes, Henry W. Wilbur and Lucretia L. Blankenburg. Anna M. Orme, Vice-President of the Pennsylvania Woman Suffrage Association told of the effort to have a bill introduced into the Legislature during the present session; while the bill was shelved this time, we were not defeated because we gained more than we hoped for in having the subject brought to the attention of the Legislators in the hearing before the joint committees to whom it had been referred, and in the agitation of the subject through the medium of the press.

She urged all present to join the Woman's Political Party now being formed, and to aid women in every way to get the ballot, the tool that will help them to help the men bring about better social and political conditions, thus making unnecessary the constantly recurring need to patch up the ills of the present social system.

Harriet May Mills told of the victory in New York State in at last, after repeated efforts, getting their bill before the Legislature. She spoke of the great parade lately held on Fifth Avenue, and the respectful attitude of the public towards it. She made a strong plea for suffrage from the standpoint of justice—justice and fair play for men as well as women. Men and women work together to bring about any great uplifting of the race; it is unfair to place the whole responsibility of government upon the men. They need the help of women, and women need this responsibility to make them better citizens, better mothers of citizens of a republic.

VACATION SCHOOLS OF NEW YORK MONTHLY MEETING.

[The following letter has been sent out by the Chairman of the Philanthropic Committee of New York Monthly Meeting. A full financial report will be found in the narrow columns immediately following the calendar of meetings, page 352.]

Dear Friend: The Friends' Free Summer schools for poor children will be continued this summer as in past years, in the school rooms and yards of both the Brooklyn and New York Meetings, and the committee hopes for thy support in this good work. Last year, we ran behind in receipts, and we hope we shall not need to cut out any of this work.

When started in New York some fifteen years ago, summer schools were almost unknown, and by those who gave any thought at all, were believed not to be needed.

But it was found that many of the usual influences for good were discontinued in the summer. Schools and settlements were closed. Even parents shift responsibility in summer, and the children are left to the degrading influences of the streets.

The need for mission work among city children is greater in summer than in winter, and other churches are now following our example. Our Meeting Houses are located near congested sections, where the people are poor, and the housing conditions are bad. Our large, cool school rooms and large playgrounds are a God-send to these children.

Our teachers instruct the children in handwork, including carpentry for the older boys, and do what they can to develop characters as well as bodies that are clean and strong.

As the work is entirely for those outside our Society, will thee try to interest those who are not members of this Meeting? Besides contributions, we want visitors. It is hard for the teachers to work these hot days, and to have so little evidence of personal interest on our part.

When thee is in the country, can thee not arrange to send in some flowers? Just a big lot of common field flowers; it means so much to these children to have flowers really their own. They should be sent to the schools, 226 E. 16th St., New York, or 110 Schermerhorn St., Brooklyn. Subscriptions of checks, stamps or money, can be sent to the writer at 50 Beekman St., New York.

Further information will gladly be forwarded if desired. Cordially thine,

WILL WALTER JACKSON.

50 Beekman St., New York.

INCREASING THE EFFICIENCY OF SCIENTIFIC TEMPERANCE INSTRUCTION.

In accordance with its policy to further in every practicable way the cause of public education in the Commonwealth, the University of Pennsylvania has this year announced for its Summer Session a course in Child Hygiene which has as one of its objects a more thorough training of teachers in Temperance Physiology required by law and advocated by the Women's Christian Temperance Union. This does not mean that the course is exclusively devoted to the ill effects of alcohol and narcotics, but that to an adequate treatment of these topics there is to be added, in a practicable and comprehensive fashion, the scientific background, without which the work of teachers is inefficient, both from the standpoint of temperance and child hygiene.

The course, which is given by Dr. Walter Stewart Cornell, Instructor in the Medical School of the University and Medical Inspector under the Philadelphia Board of Health, is announced as follows:

"Comparative anatomy and physiology showing the common structural plane of the higher animals. A brief description of the vital organs and systems—the eye, ear, the circulatory, nervous, renal, reproductive and digestive systems, and the internal secretions. The relation of air, food and exercise to health. The application of these health forces to the home and school, particularly to ventilation, air space, furniture, study periods and systematic exercise. The effects of overwork, excesses, stimulants and narcotics upon the human organism."

Daily at 10 a. m., Room 110, College Hall.

In order that teachers interested in effective in-

struction in temperance physiology shall be encouraged to take this training, branches of the Union in various parts of Pennsylvania and neighboring states, or friends whose aid they have been able to enlist, are endeavoring to provide free scholarships for teachers from their own locality.

The six weeks' session of the School opens on Fourth-day, July 5th, and closes on Third-day, August 15th. A scholarship which will meet the tuition fee for this course is $15. In the case of the localities near Philadelphia, this, plus the cost of the commutation railroad ticket, constitutes the sole expense. In the case of localities so far away that teachers will have to lodge in the City, an additional expense of at least $30 will be necessary, together with incidental personal expenditures.

Further information and circulars concerning these plans may be obtained from Sara Phillips Thomas, State Superintendent of Scientific Temperance Instruction, W. C. T. U., 3413 Race Street, Philadelphia, and complete information as to Sumer School board and lodging, etc., from Dr. A. Duncan Yocum, Director of the Summer School, College Hall, University of Pennsylvania, Philadelphia.

It is earnestly desired that Friends will give some support to this progressive movement in temperance; the time has come when the demand is being made for teachers who can give effective instruction in temperance physiology and likewise does the call come for workers to go before Teachers' Institutes and similar bodies, who can teach scientific temperance, not talk it. So I would urge that any who are in a position to help make the opportunity a working force, which is put so splendidly before us in this course at the University, will give whatever they can to forward the success of this new effort.

Surely everyone will be interested enough to make a special effort to bring this course to the notice of the teachers. SARA PHILLIPS THOMAS.

FROM FRIENDS IN WASHINGTON.

At a regular meeting of the Friends' Club, held in Washington, D. C., Fifth month 18th, the following resolution was unanimously adopted:

Resolved, That the Friends' club extends to our friend, Henry W. Wilbur, an earnest expression of its appreciation of his labors in the Washington Meeting during the past winter.

His presence has brought encouragement and a stimulus which we feel will be lasting; we trust he may be with us frequently in the future.

Resolved further, That a copy of these resolutions be forwarded to Henry W. Wilbur and to the *Friends' Intelligencer.*

EDNA V. THOMAS, *Secretary.* GUION MILLER, *President.*

WARRINGTON QUARTERLY MEETING.

Friends of Warrington Quarterly Meeting, composed of Pipe Creek and Menallen Monthly Meetings, held the regular spring sessions of their meeting in the Pipe Creek meeting house on the 20th, 21st and 22nd. Erected more than a century, the Pipe Creek house of worship is most beautifully located on a wooded hill overlooking the little town of Union Bridge, Md. Inside, it is comfortable and cozy and at this season of the year no more suitable place for holding a successful religious meeting could be found. This is one of the smaller meeting houses in Baltimore Yearly Meeting. It was formerly the centre of religious activity for a large number of Friends who lived about it in all directions, some of them many miles away. At the time of Quarterly Meeting the house and grounds were crowded by hundreds of Friends and others for the meeting on First-day morning. In recent years, however, various causes have combined to greatly lessen the attendance and the membership of the meeting has been seriously depleted. This is true not only of Pipe Creek meeting but of the entire Quarterly Meeting.

The meeting of Ministers and Elders was held on the afternoon of Seventh-day, the 20th, with Friends present from both Pipe Creek and Menallen. Pemberton Wood, of Union Bridge, and Jesse Smith, of Linwood, Md., acted as clerks.

Meeting for worship on First-day morning, when, excepting for intense heat, delightful weather conditions prevailed, was fairly well attended. Some of those present were non-members from Union Bridge and elsewhere. Visitors in attendance were Edwin R. Buffington, of Rising Sun, and Arthur M. Dewees, general secretary of the Yearly Meeting Advancement Committee. The former made an earnest plea for the application of thought in religious matters, opposing the acceptance of doctrines and dogmas regarding God and the spiritual life unless they were found to be in accordance with the highest standards of truth. He urged that people should bring God close to themselves in thought and that they should get it clear in their minds that heaven to be the greatest value in making people's lives better must be worked for here and now. Arthur Dewees called the attention of those in the meeting to the importance of having a broad and inclusive concep-

tion of the meaning of fellowship in the religious work of the present day. Having such a conception intellectually and having their hearts full of the spirit of true fellowship enabled the early Christians and the early Friends to attract people by the thousands without any difficulty. The same conditions must prevail in the Society of Friends now if it is to be a great influence in the lives of men and in helping to solve the problems of the day. Young people were directed to the problem of making religion a practical, everyday element in their lives as something worthy of their best thought and something which, in the midst of the numerous cares and activities of life they could not afford to neglect.

On First-day afternoon a special conference was held under the auspices of the Advancement Committee of Pipe Creek Monthly Meeting at the home of Pemberton and Anne E. Wood, in Union Bridge for the purpose of discussing present meeting conditions and possibilities for bringing about an improvement in interest, attendance and activity. Perhaps twenty-five people were present. Arthur Dewees briefly explained the purpose of the campaign inaugurated by Baltimore Yearly Meeting and now being conducted under the auspices of the Advancement Committee. He spoke of the principles upon which the Society of Friends was founded, its wonderful growth, its enviable record of accomplishments in the cause of true religion and practical righteousness, what membership in it had meant to those who were in it now and to their parents and declared there was just as much, if not more, cause for standing faithfully by the Society as at any time in its history. But this should not be done simply for the sake of keeping up the organization but for what might be done in the interest of humanity. The Society should awake to its possibilities for doing a great work in this day, and it should study methods of working effectively. It was denied that the important principles for which Friends have always stood have been accepted and adopted by other churches and denominations, that the Quaker message has been delivered and the Society's work finished. Friends were urged to think of their Society in terms of progress, increased strength and enlarged usefulness. In the course of the discussion the opinion was expressed that very important needs of Friends were a deeper and warmer spirituality, a more thorough knowledge of their Society's principles and history and a greatly increased willingness to make sacrifices in behalf of the cause. As to the Pipe Creek meeting, there was felt to be no doubt that it could be made comparatively strong if all the members within reach of it would attend and give their hearty support to it. An earnest desire was expresed by members of the Monthly Meeting Advancement Committee for the co-operation of every member of the meeting in an effort to decide upon a wise and effective method for making the meeting attractive and helpful to the entire membership as well as to draw in others who ought to be with our Society. Very helpful words were spoken by Edwin Buffington.

Only a few people were on hand for the business session of the Quarterly Meeting on the morning of the 22nd. There was, however, an earnest consideration of the condition and needs of the meetings. Jesse Smith and Florence G. Michener acted as clerks. Edwin Buffington spoke inspiringly and most encouragingly in setting forth the importance of men and women taking time out of the ordinary affairs of life to attend to religious interests. He had done this himself to his great satisfaction and he thought no one could afford not to do it. A helpful interpretation of the parable of the prodigal son was given. Another Friend read an essay on "Consecration to Service."

FRIENDS' ASSOCIATIONS.

On Fourth month 8th a meeting of the Young Friends' Association of Solebury, Pa., was opened by the President, Beulah A. Hurley, reading the 12th chapter of St. John. E. Philena Marshall reported on literature, and J. Howard Cliff on Discipline. A paper on "Christianity" was given by Mary S. Paxson, of Carversville. Fifth month 13th, a social meeting of the Young Friends' Association was held at the home of Geo. H. and Marion R. Ely at 8.30 p. m. At these annual socials the regular program is laid aside and the evening is devoted to a special program, which is mostly of an entertaining nature. A violin solo was given by Jessie Walton; a recitation, by Dorothy Ely; two violin duets, by Nancy Lathrop and Carroll B. Price, with Mary D. Ely accompanist.

A debate, "Resolved, that Friends should extend their philanthropic labor," was upheld on the affirmative by Edith M. Price and Milton W. Michener; on the negative were Achsah L. Hurley and Reuben P. Ely. The judges, Hugh B. Eastburn, Dr. Geo. Morley Marshall and Hampton W. Rice, decided unanimously in favor of the affirmative.

Edith Stoll gave two vocal solos. Emma L. Rice read three short humorous selections. A piano duet was given by Marion R. and Mary D. Ely. A social hour was enjoyed, while the refreshments of ice cream and cake were served. The

social meetings are always enthusiastic, and it is hoped they may strengthen the regular Association meetings held at the meeting house. This closes the work of this season and in Tenth month it will reopen with the following in charge:

President, R. Moore Price; secretary and treasurer, Mary D. Ely; Executive Committee, Emma A. Fell, Marion R. Ely, Reuben P. Ely.

EDITH M. PRICE.

Fallowfield, Pa., Young Friends' Association met at the meeting house Fifth month 21st, Raymond Kendig gave current events. "Proper Literature for Children" was the subject of a talk by Emmor Roberts, of Swarthmore. He thinks that parents should guide children in their choice of reading, for it is reading which aids largely in forming their characters. He closed his instructive talk by reciting Kipling's poem, "If." After some discussion about celebrating the 100th anniversary of Fallowfield Meeting, a committee consisting of Elizabeth W. Moore, Warren L. Webster, Hayes C. Taylor, George C. Maule and Howard Humpton, was appointed to make necessary arrangements. Adjourned to meet next fall.

MARY A. MAULE.

A regular meeting of Short Creek Friends' Association was held at Colerain, O., Fifth month 20th. The president opened the meeting by reading a chapter from the Bible. A very interesting sketch of the life of Henry Van Dyke was given by Richard E. Roberts. One of Charlotte Murray's poems was recited by Esther J. Fox. Mercy G. Hammond gave a talk on the liberal religious views of Whittier and read from his poem "Miriam." A talk on "Prison Reform" was given by Oliver G. Cope. Ella Fox read a selection entitled "The Trusting Power of Habit." After a brief silence we adjourned to meet at West Grove, Sixth month 17th. IRENE S. WALKER.

Emerson, O.

TO A PINE TREE.

If I could stand in such a plain,
With such bright sap in every vein;
Could throw upon so blue an air,
Branches so light and strong and fair;

If I could sink my roots so deep
In darkness when the spirits creep,
So broadly base, so firmly rear
My stem in such an atmosphere;

If I could balance and reveal
So utterly from head to heel
The music I was born to be,
In strophe and antistrophe
Thou'dst not more nobly stand and shine
Than I, proud Atlantean pine.

—*Philip Savage.*

BIRTHS.

EDGERTON.—At "Woodside," Haverford, Pa., Fifth month 2nd, to Charles and Ida R. B. Edgerton, a son, who is named Richard Edgerton.

SUPLEE.—At Lansdowne, Pa., on Fifth month 24, 1911, to Frederick Paxson and Susan Sheppard Suplee, a daughter, who is named Elizabeth Sheppard Suplee.

MARRIAGES.

BALDERSTON—SLACK.—at the home of the bride's parents, near Dolington, Pa., on Fifth month 17, 1911, under the care of Makefield Monthly Meeting of Friends, George K. Balderston and Helen Slack, both of Dolington.

DEATHS.

BOND.—At the home of his son, J. Wallace Bond, Sandy Spring, Md., Fourth month 30th, Samuel Bond, in the 78th year of his age; a member of Sandy Spring Meeting.

BRADWAY.—At her home near Salem, N. J., Fourth month 18th, Lydia Ann Bradway, widow of the late Jonathan Bradway, in the 89th year of her age. She was a useful woman of remarkable vigor of mind and body and an elder in Salem Meeting, which she regularly attended. It was also her wont, when opportunity offered, to visit other meetings at which she could receive inspiration or be of service. Endowed with a spirit of unusual cheerfulness and kindness, she was greatly beloved by a wide circle of friends, and her kindly acts toward all, endeared her to the community. On the 17th of the Third month, she was stricken with paralysis, and although rendered helpless, her bright and active mind still retained its intelligence unto the end. Throughout her declining years, and especially during the last month of her life, her devoted daughter Lillie B. Griscom, faithfully administered care and comfort to her mother, and when at last the Spirit had departed from the wornout body, the words of the Apostle Paul came as a Heavenly Comforter to the bereaved daughter; "I have fought a good fight, I have finished my course, I have kept the faith and henceforth is laid up for me a crown of righteousness."

BUCKMAN.—In Newtown, Pa., on Fifth month 6, 1911, Mary B. Buckman, widow of M. Speakman Buckman, aged about 74 years.

DE COU.—Suddenly, on Fifth month 12, 1911, near Florence Station, N. J., Gardiner A., husband of Elizabeth Brown De Cou and son of Sarah H., and the late Nathan De Cou, in the 39th year of his age.

HOUGH.—At his home in Union Bridge, Md., Fifth month 6th, Warwick C. Hough in the 71st year of his age. A member and elder of Pipe Creek Meeting.

MICHENER.—At the home of her daughter, Caroline C. Stover, Traymore, Bucks County, Pa., First-day, Fifth month 14th, Mary B. Michener, widow of Comly Michner, formerly of Plumstead, Bucks County, in her 89th year. A member, and for many years previous to 1900, an elder, of Buckingham Monthly Meeting of Friends.

SMITH.—At Friend's Home, Newtown, Pa., Fifth month 16, 1911, Ann Eliza Smith, in her 87th year. Interment in Buckingham Friends' grave yard. She was a member of Buckingham Monthly Meeting, and when in the prime of life was for many years the faithful superintendent of Buckingham First-day School. She was especially interested in the welfare of the colored people and showed her interest in practical ways.

STOVER.—At Moorestown, N. J., on Fifth month 17th, Ella L. Stover, widow of Harry C. Stover, and daughter of the late William and Mercy Lloyd, of Lower Makefield, aged 57 years. Interment at Point Pleasant, Pa., on Fifth month 20th.

She was a birthright member of Makefield Monthly Meeting—a Friend whose life was a light to all who knew her. She helped others because she was true to herself.

NOTES AND ANNOUNCEMENTS.

The new Meeting House which has been re-built at Upper Springfield, N. J., is now completed, and will be re-opened by holding the Burlington First-day School Union there on Seventh-day, the 10th of Sixth month, at 10.30 a. m., to which all interested Friends are invited. The date of notice in last week's *Intelligencer* was an error.

A Friend writes of dilapidated conditions at the Caln Meeting House, a fine old stone structure beautifully located on a ridge overlooking the rich Chester Valley, near Coatesville, Pa. The house is used for quarterly meeting purposes by both branches of Friends, the actual ownership being vested in our Friends. The other branch own lots of land adjoining and on the opposite side of the road. They would be glad to join with us in such repairs as would keep the buildings and grounds in good preservation and in suitable condition for occasional meetings under care of each branch respectively.

Caln Quarterly Meeting will be held at Caln in Seventh month. It is hoped that all who are interested in the old meeting house and its proper care will attend.

"Friends and the Women's Movement" by Mrs. A. J. Crosfield; published for 2d. by Headley Bros., London, is noticed in *Friends' Fellowship Papers*, by Elizabeth Fox Howard, as follows: "This pamphlet should be read by all Friends who are in doubt whether or not the movement for the enfranchisement of women is their concern or not. Have we, asks Mrs. Crosfield, anything to give out of the experience of our own struggle for religious freedom? Are there springs of action within this movement which are identical with those we can trace in our own history, and if this be so, what should be our attitude towards it, and what our responsibility? In this short but pregnant pamphlet she gives some answers to these questions."

The annual meeting of the Germantown Friends' Association will be held in the Meeting House on School House Lane, Fourth-day, the seventh of Sixth month at six o'clock in the evening when supper will be served. It is expected to transact the business of the meeting directly after supper. This consists in the election of officers and the adoption of the annual report.

SWARTHMORE COLLEGE NOTES.

Sixth-day, the 2nd.—2.16 p. m., Meeting of Board of Managers.

Seventh-day.—1.30 p. m., Senior Luncheon. 6.00 p. m., Senior Banquet and Undergraduate—Class Suppers.

First-day.—11.30 a. m., Baccalaureate Address, by Joseph Swain, President, in Collection Hall. 7.30 p. m., Singing of Hymns. 8 p. m., Collection.

Second-day.—2.00 p. m., Class Day Exercises. 3.30 p. m., Ivy Exercises. 5.00 p. m., Senior Class Play, "The Winter's Tale."

ALUMNI DAY.

Third-day.—9.30 a. m., Fraternity Meetings and Reunions. 10.00 a. m., Annual Meeting of Alumni Association, in College Library. 12.00 m., Dedication of Sproul Observatory, in College Library. 1.00 p. m., Luncheon. 2.15 p. m., Grand Parade of the Men of Each Class to Whittier Field. 2.30 p. m., Lacrosse Game, Toronto vs. Swarthmore. Baseball Game, Franklin & Marshall vs. Swarthmore. 6.00 p. m., Alumni Banquet in William J. Hall Gymnasium. Special Reunions of '76, '81, '86, '91, '96, '01, '06, '09. 8.00 p. m., Speeches, Songs, etc., William J. Hall Gymnasium.

Master of Ceremonies, P. Leslie Hopper, '79, President Alumni Association.

COMMENCEMENT DAY.

Fourth-day.—10.30 a. m., Managers, Faculty and Graduating Class meet in Somerville Hall.

11.00 a. m., Commencement. Address by Talcott Williams, LL.D., Philadelphia. Conferring of Degrees by President of the College. Announcements.

Trains leave Broad Street Station, Philadelphia, 8.26, 9.50, 10.45, 12.01, 1.00, 1.30, 2.20, 2.48, 3.23, 4.32, 5.00, 5.15, 5.35, 5.44.

Returning, leave Swarthmore, 12.13, 1.31, 3.09, 3.50, 5.09, 6.07, 6.50, 6.59, 7.23, 8.32, 10.09, 11.21.

GEORGE SCHOOL NOTES.

Second-day afternoon, the 15th, the Science Club held its annual picnic. The Club and its guests left the campus about two o'clock and went up the creek to Spring Garden dam. After a seven o'clock lunch supper the company started home, reaching George School about 8.30.

Fourth-day evening, the 17th, Cyrus Harvey, of Kansas, was with us at the evening meeting. This interesting visitor is a member of the Wilbur Branch of Friends and attended the Philadelphia Yearly Meeting of Friends last week.

Sixth-day evening, the second annual banquet was held in the Library, when the program given was as follows: Toastmistress, Carrie M. Webb; Piano Solo, Emma G. Walton; Recitation, "The Retort Discourteous," Jennie W. Levering; Toast, "The Sororiety of the Agora," Helen Farley; Vocal Solo, "The Rosary," Hannah Hendrickson; Toast, "Gold and White," Helen Wilson; Toast, "Our Guests," Katharine Miller; Toast, "Contest to Conquest," Miss Russell; Alma Mater.

In the baseball game Seventh-day with Northeast Manual Training School, George School defeated the opposing team by a score of 2-1.

In the tennis tournament with Williamson Trade School, George School won everything, the two singles and the double.

Dr. O. Edward Janney, of Baltimore, is visiting the school at present. The students are having many chances to learn to know Dr. Janney while here, both as an orator and personally. He is with the students quite a good deal and Second-day evening gave a lecture (illustrated).

Last Sixth-day morning, Dr. Walton presided over assembly for the last time this school year. A farewell on behalf of the Student Body was given by Wyatt A. Muller, and then after a few remarks by Dr. Walton, Alma Mater was sung, and a yell given. The party, consisting of Dr. and Mrs. Walton, Miss Alice Ingram and their son Lewis Walton, left George School at noon the same day for New York. They sailed Seventh-day. E. G. W.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

SIXTH MONTH 3RD (7TH-DAY).

—Meeting of Philadelphia Yearly Meeting Committee on First-day Schools, Room No. 1, Race Street, Phila., 10 a. m.

—Sub-committees of Philadelphia Yearly Meeting Committee on First-day Schools, Education and Philanthropic Labor to consider Organization of the Central Bureau, in Room No. 1, Race Street, Phila., 11 a. m.

—Whitewater Quarterly Meeting at Richmond, Ind.

—Prairie Grove Quarterly Meeting at Prairie Grove, Ia.

SIXTH MONTH 4TH (1ST-DAY).

—Young Friends' Association of Mickleton, N. J.

—At Middletown Meeting House, Delaware Co., Pa., a Circular Meeting, at 3 p. m., under care of Concord Quarterly Meeting. Cars from Angora via. Media, will be met at Lima.

—Plymouth Meeting, Pa., visited by Young Friends of the Phila. Association.

—Woodlawn, Va., Young Friends' Association at the meeting house.

—At the Delaware County Home, Lima, Pa., at 3 p. m., Henry Ransome will be the speaker at the religious service.

—At Langhorne, Pa., conference under care of Philanthropic Committee of the Yearly and Quarterly Meetings at 3 p. m., will be addressed by Dr. O. Edward Janney, of Baltimore. Subject: "Purity."

SIXTH MONTH 5TH (2ND-DAY).

—Centre Quarterly Meeting at Dunning's Creek, Fishertown, Pa.

SIXTH MONTH 6TH (3RD-DAY).

—Chesterfield Monthly Meeting at Trenton, N. J., 2.30 p. m.

SIXTH MONTH 7TH (4TH-DAY).

—Friends' Association of Germantown, Phila., at the meeting house, at 6 p. m., when supper will be served. Annual meeting and election of officers following.

SIXTH MONTH 8TH (5TH-DAY).

—Salem Quarterly Meeting at Salem, N. J.

—Young Friends' Association of Mansfield, N. J., at the home of Thomas and Eugenia Harvey.

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Cost of labor per day.....	$1.75—$2.50	$1.25	60%—75%
Labor supply.....	Occasional Scarcity	Plentiful	.....
Cost of Irrigation per acre..	Several dollars per year	Nothing	Greater cheapness of rain equals greafer regularity of Irrigation
Length of Shipping Season.....	Till freezing	All winter	Much better
Quality of Fruit	Finer looking Finer skin	Finer flavor Finer meat	Same market value
Ability to Grow Peaches.....	.....	.....	Much better
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Dr. J. RUSSELL SMITH, Treasurer, Swarthmore, Pa.

—Young Friends' Association of Mt. Holly, at the home of Mary H. Wilkins, near Medford, N. J.

SIXTH MONTH 9TH (6TH-DAY).

—Thornbury, Pa., Young Friends' Association, at home of Jacob and Ada Temple, Tanguy, Pa. "Conditions that Make for Peace," by Edward C. Wilson will be discussed.

—Friends' Association of Medford, N. J., at home of Robert H. Ballinger.

SIXTH MONTH 10TH (7TH-DAY).

—Monthly Meeting of New York, in Brooklyn, 2.30 p. m.

—Burlington First-day School Union, at Upper Springfield, N. J.

Carriages will meet 9 a. m. train at Johnstown and trains at Wrightstown.

SIXTH MONTH 10TH—12TH.

Baltimore Quarterly Meeting at Sandy Spring, Md. Friends wishing entertainment or information concerning trains please apply to William John Thomas or Edith Bentley Thomas, Ednor, Md.

SIXTH MONTH 11TH (1ST-DAY).

—In Providence Meeting House, Montgomery Co., Pa., appointed meeting under care of Gwynedd (Norristown) Monthly Meeting.

SIXTH MONTH 12TH (2ND-DAY).

—Baltimore Quarterly Meeting at Sandy Spring, Md.

—Genesee Yearly Meeting at Bloomfield, Ontario, Can.

SIXTH MONTH 13TH-27TH.

—Friends' Summer School for Religious and Social Study will be held at Swarthmore College. For further information address Friends' General Conference Advancement Committee, 140 North 15th Street, Philadelphia, Pa.

SIXTH MONTH 15TH (5TH-DAY).

—Haddonfield Quarterly Meeting, at Medford, N. J.

SIXTH MONTH 17TH (7TH-DAY).

—Short Creek Friends' Association, at West Grove, Harrison Co., O.

SIXTH MONTH 22ND (5TH-DAY).

—Fishing Creek Half-Yearly Meeting, at Millville, Pa.

THE VACATION SCHOOL NEW YORK.

1910 financial report of the Free Summer School under the care of the Philanthropic Committee of the New York Monthly Meeting, 226 East 16th Street, New York.

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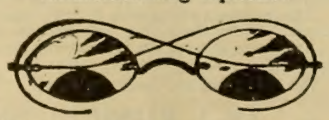
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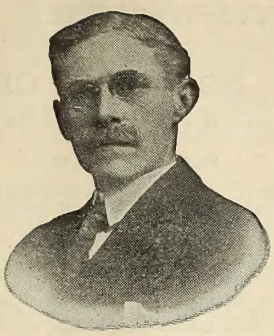
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A Religious and Family Journal

Martha J Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 10, 1911.

GRISCOM HALL

We fear we have misled some as to the color of the new paint on the Hall. We reported it as a "creamy-grey," whereas it is (as a matter of fact) a kind of mustard color. The roof is a nice green and the "trim" white; altogether, the effect is good.

Letters about rooms at the Hall may be sent to Margaret E. Roberts, 1537 North Bouvier Street. Philadelphia, for a few days more. After the 13th, address them to Griscom Hall, Buck Hill Falls, Pa.

There is choice of rooms during June and July as yet August of course fills up first. A small folder will be sent gladly to anyone who thinks of going to the mountains for a stay. To all such Griscom Hall offers the maximum of comfort consistent with a rigid minimum of cost.

The Registrar, 1024 Race Street, knows of a few board coupons which are for sale.

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Catskill Mountains, Haines Falls, N. Y., open from early May, until late October, is on an upper Ledge, in Twilight Park, at an elevation of 2255 feet. For early attractions, there are over sixty varieties of birds, including the Hermit, Oliveback. Wood and Veery Thrushes, the Bicknell Winter Wren and a number of rare Warblers. There is a great variety of wild flowers. Among the favorites are Linnaea-borealis, Clintonia, Wood Sorrel, Laurel, and Wild Azalea. There are excellent roads for automobiles Good rooms through June, at moderate prices. A few cottages still for rent.

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A LADY LIVING IN THE COUNTRY WILL take one or two children to board. A mother's care given them. Address S, Box 69, Penn's Park, Pa.

WANTED—ON A FARM, ADULT BOARDERS for the summer. For particulars inquire of Mrs. J. B. Fell, Solebury, Bucks Co., Pa,

WANTED – BY EXPERIENCED NURSE, care of an invalid, in country or at seashore. Terms moderate. Very good reference. Address M, this office.

WANTED—MAN AND WIFE, JUNE 16th. Man to care for lawn, garden, horses, cow, etc. Woman, plain cooking and laundry work. Must have good reference. $40.00 a month. Address Box 53, Vincentown, N. J.

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Continued on page iii.

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BUCK HILL FALLS

By the time this issue of the Intelligencer reaches its readers the Laurel (Kalmia Latifolia) will be in full bloom. There are many friends who think that a hillside covered with it is even more beautiful than the Rhododendron, which comes later.

During the winter the Garage has been more than doubled in its capacity. Each automobile is assigned a stall with a separate entrance and lock.

Four cottages are under way, and one of them, marking the century in the number of cottages built, has been called "Old Hundred."

There are a few cottages still for rent. They will undoubtedly be taken soon, as we have found that more cottages are rented in Sixth month than in any other month of the year.

All visitors to Buck Hill are invited to visit the Buck Hill Pony Farm, where three new Shetland colts within the last month will make an attraction for young people and for old ones too. There are fourteen pure bred Shetland ponies in all now on the farm.

The Inn blossoms out this year in a set of dishes, which is quite a large item when a family of 450 must be provided for. The design is a plain one, with narrow bands and a representation of the pine tree, which has become the Buck Hill trade mark, with the initials "B. H. F." under it.

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last page

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EDUCATIONAL

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Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 10, 1911.

Volume LXVIII. Number 23.

Could the differences between the progressive churchmen and the social reformer be amicably adjusted, I venture to predict that we should find ourselves united in a new religious fellowship and living in the sense of a religious revival.

JANE ADDAMS.

In *Religious Education* (current issue).

NEW YORK YEARLY MEETING.

The business sessions began on Second-day morning, Fifth month 29th.

A beautiful summer morning whose heat was tempered by refreshing easterly breezes greeted the opening of the business sessions of the Yearly Meeting, following upon the devotional meeting at nine o'clock. Both sessions of Second-day were largely occupied with the reading and consideration of the epistles received from the allied Yearly Meetings. Toward the close of the afternoon the wisdom was questioned, of reading these epistles so continuously, as making an over-full feast. But the experience of this meeting had found this order of procedure most satisfactory. The letter from Philadelphia stimulated much interesting remark upon its broad consideration of social work, and its advocacy of *preventive* measures which alone can reach the root of all disorders. The report of the Young People's meetings for worship was received with deep and sympathetic interest; and the hope that the young will be heartily encouraged to go forward in this expression of their own spiritual life, and to co-operate also in the interests of the meeting. One friend said, "We who are older have the duty upon us to make the young realize that there is no real barrier between youth and age." Henry W. Wilbur explained the "group meetings" of the young as a sort of "School of the Prophets" to furnish the sixty missionaries after the manner of George Fox. To this, our visiting friend, Cyrus W. Harvey, added that the earliest ministers among Friends were all under thirty years of age—really a "Young People's Christian Association." The same awakening of interest on the part of the young was mentioned in the Illinois letter, and considered in that from Indiana. Baltimore's report of their newly appointed general secretary was a matter of much interest; and their faithfulness in efforts to purify the press, was anticipated in our program for the week, setting apart Fourth-day evening for a full consideration of this subject to be presented by a member from Baltimore.

Several who have personal knowledge of the conditions of the meetings in the Middle West with their widely scattered membership, bore testimony to the "grip and genuineness" of these Friends. Their epistles show that their active interests include—not only the welfare of their own members; but also the promotion of Peace; the right care of prisoners who should be trained for productive industries on the land and in the shops; oversight of the Indian "wards of the nation"; unwearying efforts to advance Temperance, and the Equal Political Rights of women.

It was noted with much satisfaction that in two of these Yearly Meetings, beside New York, there was reported cordial co-operation during the year with other Friends than their own membership, both in the occupancy of Meeting Houses, and in active philanthropic work. In the morning session of Third-day, the meeting paused in its deliberations to receive by telegram, a message of cordial greeting from the Yearly Meeting of

"20th St. Friends" of New York, now in session at Glen Falls, N. Y.—a message sent "in a spirit of fellowship and Christian love." The eloquent silence that covered the meeting upon the reading of these words of greeting was hardly less expressive of happy response, than were the words of heartfelt appreciation that directed the message of reply.

The report of the Committee for the Advancement of Friends' Principles was the occasion of much expression of interest in its work, and helpful co-operation. The Philanthropic Committee's report had also much of interest. One item that stands out in special clearness is the beneficent work of one quiet woman, on her own responsibility, who secured incalculable benefits for the children of a city district.

The reading of the queries was reached on Third-day afternoon. After their continuous reading, there followed from each constituent meeting, a report upon the "State of Society" with reference to the subjects of the several queries. These reports were like separate letters presenting the same themes from different standpoints and in differing proportions. There are very apparent advantages in this method of presentation. The individual member listening to the queries, cannot escape self-examination. The general answer carries with it the feeling that it tells more of the real situation of the meeting, than is possible to the reply that attempts numerical accuracy, and so easily becomes stereotyped.

We must return for a moment to Second-day evening to speak of the Lecture-Recital given by Dr. Paul M. Pearson, of Swarthmore College. This was made an occasion for financial aid of the Pedagogy Fund of Swarthmore. It was not only a substantial aid to the Fund, in its results; but it was an evening of genuine recreation to those who heard Prof. Pearson's rendering of the poems of J. Chandler Harris and Paul Laurence Dunbar. It was well worth while for this alone; but in addition, it struck very deep chords of feeling. As a tribute to his personal friend, his characterization of Dunbar revealed his own gift, rare in this day, to see with the eye of the spirit, behind the black skin of this poet, the eternal things of thought and soul and expression that make the poet. And more even than this, because of its wider import, was his justice to a race long-suffering, deeply-wronged, and seemingly appointed to be a measure of the real nobility and spiritual development of the white race.

While this evening was offered by the Educational Committee it might really share its values with the Philanthropic.

ELIZABETH POWELL BOND.

On Third-day evening at a conference under care of the Yearly Meeting's Philanthropic Committee, Dr. Edward T. Devine, Editor of the *Survey* [General Secretary of the Charity Organization Society of the City of New York, and Professor of Social Economy in Columbia University], spoke on "A Program of Social and Industrial Reform."

He said that household economy depended upon the two poles of income and expenditure. Income is essential in securing a reasonable standard of living. Although a minimum wage by legislation may be required to remedy certain sore spots in our industrial life, he did not believe it could be used to insure all workmen adequate income

[redacted]

... to improve conditions and to study causes of misery and to remove obstacles to advance and at the same time stand fast to need of personal responsibility.

In the discussion Edward B. Rawson questioned whether education, such as would increase the efficiency of men all around, would remove poverty, for wants would also increase.

Dr. Devine answered that he had not offered education as a panacea to remove all ills. His program included the united effort of all reforms working together to better human condition.

James R. MacAfee mentioned the New York Trade School as an example of an institution giving this sort of training to boys.

William M. Jackson, Wilmer R. Kearns and David S. Haviland also made remarks.

Dr. Charles McDowell called attention to the *Survey* as a most valuable periodical to keep the reader in touch with these subjects of social advance. J. BARNARD WALTON.

On Fourth-day afternoon a conference was held under care of the Yearly Meeting's Committee for the advancement of Friends' Principles. The Chairman, Henry W. Wilbur, presided. Henry M. Haviland read a paper on the Meeting and Free Ministry which will be found in another column of this issue. In the discussion of this paper, which followed, Elizabeth Powell Bond spoke on the possibilities and benefits of meditative worship in our time. She spoke of the starved condition of a young girl in a meeting in which there was no vocal ministry, but also of the need felt later, with broadening and deepening of the experience of life, of opportunity for meditation, when the "inmost soul opens to God," the need for opportunities for "the working of those hidden powers of the soul where mysterious contact with God comes to pass." There are some to whom this need is very great. One young college student coming into our meetings and finding the silence always a great help and refreshment, had "found it very hard to get used to the interruption of the minister." At the same time we must see that the hungering souls of the young and of all who may need something besides these opportunities are not forgotten and left to one side, either in the First-day school or in the meeting; and either with the message of immediate prompting, or with readings from the printed page. William M. Jackson thought that normally healthy, living, meditative silence would be sure to be productive of expression of the vocal message. Emily Lawton said that the expectation that certain Friends would speak would not interfere with free expression on the part of the members generally, if such ministry were of the right kind. Henry W. Wilbur said that all the trouble came from a failure to recognize the potential ministry resident in every one of us. Albert Lawton said that the responsibility rests with the members of the meeting and not with the ministers. He quoted Elizabeth Lloyd's Belief of a Friend: "If we have had comparatively little live ministry during the past century, it is largely because we have gotten away from the democratic idea and have fallen into the habit of depending upon our recorded ministers; and one of the encouraging evidences of renewed life among us is the increase in the number of messages that come from the body of the house in many of our metings." Martha Willets quoted Maria Bishop who said that the best way to have a good meeting was to go to the meeting in an attitude of prayer, that we might be faithful to give whatever might come to us for others, and that we might receive in sympathetic spirit whatever the ministry of others might have for us; that our attitude toward the minister should be one of prayerful sympathy and not at all of criticism. Dana Clough agreed that we should pray with those who speak and not criticise. We should not feel the spoken word as an interruption of our meditation; that we can have at any other times when we are alone. He had been brought up to listen and that was a good attitude when we go to meeting. Carolena Wood, of the other branch of Friends, would put the emphasis on fellowship. As when we sit down with a congenial friend, so in meeting, if there is love and congenial fellowship, there will be a united effort to know and to understand the higher things which is the object of our meeting together. Henry Wilbur called attention to George Fox's objection to an appointed ministry, "because it keeps the people away from the teacher within themselves."

On Fourth-day evening a meeting was held in the interest of Purity of the Press. Josephine Tilton, chairman of the Yearly Meeting Philanthropic Committee presided. Elizabeth Janney, of the Press Association of Baltimore Yearly Meeting, spoke on the work that organization has been doing in this field for many years.

"The Comic Supplement" of the Sunday Newspaper was the subject of an address by Margaret C. Cummings, secretary of the League for Improvement of the Comic Supplement [477 W. 144th St., New York City]. In the discussion which followed, part was taken by Elizabeth Powell Bond, Henry W. Wilbur, Will Walter Jackson, Percy Russell, Edith Underhill, Phebe Wilbur Griffin, Charles McCord, William M. Jackson, Charles F. Underhill.

The Comic Supplement was not without defenders, though all agreed that much that appears in it, at its present stage of development is monstrous. It was made clear that the movement for its improvement has not for its object the suppression of the children's pages but rather their improvement so that they may be of use and not a hindrance in the bringing up of children. One Friend referred to the serious loss he had experienced in being deprived, as a child of Mother Goose and the fairy stories. Another would rather his children should read the comic supplements, even as they are, than that they should have the pernicious influences of the most popular and widely read youths' and young people's magazines and home journals.

On Fifth-day there were business sessions of the Yearly Meeting in the morning and afternoon. Among visiting Friends present from other yearly meetings were noted Daniel Willets of Trenton, N. J.; Martha Townsend, Elizabeth Janney and Mary Hull, of Baltimore; Benjamin Rogers, of Pendleton, Ind.; Carolena Wood, of Mt. Kisco, N. Y. (of the other branch of Friends); Cyrus Harvey, of Kansas, and his wife, Juliana P. Harvey, a member of the recently organized conservative Yearly Meeting of North Carolina.

The Auditing Committee made a full and clear report of the finances of The Margaret, a boarding home at Plainfield, N. J., belonging to the Yearly Meeting. It appears that the endowment of the Home is something over $13,000; while the expense of maintenance has heretofore come partly from the Yearly Meeting treasury, there will now be sufficient income to make these drafts unnecessary.

The total expense of the Yearly Meeting the past year was $3,085.42. For the coming year $3,000 was ordered to be raised.

John T. Willets, for twenty-eight years treasurer of the Yearly Meeting, on account of ill health and at his own request having retired from the work, Wilson Powell, Jr., was appointed treasurer.

The report of the Meeting of Ministry and Counsel was made by presenting the minutes of their sessions entire, which were read. In former years the Meeting of Ministers and Elders made no report to the Yearly Meeting and what went on in the meetings was not known to any but those entitled to attend. This old time "selectness" which was liable to and did give rise to the growth of ecclesiasticism has now entirely disappeared in the case of New York Yearly Meeting.

The following telegram was received from New York Yearly Meeting of the other branch of Friends, being in session at the same time:

To the Yearly Meeting,
15th St. and Rutherford Place, N. Y.

New York Yearly Meeting in session at Glens Falls sends loving Christian greetings.

JAMES WOOD, *Clerk.*

To this a reply was sent expressing deep appreciation:

5th mo. 30th, 1911.

Your loving greetings received and deeply appreciated. We respond in the same spirit of love and brotherhood.

JAMES S. HAVILAND, *Clerk.*

The Printing Committee of the Yearly Meeting was directed to publish 1750 copies of the Proceedings. S.

MEETINGS AND FREE MINISTRY.

[Read by Henry M. Haviland at a conference under care of the Yearly Meeting Committee for the Advancement of Friends' Principles during the week of New York Yearly Meeting.]

When the Society of Friends took its rise in the Seventeenth Century, there were in the churches in England grave abuses which had aroused the condemnation of all thoughtful men. Religion had grown with some to be a matter of forms without the spirit, and among those who professed to be priests and ministers of the gospel, were men who had adopted that calling as they might have adopted law, medicine or the army as their field of activity, for their personal advancement. These men were educated, knew the formal duties of their occupation, and performed them according to their abilities, but the frivolity, sometimes even to immorality, of their lives was incompatible with confidence in the sincerity of their religious professions.

Among those who were outspoken against these abuses were George Fox and his friends. They saw that a religion consisting of forms alone, whether they were ceremonial forms or forms of belief, would not purify a life, and, following the conception of the Supreme Being then current, would not be acceptable to a just God who sees and knows the thoughts and intents of the heart; nor would bodily genuflections and lip service, without the spirit, be a proper ministry however intellectual and well educated the minister. They therefore taught that the form was nothing, but that the attitude of the heart was everything: that even in the absence of every ceremonial, acceptable worship could be performed, if the *spirit* of worship was present; that it was not the outward form, but the inward intent of the worshiper that made true worship; and that the ministry of any man, however ignorant, if moved and animated by the right spirit, would be a truer ministry than that performed for hire or for ambition and hope of promotion. They said that education at Oxford or at Cambridge would not make a man a minister; that it was the spirit that animated him in his work which alone could qualify him, and it was only as he felt called to the work that he could perform acceptable service.

Therefore the Friends, desirous to have the spirit without the form, established their meetings and gathered in them for religious worship and meditation, with no other set form or ceremony, than of waiting in silence for such results as might come from earnest seeking after truth, and for such oral service as they might be prompted to offer in sincerity of heart, and will-

ing to remain in silence if they felt no calling to speak. These meetings are reported to have been full of life and weighty with thought. Ministers, filled with ardor for the truth traveled through England, addressing large audiences, and also went abroad; Holland, Russia, Germany, France, Turkey, Algiers and America, all knew and felt their influence. They were fearless in their denunciations of a "hireling ministry," as they termed it, and they exhorted their hearers not to depend upon a priesthood to serve them, nor upon an observance of forms, but to look to the spirit within themselves; not to bow the bodily knee before the church altar, but to consider the attitude of their hearts before God. They preached that it was only as men were led and guided by the spirit of sincerity and truth that any service they performed for God would be accepted by him. They taught that the highest aspirations of the soul were inspirations from a Heavenly Father, that the guidings of these inspirations would lead to him, and that no ministry consisting of formal repetition of set prayers or with conventional sermons could ever take the place of such leadings.

That was the beginning of the meeting and of the ministry in our Society. As early Friends were fearless in doing their duty relating to the ministry in their day, so let us take a fair look at the ministry as it relates to us, and do what appears to be our duty, even if it should involve a change or a modification of accepted beliefs and customs.

There is in the Society of Friends no more delicate subject to be touched upon by non-ministering Friends, than that of our ministry. We appreciate the religious exercises under which many of our ministers speak, the loving regard which they have toward us, and their belief that they are performing a religious duty of the highest order in their public ministrations. We know that, in the main, they are truth seeking, God-fearing, zealous of good works, and endeavoring to speak to us the word of God as it appears to them. With some of us the natural fear of offending those whom we esteem and love stops the mouth from uttering what is felt in the heart, or from uttering in the public gathering what is whispered in the closed room, yet I think that there is no one who hears me who will not admit that there is great unrest in the Society in regard to our ministry and in regard to the lack of it, and that when Friends' sermons are referred to in private conversations there is frequently more charity expressed than satisfaction. I desire to put this plainly so as to bring it home to each of us, for although such sentiments may not belong to all of us, we know that they exist, and it may be that by taking a view cleared of all obstructions we shall get to the roots of the matter, and if there be a false growth we may pluck it out.

It is not worth while to point out that in all churches there is dissatisfaction of one kind or another; that is a matter for each church to examine for itself and deal with in its own way. Our duty is with our own society. Any community or organization that is fully satisfied with itself, which represses honest discussion and desires no change, will not progress, and is in danger of deserved death. But I think that there is no danger of our falling into the opposite fault of criticism intended to display a wound without seeking a cure, and it might be well that all discussions, public or private, on this topic should be limited to things, not persons, to our ministry, not our ministers.

Now what is the cause of this unrest as to our meetings and our ministry in the Society of Friends?

Is it the fault of the members because they demand too much and give too little? I think not.

Is it the fault of the elders, or of the overseers, or of the Meeting for Ministry and Counsel. I do not believe it.

Is it the fault of the ministers? These least of all would I condemn. No one who views the history of the Society and considers the unselfish labors of our ministers in the cause of truth as it appeared to them, can doubt that they were doing noble duty, and that we owe them much.

My belief is that it is the fault of the system, a system that has not kept pace with change and growth in the thought of the members of the Society. The change that is coming, or has come in that belief is more compatible with the principles at the root of the early doctrines of Friends. Let us examine them.

Among the queries is the following, representing a principle:

"Fourth Query: Do Friends maintain a faithful testimony in favor of a free ministry of the gospel, resting upon Divine qualifications?"

In that query there are two noticeable items: one is the free ministry and the other is the gospel ministry.

Possibly we cannot have one without the other, —it is at least certain that gospel ministry is the important thing.

(To be continued)

I am for unqualified woman suffrage as a matter of human justice. —*Samuel Gompers.*

WHAT IT COSTS.

BY JOHN ROACH STRATON.

[In Sixth month, 1910, the Anti-Saloon League of Maryland offered $100 for the best essay on "What It Costs the People of Baltimore (1) Morally, (2) Physically, (3) Mentally, (4) Financially, and (5) Industrially to Secure the Million Dollars a Year Which the City Now Receives from the Liquor Traffic Under the High License Law." In the fall the time for receiving essays was extended to Fourth month 1, 1911, the limit increased to 5,000 words and the prize fund, by the special gifts of friends increased to $1,000, offered as follows: First Prize, $500, given by Jonathan K. Taylor, of the League Headquarters Committee, who proposed the contest; Second Prize, $250, given by the Maryland State Temperance Alliance, a corporation; Third prize, $150, given by two friends outside of Baltimore; Fourth Prize, $100, given by the League. Eighty essays were received from twenty different states. The names of the writers were not known to the League Headquarters Committee until after the awards were made. The first prize* essay is printed herewith, the writer is minister of the Seventh Baptist Church of Baltimore; the second prize was awarded to Daniel M. Henderson, 2117 Guilford Avenue, Baltimore; the third prize to G. I. Humphreys, pastor of the Methodist Church, Pocomoke City, Md.; and the fourth prize to Walter F. Shenton, 1914 Linden Avenue, Baltimore. Other essays may have surpassed the winning essay in some particular, but the decision was unanimous that it was the best discussion of the subject as a whole, though there was much valuable material brought out in numerous other essays which all became the property of the League. Our space limit excludes the valuable foot-notes citing in detail the authorities quoted.]

Progress is the most inspiring fact of human history. The evolution of man from savagery through barbarism to a low form of civilization, and thence to an ever higher degree of material welfare, intellectual enlightment and ethical elevation, is the outstanding lesson of the long and splendid story of our race.

The underlying principle of this progress is the elimination of the useless and hurtful that the useful and helpful may have full and unhindered scope for survival and development. Standing upon this principle, every great reform movement of history has won its victories. Upon it, tyranny and class privilege were overthrown in the American and French revolutions, and democracy has won her subsequent victories. Upon it, slavery was abolished, duelling discontinued, prize fighting outlawed, the lottery stamped out, and the movement for social purity begun. And it is upon this enduring principle that the American liquor traffic is now being destroyed.

THE BEGINNING OF "HIGH LICENSE."

In this discussion we assume that the reader either holds the faith expressed in the foregoing paragraphs, or that he has an intelligent and patriotic desire to learn the truth in regard to the merits of the liquor question. There can be no doubt that many do not desire to know the truth, but will continue to stand with the liquor forces because of political or business self-interest. But a great majority of the people will vote aright on this question when they see the real facts in the case, and understand the true merits of the contest. And certainly it is true that without an enlightened public sentiment behind it, no reform movement can be permanently successful.

The origin of "high license" is interesting. In 1881, in the face of a terrific fight against it by the liquor forces, the Nebraska Legislature passed a bill submitting to the people a constitutional amendment prohibiting the liquor traffic within that State. This victory amazed and frightened the liquor forces. They then began to agitate for a compromise, with "high license" as their plea. They saw in it their last and only hope. Their astute arguments captured many conservative temperance voters. High license had not then been tried, and the people were not familiar with its effects. The proposed amendment, therefore, was lost, and a $1,000 tax measure adopted in its stead. In 1883, Missouri and Illinois followed Nebraska's example, and other States fell into line.

The results of this experiment are now well known. It has been demonstrated that the amount of liquor sold in Nebraska and elsewhere is greater under high license than before. The number of licensed saloons at first is lessened, but the number of illegal selling places is largely increased. Mayor Hardy, of Lincoln, Nebraska's capital, who, though a temperance man, so strongly urged the compromise that he came to be known as "the father of high license," had the manly courage to admit its failure. After it had been tried, he said:

"High license does increase the number of unlicensed drinking places. It does not lessen the number of open saloons. It does not lessen the drinks or the curse, but really increases them. It is a whisky devil in temperance garb."

The experience elsewhere was the same.

The liquor men speedily saw the success of their strategy. The liquor leaders and press of that period almost gleefully urged this new policy upon their followers.

J. M. Atherton, president of the National Protective Association, the foremost organization of distillers and wholesale dealers, said:

"The true policy for the liquor trade to pursue is to advocate as high a license as they can, in

*Copies of this essay in leaflet form can be obtained from the Anti-Saloon League of Maryland, 802 American Building, Baltimore, for 50 cents per hundred, postpaid, and $3.00 per thousand, by express, not paid. It is printed in full in the *American Issue*, Maryland edition for Fifth month 27th.

justice to themselves, afford to pay, because the money thus raised tends to relieve all owners of property from taxation, and keeps the treasuries of the towns and cities pretty well filled. This catches the ordinary taxpayer, who cares less for the sentiment in opposition to our business than he does for taxes on his own property."

This, then, is the shrewed new policy of the liquor forces which has triumphed in many localities, and which has retarded for the time the final victory of local option and ultimate prohibition. It is this misleading of many earnest and conscientious men which has brought Baltimore into the error of her experiment with high license. For this reason we have sketched its beginnings, that our conservative people, many of whom favored it because they thought that it was really a temperance measure of a wise and helpful character, may see, even from the testimony of the liquor men themselves, that it is no such thing. A candid and thoughtful examination of the facts must convince every unprejudiced and patriotic mind of the inexpediency and wrong of our license system.

(*To be continued.*)

LESSONS ON THE PSALMS.

The series of lessons on the Psalms written by Augustus Murray and now being issued, should have a large usefulness in our adult First-day School classes. The treatment of the subject is scholarly and informing, but not sufficiently technical to obscure the constant presence of spiritual values. It is hoped that classes using these helps will not only receive illuminating knowledge of the structure and historical place of the Psalms, but will feel something of the spirit of the writers. A vigorous and interested personal grasp of the spirit and content of this series of lessons must be a real stimulus to the religious life of the classes.

There is a large and easily accessible amount of comment on the Psalms which some classes may be glad to become partially familiar with. Among the most useful books of this class for supplementary reference is "The Book of Psalms," by C. G. Montefiore, a book of comments and reflections taken from the author's larger volume, "The Bible for Home Reading." It was prepared especially for the use of Jewish parents and children, but is equally adapted for Christian use. We quote from the author's comments:

"The titles and even the precise dates of the Psalms have only a minor interest from a religious point of view. * * * It expresses the ideas and feelings of a religion of which the central and absorbing object of faith is One who is believed to be the absolute, universal, Living God * * * It has been equally the prayer-book of public and common worship, and the chosen treasury of meditation, guidance, comfort to the individual soul. * * * In the Psalter we find almost every mood satisfied and cared for. * * * National in one sense as the Psalms may be, they nevertheless respond to the fundamental needs and yearnings of the human heart and soul; and even if the speaker in every Psalm were proven to be a personification of Israel or the community of believers, these very Psalms would be none the less suitable for individual worshippers and for their own separate relation to the divine Father of all."

"It is pleasant, too, to be able to believe that the Psalter was composed by many hands. It is a truly national book; with its strength and its weakness, a genuinely popular product."

"The writers of the Psalter do not merely believe in God—that were but little—but to believe in him is their joy, to praise him is their privilege."

A portion of the small volume is given over to reprints of the Psalms of greatest interest with careful analyses of their meaning and purpose. Classes desiring more extended reference than can be included in a lesson leaf will find the volume useful. It may be obtained of Walter H. Jenkins, 140 North 15th Street, Philadelphia.

Another small and useful book is the volume on the Psalms from Dr. Moulton's "Modern Readers' Bible" which has been as a whole reviewed in these columns. Many of the *Intelligencer* readers are familiar with the form and value of this series in which the Bible is presented in modern literary form and supplied with copious notes conveniently located on the same pages as the text to which they refer. Walter H. Jenkins will also supply this book, or any others bearing upon the Psalms which may be asked for. Both these volumes are inexpensive. The writer does not know the exact price, but less than $1.00 each.

May I again urge upon classes using this series of leaves, the fact that their real value consists in inspiring in the classes, who study from week to week these songs of praise, the same spirit which prompted their expression, and which has responded to their appeal in all the centuries since these scattered fragments of devotional poetry were collected and became a part of the Scripture treasury.

JANE P. RUSHMORE.

"May God render religion destructive of differences and dislike between man and man, and conducive to the peace and union of mankind."

—*Rammohun Roy.*

FRIENDS' INTELLIGENCER

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ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 10, 1911.

SWARTHMORE COMMENCEMENT.

THE BACCALAUREATE ADDRESS.

The Baccalaureate address to the graduating class of Swarthmore College was delivered by Dr. Joseph Swain, President of the College in Parrish Hall, at 11.30 on Sixth month 4th. The subject of Dr. Swain's address was "The Higher Life," and was listened to by practically the entire student body, with a number of visitors and interested friends from the village. After speaking of the utter folly of hate, and the abundant rewards of the effort toward the higher life, Dr. Swain said:

There are certain qualities of mind and heart necessary to attain this higher life. One must possess the open mind. One must be ready to see things as they are. Your college experience should have given you this. The open mind is the most characteristic thing in the scientific spirit. You have met this spirit not only in the laboratories and in the class rooms of the teachers of science, but in the class rooms of all your teachers, as it permeates all learning to-day. This spirit assumes that there is such a thing as truth, that it is the duty of every human being to do his best, and to seek out the truth, and that he approach every problem with the open mind and learning the truth he adapts his life to it.

A second requisite is the right mind. The builder has the right mind concerning his work, who is as careful of the foundation which is invisible as he is of the superstructure which is visible. The banker has the right mind concerning his business when he is as careful during a panic to be just to his depositors as he is in prosperous times. That artist has the right mind, "who like Millet is so jealous of the ideal which he cherishes that he will destroy work which falls below his own measure of excellence, though eager admirers stand ready to buy at high prices." That scientist has the right mind, who like Darwin, is willing to spend a life time in patiently gathering facts to show how life develops. That statesman is right-minded, who, like Lincoln, works on in victory and in defeat; for the right as God gives him the power to see the right. That man is rightminded "to whom truth in inward thought as well as outward word and deed is no matter of mere expediency, to whom scorn of all uncleanness, of all meanness and cowardice of soul is an urgent imperative, and to whom reverence and justice are the very breath of life." You will be right-minded if to-day you resolve, and forever act on that resolution, that you will strive from this day forth to let the finer things of the human heart dominate and crowd out those of selfishness and greed.

To open-mindedness and right-mindedness we must add single-mindedness. Singleness of purpose is necessary to all successful achievement. If you would be a scholar you must know all that there is to be known about some one thing, however small, then by research extend the boundary of human knowledge concerning that thing. You must be content to be ignorant of many things. If you would be an explorer you must give up much of the refinement of civilization, and inure yourself to the hardships of the high mountains, the desert, or the Polar seas. If you would be good men and women, you must be willing to give up many things, and live the life of the Spirit which goodness demands.

We are in need of all the help we can secure to hold ourselves up to this ideal. President Thwing advised the student to hang on the walls of his room above the table at which he reads and thinks for days and years, a picture of the highest and holiest known to him. Such a picture, he says, should inspire the student to try and never do anything of which that highest and holiest would disapprove. I have indelibly imprinted on my mind the picture of a man of noble spirit and life who is a constant reminder of my short-comings and yet who comforts me and urges me on to better things. I have also a picture on my heart of a noble woman of more than three score years and ten who went about doing good, who had a cheerful face and a kindly heart, a good word for every one she met, who saw the best in people, and ever gave a helping hand, who made people better because they absorbed something of her spirit by contact with her, who gave her voice, pen and means to every worthy cause, who inspired love and admiration in others and who brought peace and joy and good will to all she met. Need I say that love was the dominating force in her heart—and that she found in that love its own sufficient and satisfying reward? The simple truth is, my friends, that the wise and good of all ages have been willing to give themselves up to be controlled by this greatest thing in the

world, and have found the reward of obedience to its dictations more precious than gold or rubies or any earthly possession.

Members of the graduating class, I have tried to say to you that there is a Power outside ourselves which we can love and obey if we but grow in accordance with the highest law of our being. That this power has implanted in us a germ of love if we only allow it to grow and become dominant in our hearts, will guide us, possibly through sorrow and conflict, but ultimately, nevertheless, into peace and serenity of spirit.

May you in the Providence of God, each in his own way, seek and find this Pearl of Greatest Price.

In addressing the Conference on Social Conditions in New York during the week of the Yearly Meeting, Dr. Devine said that on only two occasions had he been in that meeting house. He had attended there the funeral of his old friend John Griffin; and now the invitation to make the address on the present occasion had come from his young friend who occupies the position in the Charity Organization Society of New York City that John Griffin so many years occupied. The reference was to J. Barnard Walton, secretary of the Finance Committee of the Charities, from whom we have in another column a report of Dr. Devine's address and the discussion that followed.

Since the last report we have received $478.25 toward the Schofield School endowment and $204.10 toward the Laing School endowment. An itemized statement will be given next week. Contributions to both of these funds may be sent to the *Friends' Intelligencer* Association, which is acting as treasurer. The total amount received and promised is now $5,191.75 for Schofield and $1,629.10 for Laing.

As we go to press the closing exercises of Commencement Day at Swarthmore College are in progress. We have not yet the annual announcements nor the final statement as to the endowment fund. At latest report all but a few thousand of the $500,000 had been contributed or promised.

THE LAST SUMMER SCHOOL WORD.

The present registration for the Summer School indicates that we will start with something over 100 in attendance on the 13th. This is about 35 per cent. better than we did two years ago.

This is the last announcement about the Summer School. Please note as follows:

Those desiring to attend, who have not already done so, please register AT ONCE. Money may be paid on arriving at Swarthmore.

Students are expected to reach Swarthmore the afternoon of the 13th, in time to get their rooms assigned and other arrangements made before supper. No mid-day meal will be served at the college on the 13th.

Note the prices in detail:

Entire expense for the two weeks, including board, lodging, admission to all of the periods and lectures, $15. The same privileges for one week, $8.00. Ticket for a single lecture, or all three periods any morning, 25 cents. Single meals, 35 cents; lodging, 50 cents. Course tickets good for admission to all of the evening lectures and all of the morning periods, for the two weeks, $4.00. Tickets admitting to all of the morning periods only for two weeks, $2.50.

At the last Summer School Friends and others in Swarthmore and nearby towns gave very little transient patronage. Considering the character of the lectures provided, those who do not make it a point to at least attend the evening lectures, will miss a treat.

In sending baggage check to Swarthmore. Put name on trunks or suit cases, and say "Summer School, Swarthmore," on the tag.

Register NOW by writing to Henry W. Wilbur, 140 N. 15th Street, Philadelphia, Pa.

ADVANCEMENT IN BALTIMORE.

Friends of Baltimore Monthly Meeting enjoyed on the evening of the 27th of last month, what was generally considered to be the best of three conference-socials held at the Park Avenue meeting house during the spring. These events were all planned by the Monthly Meeting Advancement Committee as the beginning of a campaign to arouse new interest in the meeting and its activities and to secure the active co-operation of a larger number of the members in meeting work. It was estimated that about 150 people attended the last conference. The topic for discussion was "True Worship." J. Kemp Bartlett, chairman of the committee, presided and made a brief address. In a most interesting paper Charles P. Blackburn spoke of the simplicity and freedom from all hindering influences of the Friendly method of worship; he set a high standard and expressed the feeling that there were great possibilities for securing spiritual strength by meeting together on a basis of silence, a really living silence. Robert H. Walker was confident as to the truth of the Friendly principles, he was proud of the history and accomplishments of the Society and believed

there was no better method for worshiping God than that practiced by Friends for so many years. It was felt by Emma M. Dewees that Friends were in duty bound to make their religion a matter of deep spirituality; they had abandoned all of the forms and ceremonies of other denominations, baptism, the sacraments and the rest, claiming that worship was something that had to do with the soul and the spirit of God, and it remained for them to prove that it was possible to experience all that these forms stood for in a real way, without going through the ceremonies. She appealed for a deepening of concern for spiritual strength to increase and for an increase of willingness to make sacrifices in order to advance the cause of true righteousness. A part of Whittier's poem "My Soul and I," was read. Others who spoke were Jonathan K. Taylor, Lukens Wood, Seneca P. Broomell and Edward C. Wilson. The latter read the poem "Worship," by Whittier. Two hymns, sung by John Osborne, proved a delightful part of the program. Franklin Fulton recited "Thoughts in a Place of Worship."

Following the conference there was an hour for sociability, including refreshments. It was announced that the Advancement Committee would renew its activities along this line early next fall.

NOTTINGHAM QUARTERLY MEETING.

There was a large attendance of Friends and others at the session of Nottingham Quarterly Meeting held in the Deer Creek meeting house, at Darlington, Md., on Seventh-day, the 27th. Weather conditions were about perfect and with roads in condition and the meeting held at the end of the week there were more people present, it was said, than had turned out in a number of years. The fine old house of worship, erected before the middle of the eighteenth century and rebuilt about fifteen years ago by a Friend no longer living in the neighborhood but who loved the old place, was almost completely occupied for the two meetings that were held during the day. All of the nine meetings comprised in this Quarter, located in Maryland and Pennsylvania on both sides of the Susquehanna River, were represented. Many of those in attendance drove as far as twelve miles and some even farther. Not a few of those present were members of other religious societies. A large number of young people were in the Meeting.

In the meeting for worship at 10 o'clock there was speaking by Edwin R. Buffington, of Rising Sun; Mary Heald Way, of Oxford, and O. Edward Janney, of Baltimore. The business session which followed was under the direction of Robert Brown and Belle H. Haines, clerks. Consideration of three of the queries of the discipline was the chief business brought before the meeting.

At the close of the morning meeting all present were invited to join the Deer Creek Friends at lunch, which was served in most generous fashion under the trees on the meeting grounds. After a pleasant hour of sociability, of making new acquaintances and renewing old friendships, nearly all of those present again went into the meeting house for a discussion of First-day school and advancement work. Belle H. Haines and Ethel S. King presided. An address on "The Value of the First-day School," was made by Thomas B. Hull, superintendent of the Park Avenue First-day school in Baltimore. Others who spoke on the topic were Jennie Brown, Howard Brown, Charles Coates, Lewis H. Stubbs, of West Chester, and LeRoy Brooks.

About an hour was spent in a discussion of the need for and possibilities of advancement work in connection with Friends' meetings. Those who spoke were Edwin Buffington, O. Edward Janney, Belle H. Haines, Thomas B. Hull and Arthur M. Dewees, all members of the Yearly Meeting Advancement Committee. Much emphasis was placed by the speakers upon the fact that because of their failure to meet changing conditions with changing methods of presenting their message, Friends had fallen far behind in the effort of religious organizations to reach and influence men, they had even failed in too many instances to hold their own members. But it was claimed very positively that the principles of the Society were just as true and just as much needed by people in general to-day as ever, that there was little foundation for the statement sometimes made that other denominations have accepted the main principles of Friends, that the message has been delivered and the Society relieved of any further obligation to do a missionary work. Friends were called to be loyal to their Society because of the truth embodied in its principles, because of what it has accomplished for humanity in its long career and because of its opportunity for doing a great work to-day and in the future. It was said that in order to prove itself worth while for this day the Society would have to be willing to study methods for reaching the minds and hearts of people effectively, it would have to turn away from the narrow attitude of striving merely to "keep up" the meetings to a policy of progress and enlargement. More knowledge of the Society's history and principles and an ambition to meet and help to solve present-day problems were urgently needed along with far greater enthusiasm and devotion than were now manifest on the part of the membership. During the lunch hour members of the Yearly

Meeting and Monthly Meeting advancement committees who were present at the Quarterly Meeting held a short informal conference.

On First-day, the 28th, Deer Creek meeting was attended by Mary Heald Way, Broad Creek meeting by Dr. Janney and Forest Hill meeting by Thomas B. and Helen L. Hull and Arthur Dewees.

GRANVILLE HALF YEARLY MEETING.

Our Half Yearly Meeting was held the 20th, 21st and 22nd of Fifth month. Joel Borton, of Woodstown, N. J., was present, much to the comfort and satisfaction of our people. The meeting for ministry and counsel was held on Seventh-day.

First-day morning, Joel Borton preached a most practical sermon on applied Christianity. He said Christianity is in the world, but must be applied to be effectual. We need a right understanding of God; this is difficult to explain, because it is an experience. It is the inspeaking voice of God which enlightens us and leads us on our way, if we yield to him. His image will be reflected in us. Religion is not a myth but an experience, and no person's life can be complete without this experience. There was never a more enlightened age than this, one evidence of which is the laying aside of creeds, and the earnest seeking for truth. The Christian church is awakening—taking on new life. All we need is to teach the doctrine of Jesus Christ. In the grand humanity produced to-day the church and First-day schools have a part to do—to teach humanity how to live, that in the strong athletic body may dwell the spirit of God. Saints are needed; not those who fear to go out into the world for fear of defilement, but those who can and do go into the slums carrying out the mission of Jesus Christ. The inner life is the real man. As the great ocean liner—a little world of itself—is helpless without its guiding power and would soon be wrecked, so are there many human wrecks to-day because the church does not perform its duty.

The one thing we lack is spirituality. In material things the growth has been marvelous, almost attaining perfection apparently, but without true religion this is nothing, but we are coming more and more to the simple faith and religion taught by Jesus Christ.

We are just beginning to learn some of the wonders of electricity, but it is just as possible to delve into the spiritual, and its realm is much more marvelous. We have the privilege of prayer, and God will reveal to us the truth, for we are his children, and nothing is impossible to him.

While we hold on to all that is helpful in the past, we are to let go of that which is outgrown and only hinders our advancement. An organization must do good or it has no right to exist. The saloon, the white slave traffic, corrupt politics show the evil condition of things in the blighting influence they spread, destroying individuals and homes. The church has a duty in this! Jesus is our teacher and leader. He came into the world to save that which was lost. Applied Christianity —the united effort of the Christian church and of individuals, must bring about the change desired. The most wonderful, beautiful thing in the world is a Christian life. God has prepared, in the life to come, still better things for us. Remarks of appreciation and exhortation to profit by what we had heard were made by G. Myron Allen.

The meeting closed with a most uplifting prayer by Joel Borton.

Second-day morning Joel Borton preached a most excellent sermon on the problem of life. I have but one life to live, what shall I do with it? In childhood and youth the question is largely decided by parents and teachers, but later, when in actual life, for ourselves. The great Teacher said, this life is more than raiment. While there are always those who help us more or less on our way, we must *decide* for ourselves, mark out our own pathway. When we do this for our own selfish pleasure the result is failure. He told us his own rule of life was to let go of the things not worth while, and hold fast to the things worth while. Four things should be discarded: *First, Pretence.* Be natural; do not copy others or be other than our natural selves. There are no shams in the other life.

Second, Worry. Which is an infirmity of the worst form, it is not easy to avoid this when things go wrong, but it only unfits us for the next trial that comes. There is neither worry nor trouble in the next life, all is serene and happy.

Third, Discontent. Make the best of things and be content.

Fourth, Selfishness. This has no other place than to protect our lives; to live a selfish life for our own pleasure, not only makes us miserable but prevents us from improving our opportunities.

What is worth while:

First, Friendship. One near and dear to us in whom we confide and trust and to whom we should ever be true.

Second, Present Happiness. Only the present is ours, let us be happy in the presence of God our Father, who has given us all things to enjoy.

Third, Faith. First in God, second in our fel-

lows. The apostle said, "Faith is assurance of things hoped for, a conviction of things not seen." We must exercise faith in our daily toil though results do not always come, and we must have faith in God, though we may not always be able to see nor to understand.

Fourth, Love. Faith, hope and love and the greatest of these is love. Most important of all to fill our hearts with love of God and man. Sometimes the most homely face reflects most beautifully his image. Thus, life may go on day by day naturally, beautifully, as we work and pray for those things needful, and the problems of life will be solved as we yield obedience to the guidance of the Holy Spirit, and moreover, we have the promise of our endless life. The New Testament teaches us these things, not the coming into this life, but the passing out of it is the most important thing, while the former is heralded with joy and the latter mourned with grief unspeakable, yet life continues forever, and may grow ever more beautiful and marvelous. God has other worlds and nothing is impossible with him.

There is much we cannot comprehend, but we can love and trust him who heals our hurts, and forgives our transgressions so that we can begin anew. There is very much to enjoy and live for here. Let us so live that when the change comes to us we will be ready to meet the life to come.

The business meeting was held after the meeting for worship, and many expressed their gratitude that Friend Borton could be with us at this time, and the wish was expressed that his words might abide with us and not fall upon barren soil.

Granville, N. Y. L. J. M.

FRIENDS' ASSOCIATIONS.

The Woodlawn, Va., Young Friends' Association was held at the Meeting House Fifth month 7th. The president opened the meeting by reading the thirtieth Psalm. Mary Lukens gave a reading. "Simply Trusting" was sung, and Lewetta Cox gave Current Events. In response to the question about the Boy Scouts, Sarah E. Anthony read a full and most interesting account of the Boy Scout Movement and what it is doing for the boys.

Election of officers resulted in the naming of Scott Campbell for president and Abbie G. Gillingham for secretary. After a period of silence, adjourned until Sixth month 4th.

LIDA W. GILLINGHAM.

The Friends' Association of Quakertown, Pa., met Fifth month 25th, at the home of Howard and Ella Kinsey. Isaac Reeder read "Captain Abner's Opinion," and "A Quaker Easter" was read by Ella H. Kinsey. "Paying for a Farm in the Olden Time" was read by Mary Kitchen. "Folly of Careless Riches" was given by Nellie Johnson; "Christ's Care of Us," by Hannah M. Penrose. Three articles from *Friends' Fellowship Papers* were read and also an original article from *The Ides* of George School was read by Henry Kinsey. A spirited discussion took place upon the unity of decisions, in meetings for business as against rule by majority. Adjourned to meet at the home of Jane M. Foulke.

ELEANOR FOULKE.

The general exercises of Newtown, Pa., Friends' Association, held Fifth month 11th, were devoted to the life and works of Paul. Robert Kenderdine read from Farrar's Life of Paul. Julia C. Eyre read a paper prepared by Mary Paxson, of Carversville for the Wrightstown F. D. S. Union, "In what respects does the belief of Paul resemble that held by Friends." A paper was read by Sue Blaker discussing "The spread of Christianity from the death of Paul to the time of Constantine." Franklin Packer, Evan T. Worthington and Thaddeus S. Kenderdine told which particular phases of Paul's teaching interested them, especially. At roll call favorite verses from Paul's epistles were given by many. Eighty-seven dollars and ten cents, the entire proceeds of Friends' charity supper, held Fifth month 2nd, were donated to Friends' Neighborhood Guild of Philadelphia. The social half hour at the close was occupied by a spelling bee, conducted by Sara F. Cary. Ellie A. Vandegrift, kept the floor longest with Ella May Haldeman a close second. Twenty-eight were in the class.

LAURA W. WHITE.

The Young Friends' Association, of Wilmington, Del., held their annual meeting and election of officers on Fifth month 12th, in Friends' School gymnasium. A large representation of the membership were present and the meeting was an interesting one. The election resulted as follows: President, Mary G. Miller; vice-president, H. Ralph Ewart; secretary, Anna Gifford; treasurer, Walter Cox; Executive Committee, Helen M. Bye, Mary Hayes Gawthrop, Malcolm Brosius. The retiring treasurer, Edna N. Taylor, reported a paid membership of 98. Receipts for the year amounted to $95.64, disbursements, $62,65; balance on hand, $32.99. The Association discussed sending a delegate to the summer school at Swarthmore and left the entire matter with the Executive Committee, who will decide whether or not to send a member and will make the selection. It is probable that some one will be sent as

the association was greatly in favor of having a comprehensive report from the school. Five delegates were appointed to attend the meeting of Friends' Associations on Fifth month 15th—Anna Gifford, Helen M. Bye, Mrs. Stephen Singleton, Marjorie Stapler and Edna N. Taylor. All of these but one attended. The association has for several years been paying expenses of delegates to meetings and this plan meets with success. Meetings have been very well attended during the year, the attendance at two or three reaching to 90 and 100. For several years now the social side of the meetings has been emphasized, as it was felt that the Monthly Meeting is in need of more friendly and informal intercourse, and this has been the means of bringing many to the meetings. There is now an evident need for closer association in Meeting and First-day school affairs between the Young Friends' Association and the Meeting. This is thought can be brought about in due time.

EDNA N. TAYLOR.

A regular meeting of Cornwall Friends' Association was held at the Meeting House Fifth month 21st. The vice-president, Mary B. Cocks, read the 103rd Psalm; the secretary, William B. Cocks, read the minutes of last meeting. A part of the program was omitted as a number present desired to attend the funeral of a long-time resident in the neighborhood. Rowland Cocks, Jr., read a beautiful selection, "The Two Paths," Marion L. Cocks, a poem on Spring. Both readings were greatly enjoyed. Martha C. Willets, of Purchase, read by request a temperance poem. After sentiments were given the meeting adjourned to Sixth month 18th, at Cornwall Meeting House.

E. K. S.

The Oxford, Pa., Young Friends' Association of Fifth month 27th was opened by the president reading part of the 21st chapter of Revelations. Minutes were read and approved. It was decided to discontinue our meetings until the second Seventh-day evening in Ninth month at 7.30. The treasurer's report was given, showing $12.01 in the treasury. Woman's Place in History, Catharine of Russia, was read by Leola Miller. "The Advance Women have made in the Past Century," was a paper prepared by Flora Mason and read by Ella Thomas. Should the right of suffrage be granted to women? was discussed by Blanche Walton, Eva Wright, Isaac Walton, Granville Coates and Harry Thomas.

MARY E. POWLEY, *Sec. pro tem.*

The Mt. Holly Young Friends' Association met Fifth month 11th at the home of Caleb and Louisa Dudley. The president read a portion of 16th chapter of John. Four new members were proposed and elected. Program for the evening was as follows: Readings, by Anna Shinn, Louisa Dudley and Neva Kirkbride, a visitor; questions were answered by Geo. Bullock and Henry Kille; recitation, Cora Stokes; conundrums, by Martha Engle. The visitors from Medford Friends' Association were called on, also a visitor from Atlantic City. We adjourned to meet Sixth month 8th, at the home of Caleb Wilkins.

MARTHA D. ENGLE, *Sec'y.*

THE LITTLE QUIET MEETING.

This sweetly cool, secluded spot,
A benediction seems from Heaven,
And all who wish may freely come,
And worship in this quiet place.
No blare of organ greets the ear,
No tuneful song dispels the calm;
A solemn silence broods o'er all,
And shows in every waiting face.
Here souls in sweet communion blend,
And tho' no outward word is said,
Yet here is heard the Father's voice,
That speaks to all who care to hear;
To all who in true silence wait.
Tho' few they be who gather here,
They feel the Master's presence near;
His promise to the few, the same
As when he walked, of yore, the earth.

The hour is o'er, the people rise,
With courteous greetings now they speak,
Each other's welfare to enquire.
With friendly hand-shake soon they part,
Each going to his quiet home,
Each better fitted for life's work,
Because of strength that in the waiting hour,
Was both vouchsafed and gained.

Oh, little meeting, blessed meeting,
Be not discouraged, tho' you're few.
The faithful ten will reap reward,
As sure as if they thousands were.
Press forward then and do your work,
While yet 'tis day, and light is given,
For when the sun is hid from view,
No labor then can much avail.
The faithful ones may never know
The fullness of the good they do,
By staunch adherence to the light,
In what they say, and what they do;
For mortal sight can never pierce
The shadows of the future days.
By faith alone we feel our way,
And leave results in God's own hands.

West Liberty, Ia. ELIZABETH H. COALE.

MARRIAGES.

PEARSON—BARDLEY.—At Saugatuck, Conn., Sixth month 3rd., Edna Glendora, daughter of Mary F. Peck and the late Abraham Wakeman Bradley, of Saugatuck, to Robert Logan, son of Robert and the late Amanda J. Pearson, of Philadelphia.

DEATHS.

BLACK.—At her home near Bordentown, N. J., on Second-day, Fifth month 15th, Mary T., widow of Franklin Black, in the 79th year of her age.

BROWNING.—In New York City, on the 17th of Fifth month, Elma Sheldon Browning, beloved wife of James C. Browning, aged 50 years. Funeral was held from her late residence at Salt Point, Dutchess Co., N. Y., interment at Poughkeepsie Rural Cemetery. No printed eulogy could possibly convey to those who had never come in personal contact with this dear friend the beauty of her life. While still in her teens, she lost her mother, whose noble character was a deep and lasting inspiration to the young girl, upon whom the duties of a home devolved. But she had no fear of the burdens of life, and with an heroic effort, she took up the care, that loving hands had left, and with a masterful spirit she overcome the many vicissitudes of life.

Always forgetful of self, her compassionate thought was ever turned toward those who were in need, ministering to their wants as way might open. While in her immediate family, she seemed never to tire in her service of love, assisting an elder sister with her little family—entering her brother's stricken home, to care for a frail little motherless babe, too frail it seemed for this life. Then the loving care of a stepmother, who had endeared herself to all the family, with her beautiful Christian life. And last came the care of her aged father. Always so thoughtful of others and having no children of her own, she found great comfort in having with her those of her brother—who had married again.

Although not a member of Friends, from her early childhood, she had been thrown much among them. Later in life—her husband being a member—she became quite active in aiding Friends' principles. And while we may mourn this seeming, untimely ending, we know it was a life nobly lived. And none who have ever partaken of her hospitality, can help cherishing a pleasant memory of the open, sincere goodness of heart, which was extended to them, with her welcoming handshake.

"No star ever rose
And set without influence somewhere; no life
Can be pure in its purpose, and strong in its strife
And all life not be purer and stronger thereby."

S. De G. W.

REID.—Suddenly, of heart failure, on Fourth month 18th, 1911, Joseph Durose Reid, aged 78 years and 4 months. A member of Monthly Meeting held at Fifteenth and Race Streets, Philadelphia.

STRATTON.—In New York, Robert M. Stratton, 29th of Fifth month, in his 68th year. Funeral from Friends' Meeting House, 20th street.

This Friend was a birthright member in our branch of the Society of Friends, the son of Robert M. Stratton, a well beloved minister. Until within a few years he was an active member of New York Monthly Meeting and a regular attender at 15th Street and Rutherfurd Place Meeting. In later years he had felt a drawing to the meeting of the other branch and uniting in membership there was very happy in his fellowship with the Friends of 20th St. His funeral was largely attended by members of both branches.

NOTES AND ANNOUNCEMENTS.

The Joint Committee of the several Yearly Meetings for work among isolated members will meet in Menallen Meeting House, Adams County, Pa., Eighth month 4th to 7th, inclusive. A detailed account of how to get there will be given later. It is hoped that all the Yearly Meetings will be represented so that effective work may be planned. Elizabeth Lloyd, *Clerk.*

The quotation from Philadelphia Yearly Meeting Discipline given in your issue of Fourth month 1st, by Horatio W. Dresser is worthy a place in the minds of all your readers.

We need the enthusiasm of a Luther or a Wesley to gather up the mass of facts in the world, which may serve as stepping-stones to a higher life—why should we gossip with the ignorant when the choicest treasures of creative energy lie open before us.

It is proper for the farmers to observe under what conditions his crops thrive best rather than depend upon direct inspiration for the necessary knowledge. All along the path we should develop our faculties just as the little child cultivates the sense of hearing, seeing, smelling, tasting or feeling by contact with the outside world. But it is so much easier getting along if we have the benefit of the experience of our fellow-travelers. While we feel thankful to those who have blazed the path for us to travel, we should not allow the common heritage to shrivel in our hands. Progress must be the watchword or we shall assume the downward tendency.

Congenial society is essential to progress. He who lives among those who would sit in judgment upon his neighbor's work is in a position like a man trying to row a boat against a rapid current. If those helping influences are not found near at hand, we must seek them through the printed page that our progress may not be impeded in cultivating all that is best in our nature.

If we will but look into our own souls and discover what lies hid in their delicate recesses, what wonderful mechanism and what magnificent powers lie dormant, if we look abroad into space and behold the same power which is manifested in our own being displayed on a broader plan in the beautiful laws of the universe which cause a multitude of worlds to roll together in harmony, if we look into the history of the noble men of the past, who have spent their lives for the advancement of truth on the earth, is there not enough to arouse every energy of the most indifferent and prompt them to vigorous effort in behalf of knowledge?

True knowledge consists in finding out the laws and modes of conduct established by the Creator.

Complying with these laws and modes of conduct constitutes religion.

Husum, Wash. Geo. M. Cole.

No First-day meeting for worship is held at Radnor, Pa., except on First-day afternoons preceding the monthly meeting. The attendance on these occasions is very gratifying. About nine months ago the monthly meeting appointed an Advancement Committee and made an assessment upon its members in order that it might have funds to work with.

On First-day, Fifth month 28th, five of this committee attended Schuylkill Meeting, the total attendance being thirty-two. After the meeting for worship there was a conference of those assembled, in which the desire was expressed that there might again be a preparative meeting

at Schuylkill. The total membership of this meeting is now sixteen and four have just made application for membership.

Rufus M. Jones and family sailed from New York the 27th ult., on their way to Germany via Italy. They expect to spend three weeks in the latter country and the balance of the summer at Marburg, Germany.—*American Friend.*

The present addresses are desired, by the Overseers of New York Monthly Meeting, of the following, whose names are on our books as members, but whose whereabouts have in some cases been unknown to us for many years: Joseph B. Cole, Harry M. Davis, Caroline M. Jones, Albert E. Miller, Edgar Sutton, Sarah Jane Sutton, William Taylor, H. L. Wolcott. Any information of the addresses if living, or of dates or other particulars if deceased, will be appreciated if sent to Charles L. McCord, Chairman, 17 Park Place, New Rochelle, N. Y.

Radnor Monthly Meeting Advancement Committee will visit Valley Meeting by appointment on First-day, Sixth month 11th, at 10 a. m. Also on the same day Philadelphia Quarterly Meeting Visiting Committee will by appointment attend Haverford Meeting at 10.30 and Reading Meeting at 11.00 a. m.

By appointment, five members of the Radnor Monthly Meeting Advancement Committee attended the regular morning meeting at Schuylkill (near Phoenixville, Pa.), on last First-day. There was a total attendance of thirty-two persons present, many of whom are not in membership with Friends, but are of that large and increasing class known as being "interested" in the Society and its purposes. New applications for membership were received, and, at the after meeting conference a suggestion to re-establish a Preparative Meeting there, was quite fully united with. The whole spirit of the meeting was full of encouragement.

GEORGE SCHOOL NOTES.

Second-day evening, (22d), Dr. O. Edward Janney, of Baltimore, gave a lecture (illustrated) on "Old Castilian Days." He showed some beautiful slides of Madrid, the Alhambra, and also some copies of famous works of art which hang in Spain. Among other of his personal experiences he spoke of his visit to the Royal Palace, and told many interesting things of the King and Queen.

Seventh-day evening, the Penns gave their last public meeting of the season, with the following program: piano solo, "The Dying Soldier," Helen W. Farley; "Gleanings from the Penn," by the editor, Agnes Briggs; vocal quartette, "Then You'll Remember Me," Helen Farley, Hannah Hendrickson, Helen Rich, and Helen Wilson; recitation, Percy Leedom; play "The Violin Maker of Cremona," Horace L. Gregg, Lillian Trego, James Lupton and Dexter Forbes.

WOODBROOKE DAY AT THE SUMMER SCHOOL.

Sixth month 17, Seventh-day, 11 a. m., Parrish Hall. The Influence of Friends' Schools on Religious Growth. By graduates of Haverford, Swarthmore, Westtown, Friends' Central, and George School. 1 p. m. lunch. 2 p. m. recreation and amusements. 4 p. m. under the cherry tree; tea followed by Wilfred E. Littleboy's account of Australian Friends.

8 p. m. Parrish Hall. The Country Meeting and Social Work: the report of an investigation made by the Woodbrookers' Social Service Committee in Concord and Western Quarters, by Lydia Lewis. Discussion by J. Byron Deacon and J. Edgar Rhodes.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30, Fairhill (Germantown Ave. and Cambria St.) at 3.30 p. m.

SIXTH MONTH 9TH (6TH-DAY).

—Thornbury, Pa., Young Friends' Association, at home of Jacob and Ada Temple, Tanguy, Pa. "Conditions that Make for Peace," by Edward C. Wilson will be discussed.

—Friends' Association of Medford, N. J., at home of Robert H. Ballinger.

SIXTH MONTH 10TH (7TH-DAY).

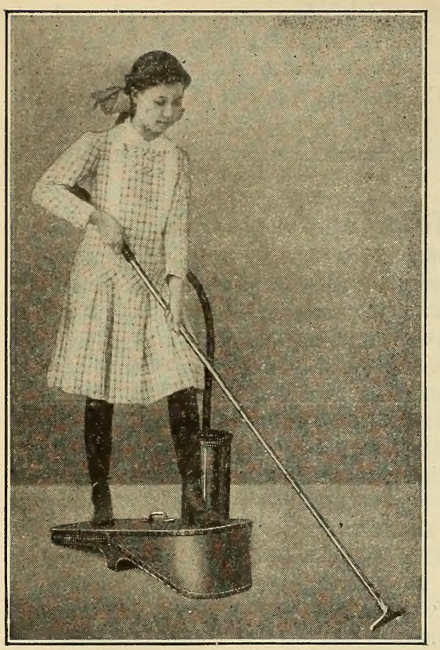
—Monthly Meeting of New York, in Brooklyn, 2.30 p. m.

—Burlington First-day School Union, at Upper Springfield, N. J.

Carriages will meet 9 a. m. train at Jobstown and trains at Wrightstown.

—Committee on the Organization of the proposed Central Bureau will





SEE-SAW SUCTION CLEANER

One's weight does the work,
Light, Simple, Strong Suction.

PRICE, $10

Agents wanted. *Send for circuar.*

GEO. WEBSTER

CHRISTIANA - PENNA.

meet in Room No. 4, of Race Street Meeting House, at 3 p. m.

SIXTH MONTH 10TH—12TH.

Baltimore Quarterly Meeting at Sandy Spring, Md. Friends wishing entertainment or information concerning trains please apply to William John Thomas or Edith Bentley Thomas, Ednor, Md.

Dr. Jesse H. Holmes expects to attend.

On the evening of the 10th an Advancement Conference in the Meeting House.

SIXTH MONTH 11TH (1ST-DAY).

—In Providence Meeting House, Montgomery Co., Pa., appointed meeting under care of Gwynedd (Norristown) Monthly Meeting.

—At County Home, Lima, Delaware Co., Pa., religious services, at 3 p. m. Address by Hamilton Lutton.

—At Valley Meeting, Pa., at 10 a. m. visit of Radnor Monthly Meeting Advancement Committee and of Henry W. Wilbur.

—At Haverford Meeting, near Ardmore, Pa., at 10.30, visit of Philadelphia Quarterly Meeting Visiting Committee.

—At Reading, Pa., at 11 a. m., visit of Philadelphia Quarterly Meeting Visiting Committee.

—At Trenton, N. J., at 10.30 a. m. (Hanover and Montgomery Streets), visit of Mary Travilla, of West Chester, Pa.

—Gwynedd Meeting visited by a party of young people from the Philadelphia Young Friends' Association.

—Circular Meeting at Unionville, Pa., 3 p. m., under care of Western Quarterly Meeting.

SIXTH MONTH 12TH (2ND-DAY).

—Baltimore Quarterly Meeting at Sandy Spring, Md.

—Genesee Yearly Meeting at Bloomfield, Ontario, Can.

SIXTH MONTH 13TH-27TH.

—Friends' Summer School for Religious and Social Study will be held at Swarthmore College. For further information address Friends' General Conference Advancement Committee, 140 North 15th Street, Philadelphia, Pa.

SIXTH MONTH 15TH (5TH-DAY).

—Haddonfield Quarterly Meeting, at Medford, N. J.

—George School Commencement at 10.30 a. m. Orations by Helen C. Wilson, Hadassah J. Moore, Arthur L. Smith of the graduating class. Address by Dr. Cornelius Weygandt, of the University of Pennsylvania, on The Higher Provincialism.

Special train from Reading Terminal, Philadelphia, at 9.15 a. m., stopping at Columbia Avenue, Wayne Junction, Olney, Fox Chase, Woodmont, Southhampton, Churchville; return leaving George School at 2 p. m., stopping at any station on notice to conductor.

SIXTH MONTH 16TH (6TH-DAY).

—Nottingham Monthly Meeting, at East Nottingham (Calvert, Md.) at 10 a. m.

SIXTH MONTH 17TH (7TH-DAY).

—Short Creek Friends' Association, at West Grove, Harrison Co., O.

SIXTH MONTH 18TH (1ST-DAY).

—Cornwall, N. Y., Friends' Association at Cornwall Meeting House.

—Conference under care Concord Quarterly Meeting in Meeting House at Birmingham, Pa., at 2.30 p. m.; visitors from the Swarthmore Summer School.

SIXTH MONTH 22ND (5TH-DAY).

—Fishing Creek Half-Yearly Meeting, at Millville, Pa.

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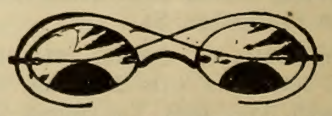
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The attention of Friends is called to the Kingswood Camp, now in its third season, which offers boys a wholesome out-door life among the mountains and lakes of New Hampshire.

The Camp is conducted by Ralph I. Underhill, a member of Brooklyn meeting, and his wife, who is intimately associated with the life of the camp.

Edward Cornell, 43 Willow St., Brooklyn, N. Y. a patron of the Camp, has kindly permitted the use of his name as a reference.

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SIXTH MONTH 24TH (7TH-DAY).

—New York and Brooklyn First-day schools' annual excursion; at Empire Grove on the Hudson; steamer Isabel, leaving S. 5th St., Brooklyn, at 9 a. m. and foot of W. 129th St., New York, at 10 a. m. Tickets 50 cents; apply to William L. Jenkins, 221 E. 15th St., New York.

—Scipio Quarterly Meeting, at North St., N. Y.

THE VACATION SCHOOL NEW YORK.

1910 financial report of the Free Summer School under the care of the Philanthropic Committee of the New York Monthly Meeting, 226 East 16th Street, New York.

Receipts (Continued).

Phebe C. Sutton Fund.....	50.00
New York Monthly Meeting	150.00
Balance Fourth month 1-1910	91.47
	$667.47

EXPENSES NEW YORK.

Salaries (4 teachers).....	$340.00
Materials	59.63
Recreation	17.05
Janitor	15.00
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THE STRUGGLE FOR TRADE.

It is a fascinating theme, this Titanic struggle for the trade of the world between the old and the newly arrived giant. It is a struggle which concerns us all, but in the United States, that great self-contained country of wide horizons, still undeveloped resources, and home markets of abnormal absorptive power, we do not as yet feel the desperate strain under which those labor who compete solely in the fierce free-for-all struggle of the foreign market.

—*James Davenport Whelpley, in the Century.*

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A Religious and Family Journal

Martha J Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 17, 1911.

GRISCOM HALL

The "force"—at least a part of it—has been at the Hall for several days, and on the date of this Intelligencer, the 17th, the doors will be thrown open for guests.

It may be worth while to repeat that the charges at Griscom Hall are very low, even for guests who are not stockholders. It is impossible to pay more than $13 per week for board, which is the charge for a single guest in the very best double room in the Hall.

$10 and $12 are the minimum charges for guests without board coupons. Stockholders with coupons pay $7 per week only, or $8 if they are in "open-air" or either of two corner rooms.

Table board is furnished to neighboring cottagers and others at very low rates. The Hall dining room was designed to accommodate about 45 extra guests of this class.

Holders of board coupons may reserve rooms for any part of the summer. Guests who do not have coupons may now reserve rooms for the rest of June and all July, and after July 1 for the rest of the summer. Address all letters to

GRISCOM HALL ASSOCIATION.

SQUIRREL INN

Catskill Mountains, Haines Falls, N. Y., open from early May, until late October, is on an upper Ledge, in Twilight Park, at an elevation of 2255 feet. For early attractions, there are over sixty varieties of birds, including the Hermit, Oliveback, Wood and Veery Thrushes, the Bicknell Winter Wren and a number of rare Warblers. There is a great variety of wild flowers. Among the favorites are Linnaea-borealis, Clintonia, Wood Sorrel, Laurel, and Wild Azalea. There are excellent roads for automobiles Good rooms through June, at moderate prices. A few cottages still for rent.

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See Ad on Last Page.

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Best dates for sowing pansy seeds: August and September, for spring flowers; February to April, for summer and autumn flowers. Write for the *Hidden Ranch* pansy circular.

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WANTED—ON A FARM, ADULT BOARDERS for the summer. For particulars inquire of Mrs. J. B. Fell, Solebury, Bucks Co., Pa,

WANTED — BY EXPERIENCED NURSE, care of an invalid, in country or at seashore. Terms moderate. Very good reference. Address M, this office.

WANTED—MAN AND WIFE, JUNE 16th. Man to care for lawn, garden, horses, cow, etc. Woman, plain cooking and laundry work. Must have good reference. $40.00 a month. Address Box 53, Vincentown, N. J.

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Continued on page iii.

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BUCK HILL FALLS

The 22nd of this month will be the 10th anniversary of the opening of the settlement at Buck Hill Falls. The observance of the day will be held on the corresponding Seventh-day of this year, i. e., 6th Mo. 24th. All those who were guests of the Inn at that time are invited to spend the week-end at Buck Hill as guests of the management at this time. There were about twenty in the little party which journeyed up to "open" the new enterprise.

Suitable exercises will be held in the East Room in the evening with addresses, etc.

All committees of the Lot and Cottage Owners' Association of Buck Hill Falls which may have a quorum present in the settlement are requested to meet and further the work of their various undertakings.

A new time table went into effect on the Belvidere Division of the Pennsylvania R. R. last week. Intending visitors please take notice.

The automobile service to and from the station has so far proven very satisfactory. The time from the station to the Inn, proceeding at a comfortable gait, is 12 minutes. In other words, Buck Hill guests reach the Inn before their fellow travelers for Mount Pocono reach their railroad station, which is the next one beyond Cresco.

There are two cottages for sale, both of them eligibly located and one particularly well situated. Write to the Manager for particulars if interested.

We welcome the opening of Griscom Hall the past week. May their good works increase!

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No advertisement inserted for less than twenty cents.

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*** TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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EDUCATIONAL

EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting
ELLEN H. E. PRICE, A. M., Swarthmore.
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Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with her. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 11, Young Friends' Building, 140 N. 15th St., Phila.

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CYNTHIA G. BOSLER, Sec'y, Ogontz, Pa.

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The stewardship of resource, greater in this country than in any other, follows the supreme law in the development of society, through which individual ownership steadily tends towards increasing the gifts of the individual to the general good and decreasing the share which the individual receives. . . . . The principle and progress of this social law will steadily increase the share of the universal wealth enjoyed by the public as a whole, and decrease the share enjoyed by the individual alone.

TALCOTT WILLIAMS.

In address at Swarthmore Commencement.

ALMA MATER.

Stanch and gray thou stand'st before us
On the campus fair;
Thy high spirit guarding o'er us,
Who thy blessings share.

Thee we praise with songs of gladness,
Name thy glories o'er;
Hail to thee, our Alma Mater!
Hail, all hail! Swarthmore!

Every stone, oh, Alma Mater
Holds a memory dear;
Every ripple of Crum's water
Is a greeting clear.

Thee we praise with songs of gladness
Name thy glories o'er;
Hail to thee, our Alma Mater!
Hail, all hail! Swarthmore!

Tho' we leave thee, and tho' sorrow
Still our laughter gay,
We will tender memories borrow
From the past so gray.

Then you'll hear the old grads singing
As they sang of yore;
Hail to thee, our Alma Mater!
Hail, all hail! Swarthmore.

In the legislative experience he [the member] learns for the first time that a good cause may be a handicap; that it is often easier to pass a bill which works injury to the community than one which improves conditions; that the bill which benefits everybody is far more difficult to pass than the bill which benefits a single individual or corporation.

In "Housing Reform." —Lawrence Veiller.

SWARTHMORE COLLEGE.

Swarthmore Commencement was held on Fourth-day, the 7th. The Baccalaureate address, by President Swain, which we gave last week, was delivered on First-day, the 4th. Second-day was devoted to the class exercises of the graduates. Third-day was Alumni Day, when there was the annual meeting of the Alumni Association and special reunions of the classes of '76, '81, '86, '91, '96, '01, '06, '09. During the afternoon there was a lacrosse game with Toronto University, and a baseball game with Franklin and Marshall College. In the evening was the annual banquet of the Alumni.

The Commencement was held in a large tent on the campus at 11 a. m. on Fourth-day.

Robert M. Janney, chairman of the Endowment Fund Committee of the Board of Managers made the following announcements:

THE ENDOWMENT FUNDS.

Two years ago the Chairman of the Board made the announcement that Swarthmore would soon start a campaign to raise money for much needed additional endowment and other purposes of the College, and that the General Education Board had made a conditional promise of assistance. Though one of the conditions seemed almost impossible of fulfillment, the work was courageously undertaken; eighteen months of strenuous effort resulted in the elimination of the Stock feature of the Corporation and then the solicitation of subscriptions was actively begun. It is my privilege, as spokesman of the Board, to tell you to-day that we have met the requirements of the General Education Board and have raised five hundred thousand dollars for Swarthmore.

Success has crowned our efforts—let us give credit therefore to whom it is due. But for the indefatigable labors of the beloved Chairman of our Board and of the President of the College, the thing would not have been accomplished—honor to Isaac H. Clothier and Dr. Joseph Swain.

And now, on behalf of the Managers, I wish to extend most cordial thanks to the General Education Board for its gift of seventy-five thousand dollars, and I extend a like hearty acknowledgment to every one who has subscribed, whether in greater or lesser amount, to the completion of the Fund.

It seems fitting that special mention should be

made of some of the sources from which aid has been received.

The immediate relatives of our late fellow Manager, Susan W. Lippincott, subscribed a substantial amount, which with money previously given by her, will enable the Board to establish a Chair in her name, to be called the Susan W. Lippincott Professorship of French.

It is peculiarly grateful to the Board to be able thus to perpetuate in the life and work of the College, the name of one whose keen intelligence and devoted labors have left a lasting impress upon the Institution.

Morris L. Clothier, always a loyal and generous alumnus, has contributed the sum of fifty thousand dollars towards the establishment of a Chair in the name of Alexander Griswold Cummins to be known as the Alexander Griswold Cummins Professorship of English; a graceful tribute both to his friend and classmate and to his Alma Mater.

The student body of the College and the Alumni have shown their devotion in the most earnest and practical ways which are most significant and cheering for the future of Swarthmore.

We think it appropriate to especially recognize the interest and helpfulness of the people of the Borough of Swarthmore—our neighbors and friends—who for the first time have come forward to evidence in this way their esteem for the College and their acknowledgment of what it stands for in their community; we clasp hands with them and look confidently forward to a yet larger growth of mutual esteem and helpfulness.

And so, with thankful hearts to all the generous people who have helped us, we go forward to a justification of their confidence, by striving to keep Swarthmore in the line of her ideals and by standing at all times and in all places for the standards which she has set up.

I have another anouncement to make, quite apart from the Fund of which I have just been speaking, an announcement which must give the greatest satisfaction to all friends of Swarthmore, but especially to those who knew the friend of whom I shall speak. One of her family has established a memorial tribute to the late Phebe Anna Thorne, to be known as "The Phebe Anna Thorne Memorial Fund."

It is fitting that a brief statement be made concerning this admirable woman whose life and services are thus memorialized.

Phebe Anna Thorne, daughter of Jonathan and Lydia Anna Thorne, was born Second month 10th, 1828, and died Eighth month 25th, 1909, in her 82nd year. She was a resident of New York City and a member of the New York Monthly Meeting of Friends. Her father was very much interested in Swarthmore, and was anxious that Friends should establish here a college of the highest rank, under moral and religious influences nonsectarian in character. She entertained similar views. In 1905 she gave $25,000 to the College Endowment, and from time to time has helped many Swarthmore students, almost always without their knowing who their benefactor was.

She was a woman of great spirituality, of refined and pleasing personality, of most simple life, of unselfish devotion to duty and beloved by all who knew her, an honor to her sex and her Society, a Society noted for a superior type of womanhood.

The following from William M. Jackson of New York, an intimate friend, is pertinent:

"Phebe Anna Thorne was a faithful representative of the 'Quaker of the Olden Time,' who

'Walked by faith and not by sight,
By love and not by law:
The presence of the wrong or right
She rather felt than saw,'

in that she was steadfast in her loyalty to Truth, as revealed to her by the Inward Voice, that called her away from the lures of the world. Though she had at her command the possession of ample means for enjoying a life of social ease and freedom from care, her thought was ever directed to the nobler service of seeking for, and helping those less favored with material blessings than herself, to opportunities for the development of their abilities to fulfil life's highest duties. Thus, she was deeply interested in the 'guarded education' of the young, and without stint, contributed financial aid to students needing help to meet the cost of their instruction.

"But in this work she was mindful of the injunction of the Master, 'Let not thy left hand know what thy right hand doeth.' It was the privilege of a friend, for more than a quarter of a century, to be the dispenser of many of her educational charities, and in every instance the condition imposed upon the gift was, that it should be named as from 'a friend.' It is meet that those who were blest by an intimate association with the inspiring influences of a life such as this, should feel grateful that this fund should be named in memory of Phebe Anna Thorne, and may those who will be blessed with benefits accruing from it, be also privileged to gather a share of the religious character and beautiful spirit of this lover of her kind."

The "Phebe Anna Thorne Memorial Fund" is accepted with deep appreciation and with profound gratitude to the Giver of all good gifts for placing it in the heart of his servant to do this thing.

The amount of this fund is two hundred thousand dollars.

AUDITORIUM.

Dr. Swain announced that Philip M. Sharples in making his contribution to the $500,000 fund specified that the gift was to be used for the purpose of providing two swimming pools and an

auditorium. The announcement of the proposed swimming pools was greeted with great enthusiasm by the students. All persons present at Commencement realized the great need of an auditorium, as it was necessary this year to hold the exercises in a tent, due to the fact that the old "Collection Hall" was too small to accommodate those in attendance. The gift of Philip M. Sharples therefore will fill a long felt need.

TEACHER TRAINING DEPARTMENT.

It will be a matter of great satisfaction to Friends generally to know that the sum required for the establishment of a department of Pedagogy at Swarthmore College has been completed as a part of the $500,000 fund. As the first payment on subscriptions will not be due until Tenth month 15, 1911, and the remaining amount not until Tenth month, 1912, it will not be possible to establish the new Chair until the autumn of 1912. It is hoped and believed that the establishment of this Chair at Swarthmore will be of great service to students desiring to teach. Thus there is much cause for gratitude to those who have provided the funds which will make the establishment of this department possible.

THE STEWARDSHIP OF RESOURCE.

The Commencement address was made by Talcott Williams, of Philadelphia. Following is an abstract of what he said:

The proper stewardship of resource could have no better illustration than the addition to the productive funds of Swarthmore, through the efforts of its alumni, of $500,000. When this College began its work, two score years ago, all the colleges and universities of Pennsylvania together had an endowment of but $1,300,000 and the productive funds were but a little over $1,000,000. The present addition made by a single college to its resources is over one-third the total endowment and fifty per cent. of the productive funds of all the institutions in the State giving collegiate training in 1873. The total endowment of all Pennsylvania college institutions in 1873 was $1,293,325, in 1893, $6,311,908 and in 1908, $20,784,493.

In the first twenty years, the endowment for higher education in this State grew fivefold and in the last sixteen years it has grown threefold. In 1873 Swarthmore had barely one per cent., $15,000 of the college endowment of the State. To-day, with an endowment of $1,500,000 of productive funds, it has about sevenfold as large a share as in the past. In the period in which the college endowment of this State has risen twentyfold, from 1873 to 1908, the assessed valuation of property in the State only trebled and the wealth of the country doubled. In round numbers one may say that the provision for higher education in productive funds in this State has grown sevenfold as fast as its wealth, and in the country at large in an even more rapid proportion.

From 1890 to 1895, in this country, gifts to all American institutions, most of them for education, averaged about $30,000,000 a year. In the next five years they averaged nearly $50,000,000. They rose to an average of $75,000,000 in the next five years and in the decade that has just closed have been considerably over $100,000,000 a year.

In France, such record as exists of these gifts, shows that they average from $8,000,000 to $10,000,000 a year. In England, legacies reach about $10,000,000 a year and other gifts raise the total to an estimate of about $15,000,000 or $20,000,000. In other words, with one-third the estimated wealth of the United States, France has gifts nearly one-tenth as large as those given in this country and England, with about one-half the wealth of the United States, has gifts to the amount of about one-fifth of those given to education and philanthropy in the United States.

This stewardship of resources, greater in this country then in any other, follows the supreme law in the development of society, through which individual ownership steadily tends towards increasing the gifts of the individual to the general good and decreasing the share which the individual receives. The soldier was the first need of society and he once monopolized the rewards of the State. The soldier has become a salaried public officer, paid a sum scarcely commensurate with the ordinary rewards of life. The statesman, in mediæval and in modern days, once amassed great fortunes, but statesmen and rulers alike to-day receive salaries large, but not so large as those paid by great corporations, and far below those secured in any successful business management. The priest was once paid by society on a liberal scale. Out of his leisure came all the institutions of society, school, college, hospital, charity and library and from his work, as Herbert Spencer has shown, developed the study of science. But the priest and preacher of all faiths has become salaried and in most cases has no difficulty whatever in keeping his vow of poverty. Even in commerce, in corporations and in business enterprise, the same change is in progress and ownership is being replaced by the salaried officer. In time at this point, as with the soldier, the statesman, the ruler and the priest, society will command the services of the individual, not by paying a vast reward, but a fixed and moderate livelihood. This great change brings home to the individual the stewardship of resource as the first great duty of life. Nothing is owned. All things are in trust.

Every private fortune is held subject to the personal duty of meeting public needs. Nowhere has this duty been discharged more fully than in this country, and the principle and progress of the social law just outlined will steadily increase the share of the universal wealth enjoyed by the public as a whole, and decrease the share enjoyed by the individual alone.

SWARTHMORE IDEALS.

The address of President Swain was as follows:

A number of questions have been asked of late in regard to the future of Swarthmore College, which it seems appropriate that I should answer very briefly to-day. They pertain to the ideals and policies of the college. No one individual wishes to assume to fix these policies or determine what these ideals should be, but I believe I herein express a consensus of views of the friends of the college who have given these questions most careful and most thoughtful consideration.

We all hope and expect for Swarthmore a new era of prosperity. If Swarthmore is to be to the students of the present and coming generations what she has been to those of the past, it is important that the things that have been vital in the past shall be preserved; that new opportunities shall be offered which the demands of this generation make necessary; but nothing shall be added which is not subservient to the highest interests of the young people who in the future are to come here for their training.

The conception of what Swarthmore should be is of course a matter of growth. For more than forty years there have been among the friends of the College those who have desired to make her a college of the highest rank. They set for themselves the standard of the best colleges in scholarship and liberal training under the conditions and surroundings which Friends could approve. Thoroughness and quality were to take precedence over quantity. They were never ambitious for great numbers or to multiply courses unnecessarily, but they were satisfied with nothing except the best. This conception should be the foundation stone of the college of the future.

The principle has been recognized that rules and regulations and buildings do not make a college, but the primary requisite for the successful college is a scholarly, industrious, enthusiastic, high-minded body of successful teachers of high character and pleasing personality, co-operating in perfect harmony to make the conditions as favorable as possible for the growth and development of every good and precious gift with which the rising generation has been endowed. Swarthmore has been blessed with many such teachers, to have known whom has been to her students a liberal education. May the college of the future keep pace with the modern ideals of high scholarship, professional training and research, but may she never forget that the usefulness of a teacher is measured by what he can give and inspire rather than by what he knows. The Swarthmore of the future must look to high scholarship and reputation in the educational world, but she must remember that the teacher's usefulness is determined by the things he can plant in the minds and hearts of the students.

While it is not necessary that every member of a faculty should be an original investigator, a college which takes a high place in the educational world must have a considerable body of its instructors so filled with the research spirit that they will be able in some way to devote a certain portion of their time to research and make their college known as a contributor to the field of New Knowledge.

In the future as in the past there should be simplicity of life. The tendency of this age is toward a complexity of living which crowds out the finer things of the human soul. There is too much tendency in the college and university life of to-day toward a greater expenditure of money and too great social seclusion. Swarthmore must stand on the side of democratic equality and democratic simplicity. That college will ultimately deservedly cease to hold a high place in the affections of the American people which does not provide alike for the sons and daughters of the poor and of the rich, and does not see that the student shall be judged by what he is and not by any artificial standards. To the honor of the American college may it be said that there is no better democracy to be found in any place than in our colleges. May Swarthmore bear a leading part in contributing to our national life a true and more enlightened American democracy.

It is the duty of the college to adopt any new methods of modern civilization that do not violate any of its principles, and further, to discard as way opens any tradition, however dear, which does not bear the test of modern knowledge and modern scholarship. Again, the time is past when any college under any pretense can hope to attract and hold good students unless the educational facilities are the best. The student of to-day can choose from too many well equipped colleges for this to be attempted. I do not need in this presence to discuss the future place and usefulness of the small college, but the thing which was emphasized by the late President Harper at the inaugural exercises here, is, I believe, profoundly true. He said the future of the small college would be a great future, a future greater

than its past because that future would be better equipped, better organized, and better adjusted. I am ready to go further and state what his proposition implies,—namely, that no institution of higher education can permanently stand which has not this better equipment, which does not march forth with the progress of the age. We may state it as a plain deduction from the progress of higher education to-day that only the colleges that are well equipped, whether they be small or large, can hope or deserve to maintain themselves in the struggle for existence. The tremendous development throughout the country of the public high schools gives the student an opportunity to receive a thorough secondary education. The great universities with a large number of elective courses of study are ready to take the students directly from these high schools. Thus the small colleges will be left without patronage unless in addition to the influences of religion, home, personal contact, equal educational facilities can be secured at no greater or at less cost.

The presidents of the great universities are alive to the importance of such men as have made the small colleges of the past. The Mark Hopkins of the future will be in demand in the universities as well as in the colleges. A small college a quarter of a century ago could count on keeping her teachers for very small salaries because there was little demand for them elsewhere, but to-day the small colleges all over the country are the prey of the great universities. A college president who has a large number of recommendations to make every year informs himself concerning the teachers in the colleges all over the land. It is only by meeting the salaries in these institutions that most men and women wanted in the small colleges can be retained. This means larger salaries; larger libraries, and better equipped laboratories. In order to permanently retain the best scholars they must have the means to carry on their work. On the other hand the interest upon safe investments decreases from year to year. Thus while $400,000 was, twenty-five years ago, a liberal endowment, many times that amount is needed to-day.

Swarthmore should remain a small college. While one generation cannot fix the purposes of the next, I believe I express the well-fixed determination of this generation to keep Swarthmore within the five hundred limit, or not more than two hundred and fifty of either sex.

As this statement implies, Swarthmore is to be co-educational. After several months spent in visiting many schools of France and Germany where the policy of the education of the sexes in different schools has obtained for ages and is still dominant, I am more convinced than ever that the co-educational feature of Swarthmore is one of the essential features and will become more and more the dominant type in America.

Swarthmore must continue to combine liberal and practical studies in a way that will provide equal facilities for men and women.

Swarthmore is a residence college. It is her policy, as needs arise and funds are provided, to build dormitories sufficient for all students who do not live at home. The college will, with certain limitations, welcome the day students who live in their own homes, but we believe that there is a certain richness of college life which comes to the resident student which is not enjoyed by the day student.

The present movement to increase the financial resources of the college is primarily to place the college on a solid basis as a small, resident, co-educational college, well equipped, true to the moral and educational principles of the founders interpreted in the light of the best modern thought. Not expansion, but thoroughness and solidarity are the present watchwords, trusting in general to the future for such expansion as a more complete curriculum and larger attendance may demand.

In a word then, we expect first to strengthen what we have rather than to multiply courses and buildings except as necessity may arise. This statement, of course, does not apply to funds accepted for a specific purpose. Trust funds will, of course, always be used for the object for which they are given.

Members of the graduating class, among the many things which you and I hope for Swarthmore, there is one thing especially which I wish to emphasize with you, because I believe it is the heart of the whole matter. A graduate of Swarthmore relates this incident. After informing Edward Everett Hale that he was a Quaker, the eminent minister said, "So am I. So is everybody that amounts to anything." Dr. Hale, of course, did not mean that everyone who amounts to anything belongs to the Society of Friends, but rather that the essential ideals of the people who founded Swarthmore College are now the common ideals of the best people in all religious bodies, be they Catholic, Protestant, or Jew. A Presbyterian minister said to me the other day, with much feeling, "Do not allow Swarthmore ever to depart from the great fundamental ideal of the founders of the college." I understand him to mean exactly what Edward Everett Hale meant, and I understand both to mean the same as Swarthmore's motto, "Mind the light."

This motto calls upon you to be faithful from

this day forth to the end of time to the highest conception of duty which your knowledge, experience, and intellectual and spiritual insight may reveal to you. It is your light which must illuminate your pathway and which comes to you through every agency, human and divine, and which your footsteps must follow if you would claim the reward of the faithful sons and daughters of men. That you may, in the Providence of God, be guided by this light in all the struggles of the future, and that you may each do your work in your own way with joy in your hearts and with songs on your lips, is the hope and the prayer of your Alma Mater to-day.

"Long as thine art shall love true love,
Long as thy science truth shall know,
Long as thine Eagle harms no Dove,
Long as thy law by law shall grow,
Long as thy God is God above,
Thy brother every man below,
So long, dear Land, of all my love,
Thy name shall shine, thy fame shall grow."

So wrote the poet of America. So long as Swarthmore maintains her ideals and such manifestation of the love and loyalty of her many friends, as this endowment shows, we may gratefully say:

"So long, dear College of our love,
Thy name shall shine, thy fame shall grow."

Degrees were conferred as follows:

BACHELOR OF ARTS.

With the Major in Chemistry.

Edna Carpenter
Benjamin Woolston Collins
Helen Alberta Herr
William Worrell Hill, Jr.
Glen Earl Miller
William Russell Tylor
Elizabeth Merrow Washburn

With the Major in Economics.

Raymond Keenan Denworth
Edward Russell Perkins
Emmor Roberts
Joseph Henry Willits

With the Major in English.

Anna Broomall Allen
Lenore Mildred Bartow
Margaret Broomell
Jane Frances Hoag
Dorothy MacDowell Plack
Ruth Clement Sharp
Therese Dorrance Spackman
Elizabeth White

With the Major in French.

Zelma Jane Bartow
Annabelle Boyle
Sarah Ethel Boyt
Emma Getz Brooks
Elizabeth Weeks Cadwallader
Margaret Vail Harned
Helen Roderfield Parker
Katharine Reinoehl Witmyer

With the Major in German.

Ethel Hannah Barnard
Adele Bower Hammond
Anna Marie Heller
Sarah Gilpin Heyburn
Prentiss Allen Myrick
Edna Walter Passmore
Alice Mulford Stover
Ruth Verlenden
Rata Emma Willitt
Elizabeth Clarke Yocum

With the Major in History.

Robert Allen Crews
Elsie Haviland
Elizabeth Dunlap Hutchinson
Grace Rebekah Tucker

With the Major in Latin.

Gladys Coker
Anna Heydt
Benjamin Kirson
Florence Turner Michener
Elizabeth Evans Price
Mabelle Gertrude Whitehead

With the Major in Mathematics.

Elizabeth Anderson Hallock
Arthur Denny Latimer

With the Major in Philosophy

Edith Harriet Baker
Laura Allen Boram
Louisa Anne Harvey
Angeline Johnson Power

With the Major in Public Speaking.

Susannah Maree Gregg
Emma Dora Marshall

With the Major in Chemical Engineering

Thomas Heston Hall, Jr.
Albert Merritt Pitcher

With the Major in Electrical Engineering.

Francis Whitmer Atkinson

With the Major in Mechanical Enginering.

Arthur Springer Robinson
Finley Hall Shiland

BACHELOR OF SCIENCE IN ENGINEERING.

With the Major in Civil Engineering.

George Ernest Boughton
Harry Lynn Miller
Conrad August Wickman

With the Major in Electrical Enginering.

John Arthur Barnard
Ellwood Zavitz Way

With the Major in Mechanical Engineering.

Louis Jacquelin Bradford
Henry Lawrence Hess
Harold Hutcheon Millar

MASTER OF ARTS.

John Himes Pitman, A.B., 1910
With the Major in Astronomy

Herman Pritchard, B.S., 1908
With the Major in Mathematics

Marianna Smith Rawson, B.L., 1891
With the Major in the History of Religion and Philosophy

Thomas Jay Sproul, A.B., 1909
With the Major in Chemistry

CIVIL ENGINEERING.

Edward Morris Bassett, B.S., 1905
William Seth Daniels, A.B., 1907
Joseph Archer Turner, B.S., 1905
Joseph Jeanes Walker, B.S., 1892

MECHANICAL ENGINEER.

Walter Frank Rittman, A.B., 1908, A.M., 1909

FELLOWSHIPS AND SCHOLARSHIPS.

The Joshua Lippincott Fellowship, founded by Howard W. Lippincott, A.B., of the class of 1875, in memory of his father, consists of a fund yielding an income of $450 per year, which is granted annually by the Faculty, with the concurrence of the Instruction Committee, to a graduate of the College to enable him to pursue advanced study under the direction or with the approval of the Faculty. This Fellowship has been awarded for the year 1911-12 to John Pitman, A.B., 1910, A.M. 1911.

The Lucretia Mott Fellowship, founded by the Somerville Literary Society and sustained by the contributions of

its members, yields an annual income of $525. It is awarded each year by a committee of the Faculty selected by the Somerville Literary Society, to a young woman graduate of that year who is to pursue advanced study at some institution approved by this committee. This Fellowship for the year 1911-12 has been awarded to Anna Heydt.

The John Lockwood Fellowship of $450 per year was founded by the bequest of Lydia A. Lockwood, of New York, in memory of her brother John Lockwood. It was the wish of the donor that the Fellowship be awarded to a member of the Society of Friends. It is to be awarded annually by the Faculty with consent of the Instruction Committee, to a graduate of the College to enable him to pursue graduate studies under the direction or with the approval of the Faculty. This Fellowship has been awarded for the year 1911-12 to Henry Ferris Price, A.B. 1906.

The Swarthmore Chapter of the Phi Beta Kappa, an organization for the recognition of high scholarship, has made the following selection from the graduating class of this year: Anna Heydt, Benjamin Kirson, and Alice Stover

Delta Sigma Rho.—An honorary Public Speaking organization which has just been installed, and to which students are eligible at the end of their Junior year, has elected to membership the following persons: Raymond K. Denworth, Joseph H. Willits, W. Russell Tylor and William K. Hoyt.

Scholarships.—Three scholarships are offered for work done in the College during the past year. They are of the value of $200 each for resident and $100 each for non-resident students, and are awarded in each instance to that member of the respective classes who shall be promoted without conditions and shall have the best record of scholarship upon the regular work of the year.

The Deborah Fisher Wharton Scholarship.—To a member of the Junior Class, has been awarded to Anne Shoemaker Haines. Honorable mention is made of Eugene Ayres, Jr., and Caroline Hallowell Smedley.

The Samuel J. Underhill Scholarship.—To a member of the Sophomore Class, has been awarded to Arthur Underwood Ayres. Honorable mention is made of Juanita May Downes and Esther Kathryn Fell.

The Anson Lapham Scholarship.—To a member of the Freshman Class has been awarded to Marie Safford Bender and Dorothea Gillette.

The University of Pennsylvania Scholarship.—Given annually by a friend of Swarthmore College and the University of Pennsylvania to a graduate of Swarthmore College who desires to take work in any department of the University and having the value of $100, has been awarded for the year 1911-12 to Joseph Henry Willits of the Class of 1911.

The Western Swarthmore Club offers in conjunction with the College a competitive scholarship of $350. This scholarship is awarded annually by the Club to a graduate of a western secondary school and has been awarded for 1911-12 to Lelia Eloise Vest of Ottumwa, Iowa.

Medal.—The College Medal is given by Owen Moon, Jr., of the Class of 1894. It is placed in the hands of the Faculty without restriction for such disposition as may be deemed best. The medal for this year bears the inscription, "Scholarship, Leadership, Character," and has been awarded to Joseph Henry Willits.

The Avalon Library Prizes.—Founded by a friend of the College for the voluntary reading in the Library of a course of English and American Classics, have been awarded as follows: The first prize jointly to Anna Shoemaker Haines, Class of 1912, and Anna Worrell, Class of 1913. The second prize jointly to Marguerite Hallowell, Class of 1913, and Emma Knox Hawthorne, Class of 1913, and the third prize to Louise Marie Lawton, Class of 1913.

THE LIBRARY.

Various gifts have been made to the Library during the year among which should be mentioned the following: The Friends' Historical Association of Philadelphia at the time of its dissolving of membership gave to Swarthmore College Library one-half of its books and assets.

A set of books has been given by the Class of 1911 in memory of their late classmate, Lew Wallace Darnall.

Several thousand books have just been presented by Morris L. Clothier of the Class of '90.

FREE HEALTH.

Free education was once considered radical, but it was followed by compulsory education, and with compulsory education illiteracy became extinct among the native-born. This free, compulsory education was neither charity nor justice, though free schools began as charity. It was protection, for revenue only, for society saw that ignorance was costly and dangerous.

Free health is now as radical, but it will come, and compulsory health will follow. No child is now allowed to be ignorant, whether its parents are willing or unwilling; but disease is both more contagious and more dangerous than ignorance. Conversely, health is more precious than knowledge, both to the individual and to the community. The tenement father who sees his boy go through the grammar school, and then die of tuberculosis, would rather have a live son than a wise one. The wages of unskilled labor in the tenements do not permit of health, but education is given free. Which would any father choose for his child? Which should humanity, or policy, first give?

Public health is quite as important to the community as public education, and we shall at some time have free doctors as well as free teachers, leaving the private doctors, like the private schools, for the few who can afford them and prefer them.

Frederick Almy, Secretary Buffalo Charity Organization Society, in the Survey.

The [housing] conditions in New York are without parallel in the civilized world. In no city of Europe, not in Naples nor in Rome, neither in London, nor in Paris, Vienna nor Budapest, not in Constantinople nor in St. Petersburgh, not in ancient Edinburgh nor modern Glasgow, not in heathen Canton nor Bombay are to be found such conditions as prevail in modern, enlightened, twentieth century, Christian New York.

—Laurence Veiller in "Housing Reform, A Handbook for use in American Cities."

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 17, 1911.

RELIGION AND BUSINESS.

"Unquestionably the subject that gripped London Yearly Meeting beyond any other last week was that of the relation between Christianity and business life," says the *Friend* (London) in the leading editorial of the issue of Sixth month 2nd. Very bluntly was the question put in introducing the consideration in the Yearly Meeting, "whether the business men of the Society of Friends were coming to the work with clean hands? The gap that divided their business ideals from the ideal which as ministers they preached tended to widen rather than to diminish." One Friend frankly considered it impossible to carry on business on Christian lines; the business struggle for existence was inconsistent with the teaching "Love your neighbor as yourself."

Throughout the discussion, while there was the usual tendency of religious meetings to generalize on the all sufficiency of love and the all healing properties of sacrifice, and to deal with aspirations as though they were facts; and on the part of some to make it a matter of individual faithfulness, or of simplifying or minifying one's wants and so being able to get along without getting all the rewards of business, yet the Friends held themselves well up to the difficult subject facing it squarely and not satisfied with a superficial or partial solution. It could not be solved by keeping out of business. The problems of business must be faced as they arose.

The social nature of business and the broader social and political responsibilities were not brought clearly to the surface, though one feels they must have been in the minds of the speakers at points of the discussion. There was, however, very clearly a feeling that they were not getting really to the bottom of the matter and that they were not in a position to do so at that time. It was arranged that the subject should come up in a conference next year at the time of the Yearly Meeting at Manchester. A committee meantime will have it under consideration and many Friends will give it careful attention with a view to the proposed conference.

This matter of adjustment, social and political, so that the values of religion may be values and not a hindrance in business is much on the minds of earnest people. It is for Friends to take it up searchingly and with clearness and plainness of speech.

As we go to press the Summer School is gathering at Swarthmore. These schools have grown steadily and the present one is far larger than the last one. This year there is not the full attendance from the three Western Yearly Meetings as the Friends of those parts are looking forward to a Western Meeting of the Summer School at Richmond, Ind., in Eighth month. The school at Swarthmore will continue to the 27th. Correspondence in regard to entering for the second week or any part of it should be addressed to The Advancement Committee, Swarthmore.

FIRST-DAY SCHOOL COMMITTEE PHILADELPHIA YEARLY MEETING.

The Committee on First-day Schools of Philadelphia Yearly Meeting met at Race Street Sixth month 3rd.

In the absence of the assistant clerk, Lillian Cloud Mitchell was appointed assistant clerk for the day.

The Committee reorganized for the ensuing year, appointing Benjamin F. Battin clerk, and Emily Smyth Cooper assistant clerk. The following were named as Sub-committee on Literature: Annie Hillborn, Frank Bartram, Ada M. Lippincott, Herbert P. Worth, Alice T. Sullivan.

Committee on Extension: George A. Walton, Edward A. Pennock, George H. Nutt, Mabel Harvey, Alice Hall Paxson.

Committee on Conferences: William C. Coles, Bird T. Baldwin, Lillian Cloud Mitchell, Helen G. Row, Louis B. Ambler, Isaac A. Passmore, Walker E. Linvill.

Committee on Visiting: Mary H. Whitson, William C. Coles, J. Bernard Hilliard.

The clerk was directed to draw an order on the treasurer of the Yearly Meeting for the sum of one hundred dollars, to be paid to the treasurer of the proposed Summer School to be held at Swarthmore in this month, this appropriation having been approved by the Yearly Meeting.

The organization of the proposed Central Bureau, as approved by the Yearly Meeting, was refered to the Sub-committee, which has had the matter in charge, to co-operate with the repre-

sentatives of the Yearly Meeting Committees on Education and Philanthropic Labor. That Subcommittee is composed of the following: Benjamin F. Battin, John Satterthwaite, Edward A. Pennock, Annie Hilborn, George A. Walton, Herbert P. Worth, William C. Coles.

The committee adjourned to meet Tenth month 7th, 1911.

SPRING AT WOODBROOKE.

It would be hard to imagine anything sweeter than this May morning at Woodbrooke!

The sun shines warm upon those of us who have taken our work into the garden; and the bird chorus, which, beginning with the first peep of light, never ceases till the last happy even-song, is all around us. Are there *more* birds in England than at home, or have I never noticed them so much?

The "garden,"—we should call it the *lawn*,—sloping with velvet turf from the main house, is starred all over with the tiny, lovely English daisies. Six gorgeous beds are filled with brilliant tulips of various colors, edged round with high borders of English ivy. Beyond the grass lies the "pool." Old Woodbrookers will understand what an outcry of regret there was, when we came back after the Easter vacation to find it *drained*, a muddy, *dead*-looking hole that seemed to rob Woodbrooke of its beauty, and how we rejoiced when, a few days ago, the waters returned.

Beyond the pool, and all around, lie quiet green fields, dotted with trees and bushes clad in the first fairy-like green of springtime, and with forget-me-nots growing wild in the grass. No possible charm is wanting except that the hedge-rows are not yet in blossom. (As soon as they are, I am going to Stratford!) Here and there in the garden are little groups of students with their books, for no one stays indoors this weather if he can help it. Dr. Harris asked this morning, at the close of devotional meeting, if we didn't think he might give his lecture out under the trees, but yielded reluctantly to Mrs. Braithwaite's fear that the heavy dew had not yet sufficiently dried.

I am sure it will not be long, however, before he has his desire.

As the accompaniment to the bird chorus comes the steady tap of the workmen's hammers, on the big addition to the main building, now near enough completion for us to go over it, and regret—most of us—that we shall not be here next term to enjoy the fine, big Common Room, perhaps to live in one of the eighteen new study bedrooms, with their restful outlook into the trees. Mr. and Mrs. Braithwaite are so proud of this growth for Woodbrooke; and they have good reason to be, for it is their untiring efforts that have secured the necessary funds.

We have just listened to a most delightful lecture from Dr. Harris, in his course on "Folk Lore and Religion." It truly *should* have been given out of doors, for it was on the different forms of the myth of the "corn-spirit," as found in various parts of Europe. It is wonderful that, amid his graver studies, the Doctor has found time for this lighter, yet very interesting side. One has only to hear him read "Uncle Remus" stories, as we had the privilege of doing on his birthday last winter, to realize what charm the world of legend holds for him.

This afternoon—the Saturday half-holiday,—has various outdoor plans. One party is going to Lichfield. Another goes on a little picnic to the camp of an old Woodbrooker, for the sake of taking an invalid lad who, flat on his back all day long, finds almost his only sunshine in the efforts of a few students to cheer his life. They will push his little carriage four miles to the camp,—but they will enjoy it. Every Saturday there is a "walk" for all who wish to join, care being taken to go to some place where "tea" can be obtained. To-day it is four miles there and four back. Tennis is the steady accompaniment of every afternoon and all kinds of weather.

There are fifty students on the roll, and the school seems overflowing. Several men lodge in Bournville, and the Women's Study has been converted into bed-rooms. Considering that but two weeks of the term have passed, it is remarkable how well all seem to be acquainted,—to a degree probably impossible anywhere but at Woodbrooke. Five students are from Holland, three from Norway, two from Denmark, two from Germany, one from Portugal, one from Armenia, one from New Zealand. There are nine Americans; five of us here for our third term, the other four just arrived, and the whole nine of us are from Philadelphia or the near vicinity.

The lectures are, as usual, very good and stimulating. The Staff has been the same throughout the year, except that, save for part of the first term, we have had to do without Mr. Heath, whose health has not permitted him to go on with his work. His courses have been divided among different people; in place of the one on social reformers, we are to have this term lectures by outside speakers, on different social reforms. This week the lecture was given by Miss Philp, the secretary of the State Children's Association, who talked to us about Volunteer Work under the Children's Act. We all said we had never known

an hour pass more rapidly, while we listened to facts that alternately made us hot with indignation, and then thankful that so much was being done to answer "The cry of the children." I said to Miss Philp afterwards, that I wished our Judge Lindsey could have heard her. She answered with enthusiasm, "Oh, we owe all our ideas to Judge Lindsey!"

Mr. Herbert G. Wood, in addition to his regular lectures on Biblical study, has had a very interesting and instructive course running throughout the year, the first term on "The Reformation," the second on "Anglican and Puritan," this term on "Puritan and Quaker." One of the greatest treats to me at Woodbrooke is to hear Mr. Robert Aytoun make one of the old prophets, or the leaders of Israel, live again. Whether it is Judas Maccabaeus, the shepherd-prophet Amos, or some unknown psalm-writer, we are made to see him; we think his thoughts, we live his life, told us as though by his intimate friend, who has power to transform the past to the living present.

What I have written seems disconnected, the inevitable result of trying to portray the many-sided life. Yet I have said nothing of the adult schools or the Guild of Help, which claim the work of many; nothing of the little circles for Bible study, into which the whole number is divided on Friday evenings; nothing of the visits to small meetings, undertaken each Sunday morning. All tnese things go on happily side by side,—together with who can tell how many undercurrents of individual thought and growth!

ALICE W. JACKSON.

Woodbrooke, Selly Oak, nr. Birmingham, Eng.

WHAT IT COSTS.

[The first prize essay on what the liquor business costs the city of Baltimore (1) morally, (2) physically, (3) mentally, (4) financially, (5) industrially, by John Roach Straton. For particulars* as to the other essays on the subject see issue of Sixth month 3rd, page 342.]

(Continued)

1. WHAT IT COSTS US MORALLY.

If we had not adopted the high license policy, we would now be moving more rapidly toward the extermination of this traffic in our city. The license money, therefore, costs us practically the loss of whatever benefits would accrue from the abolition of the traffic.

In the first place it costs us the loss of our civic self-respect. This money, as the quotation already given from President Atherton proves, is in reality a gigantic bribe to buy off the community from interference with the liquor traffic. It puts the municipality under obligation to an evil, and therefore is morally wrong from a public standpoint. It entrenches the liquor traffic economically and gives it an air of value and respectability which it does not inherently possess. The continued licensing of such an evil makes it increasingly difficult to deal with it on its merits, because any proposed changes may affect a new administration, by requiring readjustment in the municipal fiscal system, involving tax rates, appropriations for public improvements, etc. This naturally tends to make the new administration favorable to the traffic, and thus the evil is shielded from its just deserts.

Again, the license system is morally wrong because it establishes an unjust and unwise system of taxation. It is well known that the vast majority of saloon patrons come from the poorer classes. The license, therefore, constitutes a special tax upon the class least able to bear it. It capitalizes the weaknesses and vices of the poor and ignorant, which is morally wrong, as one fundamental object of all government is to "promote the general welfare," by assisting the weaker elements of society, rather than sanctioning their exploitation and destruction.

But the worst effects, morally, are directly upon the individual. That the taking of alcohol into the human system is highly injurious to the moral integrity of the individual, and through him to society, cannot longer be questioned in the light of practical observation as well as of scientific investigation.

The greatest European and American physiologists have recently completed experiments which have demonstrated scientifically that oft repeated doses of alcohol directly affect the brain cells, especially the tenderer ones which mark the highest stages of evolution—not only preventing further progress, but tending to wipe out the progress already made. Dr. McLaughlin gives a good popular statement of the application of these truths to the human family. He says:

"Those functions or characteristics which have been latest acquired during the development process of the species are the least firmly fixed in the individual, and therefore the easiest lost. Of course, the last functions acquired by man, and those which differentiate him from other species and which we consider his 'finishing touches,' so to speak, are the moral sense, judgment and reason. These, then, are the least firmly fixed and the first to be lost under the influence of alcohol on the nervous system.

"Suppose a man takes a little alcohol. Those

*Copies of this essay in leaflet form can be obtained from the Anti-Saloon League of Maryland, 802 American Building, Baltimore, for 50 cents per hundred, postpaid, and $3.00 per thousand, by express, not paid. It is printed in full in the *American Issue*, Maryland edition for Fifth month 27th.

functions which have taken hundreds of thousands of years for the species to acquire are temporarily paralyzed, and the person places himself, mentally and morally, into the position of his ancestors of that remote period. In other words, he scientifically, truly and indisputably becomes a brute in all but outward appearance. We have, no doubt, called men who were intoxicated 'brutes,' but probably did not realize how truly we spoke. Here is a perfectly scientific demonstration and that is exactly what they are.

"In chronic alcoholism the effects are not so apparent, but are nevertheless real. After one attack of acute alcoholism, the drug is partly oxidized and partly eliminated from the system, and leaves no permanent noticeable effects. But let the habit be continued, or let a small quantity be taken with regularity, and irreparable damage is done."

This process is known in biology and medical science as the "law of dissolution," causing "reversion to lower type." A concrete illustration is given and applied in the following editorial:

"A few days ago John Meade, living in Brooklyn, returned to his home to find his two little daughters cold in death and another child strangled into unconsciousness. On the floor beside them lay their mother in a stupor—all of them the victims of that deep-eyed murderer, whisky.

"True, it was that mother's hands that tied the cord about the children's necks and launched them into eternity, but who would say it was the mother's instinct that guided them? Were the mother there, would she not have rushed to death itself to loose the cords about the necks of her helpless offspring? Her face and form and physical attributes were there, but the mother—where was she? In her place there sat enthroned, and ruled that frail form of clay, the demon drink.

"With hellish fury it seized upon its prey. Not content with debauching the soul of a woman, it fastened its claws upon her innocent children and dragged her husband to an ordeal worse than death. And then, after reveling in its bloody wreck of a once happy home, it left the instrument of its crime to regain her reason and view the ruin it had wrought.

"Death, in mercy, however, came to her relief on the following day and blotted forever from her disordered brain that terrible nightmare."

Volumes of stories similar to the above could be compiled from the history of Baltimore. And yet our city government, for a consideration of $1,000,000 a year, grants to 1,400 saloons the right to sell the alcoholic poison which thus paralyzes the higher moral nature of men and women and turns them back into brutes. Can any patriotic mind admit that the license money is worth this? Is it anything short of a crime against humanity to allow a set of men to sell a poison which checks and destroys the higher evolutionary processes by which the moral progress of the race is made? The United States Supreme Court has said: "No legislature can bargain away the public health, or the public morals." But is not that exactly what our legislature and our city government have done in entering into a quasi-alliance with the saloons, and, for the license money, protecting them in their work of destroying the morals and health of the people?

It cannot be denied that the liquor traffic produced the greater part of the immorality, vice and crime which caused the arrest of 32,738 people in our city from December, 1909, to December, 1910. If the deeper ramifications of the influence of liquor drinking were taken into the account, doubtless it would be found that the Lord Chief Justice of England was right when he said: "If sifted, nine-tenths of crime could be traced to drink."

Mr. John Koren conducted an investigation extending over several years, and reaching representative institutions from every part of our country. Of 13,402 criminals of the serious class investigated, it was found that their crimes were induced by intemperance in 49.95 per cent. of the cases. Careful investigation in Massachusetts disclosed the fact that in 80 per cent. of all crimes, and in 50.88 per cent. of all convictions for the more serious class of crimes (extending drunkenness) "the intemperate habits of the criminals led to the condition which induced the crime."

The statistics from the cities and states which have adopted prohibition in recent years tally almost exactly in every case with these figures. For example, seventeen Alabama cities and towns show a total of 24,554 arrests in the "wet" year 1907, as against only 12,796 arrests for the "dry" year 1908, a decrease of 50 per cent.

In communities where the conditions were most favorable to a rigid enforcement of the prohibition laws, the decrease is much larger, often reaching 75 and 85 per cent.

Here, then, is a perfectly clear and indisputable demonstration of the fact that even under the unfavorable conditions arising from faulty Interstate Commerce laws (which allow the shipment of liquor into "dry" territory), Federal interference with local state conditions (because of "revenue" taxes), and an imperfectly educated public sentiment, the passage of prohibition laws in the place of "license" means an immediate decrease of at least one-half of crime. Under prohibition instead of license, even with imperfect conditions of enforcement, instead of the 32,738 people arrested last year in Baltimore, we would have had only 16,369.

If we add to these 16,369 wrongdoers who last year were created by drink the army of those who were not arrested, but who secretly transgressed the moral law in bawdy-houses, gambling dens and throughout the dark and appalling ranks of vice and crime, and then remember that in the majority of such cases also they were led into wrong by the stimulation of lower passions by drink, we can see in part the awful price which we pay for this license money.

Nor can it be argued in justification of this policy that high license decreases the amount of liquor consumed (as was hoped by many who favored it), and thus reduces these evils. On the other hand the evils have not been reduced, and the testimony of the liquor men and other observers, already quoted, as well as the reports of the Government Internal Revenue Commissioner, show that the amount is increased. The very nature of high license puts the saloon men under the necessity of increasing their sales in order to pay the license and still keep their net income. It means that they must be more enterprising in creating appetite and gaining more customers. They have ways of doing this, as was proved by the case of the Chicago saloonist who was found giving gum drops filled with whisky each morning to crowds of public school boys who passed his door.

Assuming a profit of 20 per cent., at an average of ten cents a drink, the saloonists of Baltimore must sell 50,000,000 drinks additional a year simply to secure in profits their $1,000,000 license money. How many murders does that number of drinks represent? How many debauched young men? How many ruined girls? How many suicides? How many wrecked homes? How many orphaned children? How many blasted ambitions? How many lost souls? Truly, it is an awful price that our city pays morally for its $1,000,000 license money.

(To be continued)

A recent biographical sketch of Rude, the famous French sculptor in *La Clairière* (March, 1911,) brings out the fact that he took particular pains to warn his pupils away from the saloons. He always noticed a certain vulgarity of expression and of taste in the young artists who frequented the saloons.

He himself never put a foot in one and used to get up little evening entertainments to keep his pupils away from them. He left them a memorable phrase in the words: "Avoid the saloon; it it the grave of talent."

—*Scientific Temperance Federation.*

NEW YORK YEARLY MEETING.

(Concluded)

The following summary of what was said in the discussions of the business of the Yearly Meeting was adopted for publication in the proceedings:

EXERCISES OF THE MEETING.

We have but one life to live, what shall we do with it? In childhood our lives are planned for us and we are dictated to by our guardians and it is important that these guides have the divine light, by which to go. In maturity we go out into the world and assume responsibilities. The light within should serve as compass and chart on the sea of life. Friends were urged to find their places in political life and give themselves to the work. Heaven comes to us through right living and the development of our whole being. We cannot draw a line between the body and the mind, or between mind and spirit. We should consider these things as a whole. Materially, we grow by getting, spiritually, we grow by giving. We grow by service and the extent of man's spirituality is shown by his sense of brotherhood. While it is glorious to raise the fallen, it is even more glorious to prevent the fall. Prevention of the environment which builds criminal character, not punishment in prisons, is to-day's attitude in penology. Farms for vagrants was also advocated where such can be sent on an indeterminate sentence. The Advancement Committee report showed a grand work being done. Cordial response all along the line in the building up of our Society. No advance made which we cannot hold and also go forward. In every neighborhood there must be one person as a centre of power. He can gather around him a group of sympathetic spirits either in his own home or in the seldom used Meeting House.

A great joy filled the hearts of the assemblage upon the receipt of a telegram expressing love and Christian fellowship from the Yearly Meeting in session at Glens Falls. These two meetings usually held but a few blocks from each other are yet in close touch when in session many miles apart. The wire that binds us together is the wire of spiritual love. It is a good time to live.

Discussing the phases of temperance work it was said as the German Emperor has ordered an investigation of the effect of drinking upon the human system, a professor in Munich has proved that the drinking man's powers are not increased but otherwise. The manual and brain worker may feel exhilarated but do not do quite as much work.

The evils of the day will cease to be when we have greater spirituality and better education. Education will help to stamp out intemperance, impurity and to a great extent disease. Our schools should stand for good character, first of all; for plain living and should not have military discipline. To teach what life is and how to live it, is more important than ritual, creed or theology. We need to cast out pretense, worry, discontent and selfishness —let them go. Grasp faith and love. We need friendship and happiness—present happiness. Let us make the best possible use of our life and seek to live in the atmosphere of the spiritual. The faith that does not fortify for the life that is has very little use in fortifying us for the life to be. A consciousness of the Divine *me* in ourselves and in others. A sad thing in life is a disbelief in our fellows. Belief in divine *me* gives faith, toleration, breadth of sympathy; develops divine patience in the human life, gives helpfulness and hope. The mystical faith in God must be translated into faith in man, into the warp and woof of human conduct. There is no finality of achieve-

ment where there is infinite possibility. Fathers and mothers can do no better thing for their children or the world than to teach them to love. Sometimes it needs training to teach lovingness, but love opens the way between man and the Divine. The Christ love that comes into the heart softens it. The world does not expect great things of all of us; the little thing of being kind is for some of us to do. It is not what the world thinks of us, but what the Father thinks. Our sacrifice may be a crown of jewels. We are not to make the world go right, but do our small part and do it gladly.

The rise of the Society of Friends was a protest against a religion of form and ceremony. Early Friends taught that form is nothing, but the attitude of heart is everything. Those early meetings were weighty and living with the Power of spirit; those early Friends were fearless in advocating a new form of religion. Shall not we be as fearless in trying to discover how to bring back living power into our meetings now? There is no more delicate subject than that of the ministry. When ministry becomes confined to a few who regularly speak or who become recognized as speakers, is our ministry "free"? Where lies the fault of our present condition? Not so much perhaps in any class amongst us, as in the system behind our present society. The Fourth Query demanded a "Free" ministry and a "gospel" ministry. We are supposed to gather in silence and to be not waiting for some one to be moved to speak, but to be each one renewing our strength in the Lord and out of this communion there may come speech which shall be gospel ministry. Our form of worship is unique; based upon meditation, the spoken word an incidental factor. It should not be considered the right of any one to speak. The meeting is free to him to speak if it be his duty or his privilege. One danger is the speaking of the misinformed or misguided; ministry must "meet the witness" in other hearts, in order to be free to all and a gospel ministry. Freedom vanishes when any one gets in the habit of speaking every day or at stated times, or when it is expected. If ministry approaches the pastor and people idea it loses its freedom. Ministry should be inspiring as well as inspired. Why not an educated, intelligent ministry. Let us not confound "revelations to babes" with full grown ignorance or conceit. Mind and reason are God given, why not exalt and encourage them?

One memory recalls a starved and hungry youthful soul, whose first twelve years were passed in a meeting where silence was the rule, refreshed by experience in a Unitarian church. Do we want fresh manna every day? Love is indeed fresh and upspringing every moment; but truth is from everlasting to everlasting,—may not the printed word, the written word have power?

Concentration upon some phase of spiritual life or truth may have great results in vocal expression.

Responsibility not minister's but meeting's, must get back to democratic idea and have more expression.

Recipe for good meeting is an attitude of prayer which leads each one to be ready to give if it comes to him and to be ready to accept in love and charity what others give.

There is too much spirit of criticism and condemnation; a sense of congenial fellowship, an outflowing of love from each one to all, is the most important thing.

The following was sent in reply to the letter received from the Missionary Yearly Meeting of Friends in China:

"Your epistle was received and read in our Yearly Meeting calling forth a general expression of love and sympathy for our far-away Friends in China. Believing that we all have one Father, and that one God hath created us, our interest in our fellow-men is not limited by dividing lines of either country, race or creed.

In recognition of the universal Fatherhood and the common brotherhood; wishing for you the delights of the spiritual life, and the experience of a broad Christian fellowship, we are in the love which the spirit of Christ inspires, sincerely your Friends."

BIRTHS.

FUSSELL.—At Swarthmore, Pa., Fifth month 29th, to Henry M. Fussell, Jr., and Constance deL. Morley Fussell, a daughter, who is named Sarah Morley Fussell.

DEATHS.

BALLINGER.—At her home in Moorestown, N. J., Sixth month 1st, Rebecca Hollinshead Ballinger, wife of Levi Ballinger, aged 69 years. A member of Chester Monthly Meeting. For many years she has sent a club of thirty or more subscribers to *Friends' Intelligencer.*

BURBANK.—At her home in Richmond, Ind., Fourth month 28, Sarah P. Burbank, daughter of the late William and Mary (Hill) Parry. Since the death of her husband in 1905, she found her greatest pleasure in promoting the happiness of her friends, and when failing strength warned her that she could no longer spend herself for others it was her great desire that she might be released.

CHAMBERS.—At Audubon, Montgomery Co., Pa., on Sixth month 4th, 1911, Theodore Marriott, son of James Howard and Frances Canby Chambers, of Philadelphia, and grandson of the late James T. and Amy T. Chambers, of Wilmington, Del., and of Emily B. and the late Wm. C. Smyth, of Philadelphia, in the twenty-first year of his age.

COMLY.—On Sixth month 2nd, 1911, at Glenside, Pa., of paralysis, Samuel S. Comly, in his 80th year.

HARVEY.—At the home of her daughter, Anna W. Little, Lambertville, N. J., on Seventh-day, Sixth month 3rd, 1911, Ruthanna Harvey, widow of S. Carey Harvey, Aged 79 years and 27 days. A member of Makefield Monthly Meeting.

HEACOCK.—After a six days' illness on the 11th of Sixth month, Eliza Heacock, of Wyncote, Pa., in her 84th year. The death of this Friend will be felt by many who knew her. A faithful adherent to the principles of our Society her life was temperate throughout, and on her death bed she was able to say she had always tried to live a good life. An Elder of Abington Meeting she missed as seldom as possible any meetings for worship or business; at the past Yearly Meeting she was absent but one day. To the last she took a wideawake interest in the affairs of the day, during her life actively upholding the causes of the colored people and of woman suffrage. Her sympathy for the young, her kindliness to the sick, her interest in her friends, her faithfulness to small duties, the geniality of her thoughts have left a beautiful memory that will not die with her but will live into the future. Although eighty-three years old she died with no powers diminished, faithful to the end.

SECOR.—In Toledo, O., Elizabeth T. Secor, in her 92nd year.

The following is from a Toledo paper:

The closing of the days of Mrs. Elizabeth T. Secor is the calm sunset of a long, beautiful and useful life.

She was born when the century was young in 1819 of Quaker parentage in a quiet valley in the highlands of the Hudson, and she seemed to have absorbed from both—a quiet peacefulness—a gentle repose of character. Her life faded as the day fades in her quiet valley, leaving a mellow twilight glow.

As a young girl she went to the great city with her mother. It is pleasant to think of her as she tripped down the old forgotten Pearl street of that far-away time diffusing an amosphere of sweet Quaker grace in that dingy thoroughfare, and to think of her in her modest Quaker garb—a shy little maid at "yearly meeting"—with downcast eyes in which, under the long lashes, was a merry twinkle of mirth. This delicate flavor of youth and sprightliness never left her.

In 1844 and again in 1846 she visited the little village of Toledo in what was then "Out West." She came by canal and packet—she found things strange and crude and new, but she found an unequaled social atmosphere with much of the graciousness and dignity of the "old school," with which she was in perfect sympathy.

Here she met her future husband, Mr. Joseph K. Secor, having known him in the East. They were married in 1850 in New York city and shortly after she came west to make Toledo her permanent home, and here her husband, with Mr. V. H. Ketcham and Mr. Peter Berdan, founded the house of Secor, Berdan & Co., afterward Berdan & Co.

Then followed years of happy home-making—of quiet, unselfish devotion—the birth of a daughter, and her loss in early youth—a sharp grief, softened by years into a tender regret. Then the birth of a son, Mr. Arthur J. Secor, who survives her.

Then came the gloomy years of the war, and she wrought well in the ranks of the Loyal Legion, when women worked bravely through their tears, not knowing when the end might be.

She was prominent in many charities, especially the Orphans' home and many that she wrought for are elderly men and women now, and hold her name in grateful remembrance.

In such a long life it was inevitable that most, if not all of her early friends, should slumber by the wayside:

"The mossy marbles rest
On the lips that she has pressed in their bloom
And the names she loved to hear
Have been carved for many a year on the tomb."

In 1892 her husband died. This was a bitter parting—the merciful anodyne of old age brought forgetfulness of many things, but her loving memory of him never failed.

There can be no bitter grief at such a passing—thankfulness that the world has been enriched by her beautiful life, regret, that it is poorer by so much goodness and purity and unselfishness.

WHITSON.—Mary Walter Whitson, widow of the late Francis Whitson, Sixth month 4th, at her home in Christiana, in the 67th year of her age.

Her husband, after a brief illness, died about 14 months ago. Two sisters and two brothers survive, Mrs. H. W. Pownall and Lydia Jackson, Brinton and B. Frank Walter, the latter three live in Christiana, Mrs. Pownall in Tyrone.

Mary Whitson was a most valuable and consistent member of Sadsbury Meeting, a strong character, living in her daily life the Friends' principles, and in her quiet retired way, did much for others that the outside world never knew.

She stood for all movements in reform, was a working member of the W. C. T. U. for over twenty years, with the office of corresponding secretary since 1896. In her death there comes to us a call—"Be ye also Ready" for "in an hour when ye think not, the Son of Man cometh."

NOTES AND ANNOUNCEMENTS.

The members of the Philadelphia Young Peoples' Devotional meeting expect to attend the meeting for young people to be held at Swarthmore, in the Meeting House, on First-day evening, Sixth month 25th, at 8 p. m. As this is the regular time for the Philadelphia Young Peoples' meeting there will be no meeting at 15th and Race Streets on that evening.

A group of young people of the Young Friends' Association of Philadelphia visited Plymouth Meeting, First-day, Sixth month 4th. The meeting was fairly well attended and the welcome accorded the visitors was a very cordial one. After meeting they were very hospitably entertained by a member's family nearby.

The Friends of Concordville, Pa., are arranging to celebrate the 225th anniversary of the establishment of Concord Monthly Meeting on Fourth-day, Eighth month 16th. The committee is at work upon a program which will fill both morning and afternoon.

Kennett Square, Pa. Meeting and First-day School were visited by several members of the Philadelphia Young Friends' Association on Fifth month 28th.

The Meeting, while considerably larger on this day, is usually rather small as they have no regular ministers and in consequence silent meetings generally prevail, to which it is difficult to secure the attendance of the young Friends. There are a large number of Friends in and around Kennett, and if arrangements could be made to have a visiting minister attend once or twice a month this Meeting would be greatly strengthened.

The work of the First-day School is also hampered by the lack of separate class rooms, but a number of Friends are endeavoring to raise sufficient money to enclose the porch, to make additional rooms.

On First-day, Fifth month 28th, four members of the Philadelphia Young Friends' Association visited Medford, N. J., Meeting and First-day School. A fair sized meeting was held, which was somewhat larger than usual. It was a silent meeting, the minister who usually speaks being absent. The visitors were pleasantly entertained at the homes of two of the families of the meeting, and returned home after spending a very enjoyable afternoon. The Medford Young Friends' Association was said to be a large and flourishing one.

Three or four colored boys who are attending the public schools in Philadelphia, of good character and good families, wish positions during this summer on farms.

Apply to Armstrong Association of Philadelphia, 810 Brown Brothers Building, 4th and Chestnut Streets, Philadelphia. The Armstrong Association of Philadelphia is purely a philanthropic organization and not an employment office.

In a letter from our Friends, J. Russell and Mariana Lownes, of Highland, Cal., mention is made of their

"recent and pleasant visit to Pasadena Meeting and First-day School, and subsequent mingling with the Friends. This has always been and is a bright oasis in our life of isolation from all that is Friendly, except for these little trips we make two or three times a year. I often wish our eastern Friends were all privileged to sit in the new, cozy and appropriate house with its attractive grounds. The reading of the names on the benches from the different Monthly Meetings is a source of interest.

Among those presented to the king at a recent levee in London, was Albert Cook Myers, who is in England in connection with work on the publication of the complete works of William Penn.

Mary G. Smith, of Hoopeston, Ill., expects to make her home for a year at least at Holder, Ill., where she has two children living and where she will also have the privilege of attending Friends' Meeting. She writes: "I attended Blue River Quarterly Meeting at Salem, Ind. It was a great meeting in many ways. The general expression was, "We had a good meeting all through."

ENDOWMENT FOR SOUTHERN SCHOOLS.

SCHOFIELD SCHOOL.

Already acknowledged	$4,713.50
F. B. Hicks	5.00
Matinecock Monthly Meeting	5.00
Westbury Monthly Meeting	15.00
Robt. and Janett Williams (Schofield Alumni)	2.00
Alfred Harvey	100.00
Noah M. Chapman	25.00
Class C, Manasquan F. D. S.	25.00
Wm. Cocks' Lecture, N. Y.	20.75
A Friend	2.00
Mr. and Mrs. C. B. Soutter	25.00
Emily Howland	25.00
Eliza H. Schofield	5.00
Schofield School Alumni Entertainment	27.25
Joseph Levering Wharton	100.00
Joanna Wharton	50.00
A Friend, Glen Head, N. Y.	5.00
Mary R. Livezey	2.00
W. W. Cocks' Lecture	9.25
Mary Wharton Mendelson	25.00
Phebe Post	5.00
Mary S. Parry	50.00
Melissa R. Bell	2.00
Edward Scantlebury	2.50
Katharine F. Pearsall	50.00
Titus Merritt	1.00
Mary S. A. Jenkins	5.00
Received and promised	$5,302.25

LAING SCHOOL.

Already acknowledged	$1,425.00
A Friend	2.00
Spring Street Children	1.10
Margaretta B. Longshore	1.00
F. B. Hicks	5.00
Alfred Harvey	100.00
Matinecock Sewing Society	10.00
Matinecock Monthly Meeting	15.00
Westbury Monthly Meeting	35.00
A Friend, Glen Head, N. Y.	5.00
Kate Tappan	5.00
Eliza C. Tappan	10.00
Caroline A. Tappan	10.00
Mary V. Titus	5.00
Emily N. Titus	5.10
Albert A. Merritt	4.00
Caroline and Jane C. Washburn	10.00
Charlotte Lewis	50.00
A Friend	1.00
Sarah J. and Gulielma Cox	8.00
Hannah J. Peirce	100.00
Edward Scantlebury	2.50
Martha Engle	5.00
Received and promised	$1,814.70

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30, Fairhill (Germantown Ave. and Cambria St.) at 3.30 p. m.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

SIXTH MONTH 16TH (6TH-DAY).

—Nottingham Monthly Meeting, at East Nottingham (Calvert, Md.) at 10 a. m.

SIXTH MONTH 17TH (7TH-DAY).

—Short Creek Friends' Association, at West Grove, Harrison Co., O.

SIXTH MONTH 18TH (1ST-DAY).

—Cornwall, N. Y., Friends' Association at Cornwall Meeting House.

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A Cream of Tartar Powder, free from alum or phosphatic acid

—Conference under care Concord Quarterly Meeting in Meeting House at Birmingham, Pa., at 2.30 p. m.; visitors from the Swarthmore Summer School.

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, No. 2 Bank St., at 11 a. m.

—At Delaware County Home, Lima, Pa., religious services 3 p. m. Friends' Day.

—Meeting at Valley Meeting House 10 a. m., visited by Phila. Quarterly Meeting's Visiting Committee.

SIXTH MONTH 22ND (5TH-DAY).

—Fishing Creek Half-Yearly Meeting, at Millville, Pa.

SIXTH MONTH 24TH (7TH-DAY).

—New York and Brooklyn First-day schools' annual excursion; at Empire Grove on the Hudson; steamer Isabel, leaving S. 5th St., Brooklyn, at 9 a. m. and foot of W. 129th St., New York, at 10 a. m. Tickets 50 cents; apply to William L. Jenkins, 221 E. 15th St., New York.

—Scipio Quarterly Meeting, at North St., N. Y.

SIXTH MONTH 25TH (1ST-DAY).

—Young People's devotional meeting at Swarthmore, 8 p. m., attended also by Phila. Young Friends.

JUNE.

When June has stirred, and opened gracious eyes
Upon the earth, and cast abroad her flowers;
When she has kindled in the summer skies
The lamp that burns her incense through the hours;
It seems that such a lavish sacrifice
On June's high altars, in such bounteous showers,
Proves Nature's prodigality not wise,
Wasting her substance on her favorite's dowers.
Yet when has product Nature's e'er been found
In error? Every month brings gifts as rare
As June's, and when the cycle rolls around
The next year's June will be as sweet and fair.
All joy, all life, does Nature give, and more,
And, giving, serves but to increase her store.

—*Katherine Balderston in St Nicholas.*

The Newest Friendly Biography

LIFE and LABORS of ELIAS HICKS

By HENRY W. WILBUR

Introduction by Elizabeth Powell Bond

What Reviewers Say.

British Friend. "Henry W. Wilbur, of Philadelphia, has done an excellent piece of work in the short Life of Elias Hicks, which has been published by the 'General Conference Advancement Committee' of his branch of Friends in America, and we cordially advise the dispassionate study of the book, especially by those who approach it with different prepossessions from the author's. However they may disagree with the opinions of the great Quaker preacher, they will find that his biographer has written in an eminently Christian spirit."

The Friend, London. "This is a record of one around whose teachings strong controversies have raged; it abounds with incidents and cannot fail to be of interest to Friends and others who desire to understand the varieties of religious thought among Friends in America. The brief introduction by Elizabeth Powell Bond is a literary gem; and the biography which follows also abounds in interest."

Christian Register. "In this interesting biography the writer has endeavored to let Elias Hicks be his own interpreter, so far as possible, measuring him largely by his private correspondence and his public utterances."

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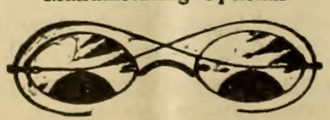
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MAKING GOOD.

If we should make a new dictionary to-day we would have to put in it the verb "to make good," which ten years ago was scarcely known. We should describe it as meaning to live up to our promises of the hopes of our friends, to prove ourselves, to bring things to pass—in a word, to be true to what seems to be in us. We must then put beside our definition certain clippings from the daily papers telling how in such and such a year this governor or mayor or railroad president made good or did not make good.

Certainly it is interesting to notice how widely this new word has come into use, and how closely it expresses something that we all vaguely felt but could not express before. In olden days if a father sent his son out into the world he said some such word to him as this, "We expect you to make a success, John," or, "We look for you to be a great man, John." But now a father is much more apt to use simpler speech and just say, "John, we expect you to make good." If success and greatness should come, all very well; but the main thing is to make good.

—*George Lawrence Parker in the current St. Nicholas.*

A TREE THAT OWNS ITSELF.

The story of a tree which has a formal deed to the ground on which it stands is told by the Outdoor Art League of San José in a local newspaper. The story goes that in Athens, Ga., one William Jackson loved a tree as some men love friends or money. So he gave it its own splendid self to have and to hold, with a deed of all the land within eight feet to be its own, safe from the greedy intrusion of man. This was an act of such high sentiment as belongs to the days of romance and the knight of La Mancha. But it was done in our own land less than 100 years ago. Though the deed is not valid in law, the citizens still hold it good and will not have it violated. A tablet near the tree bears the following legend: "For and in consideration of the great love I bear this tree and the great desire I have for its protection for all time, I convey entire possession of itself and all land within eight feet of the tree on all sides."—*The Survey.*

MAGAZINES BY FREIGHT.

Mr. Hitchcock having failed as yet to make the magazines pay his price for the mail service they were getting, is experimenting now in giving them

WANTED—BOARD FOR A LITTLE GIRL 11 years old, in or near Philadelphia. State terms. Mrs. Weems, 416 N. 63rd St., Phila.

WANTED—MOTHER'S HELPER TO ASSIST with care of children. Comfortable home with $30 a month to refined, competent person. State age and experience. Reference required. Box 19, Wyncote, Pa.

WANTED—A FRIENDLY FAMILY TO OCcupy and care for a place in country near Philadelphia during July and August, rent free. Apply by letter to No. 43, this office.

WANTED — BY MIDDLE-AGED WOMAN, situation as companion or managing housekeeper. Experienced. Can do plain sewing. Willing to assist with housework. Address No. 11, this office.

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PERMANENT and TRANSIENT BOARDERS desired in a Friends' family in Washington. Address, Sarah R. Matthews and Sisters. 1827 "I" Street. N. W., Washington, D. C.

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Transients, per day, $1.50.
Reduced rates per week.

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A FEW TABLE BOARDERS DESIRED. One o'clock dinners. Also one large room to let. Mrs. Wm. H. Child, 120 N. 19th St., Phila.

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Transients desired. Friends' Boarding House. Address Ellen Lukens, 1448 Rhode Island Ave., Washington, D. C.

VISITORS TO WASHINGTON, D. C. Can secure pleasant accommodations (reasonable) near Capitol and Union Station. Address Mrs. Bonnet, 207 E. Capitol Street.

FOR SALE OR RENT

FURNISHED BUNGALOW with bath, and open fire-place, for rent at Pocono Lake Preserve. For particulars address, Margaret V. Harned, 338 East Front St., Plainfield, N. J.

FOR RENT—At Bristol, a pleasant house on the river street, for the summer months, furnished. Address 503 Radcliffe Street, Bristol, Pa.

ne service they pay for. He is shipping a large part of his second-class matter in freight-cars and at freight rates, instead of in mail-cars as heretofore. That seems as sensible plan. We read that the saving in shipping magazines by freight to St. Louis alone will be $800,000 a year, and that the delay is unimportant. The scheme that is now being tried is to ship the periodicals in bulk to six distributing centers—St. Louis, Cincinnati, Chicago, Kansas City, St. Paul, and Omaha. The cost of sending magazines to St. Louis in mail-cars, Mr. Hitchcock estimated to be nine cents a pound. By freight it goes for half a cent a pound, taking one or two days longer.—*Harper's Weekly.*

THE MIST.

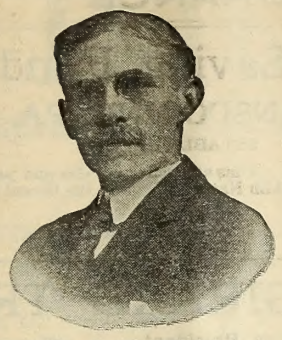
Mild on fold the vale it shadows,
Now dense and now a gentle haze,
Then slowly creeping up the slope
Shrouds the high road, the trodden ways.

A dainty, darkening film it shakes
Upon the field and through the wood;
A cloudy pillar soon appears
Where once a neighbor's dwelling stood.

The house and lawn your world would seem,
You hear the brook, no longer view
It's sparkling waters, as they haste,
The quaint foot-bridge has vanished too.

Frail dimness all surrounds, when lo!
The brightening sun comes beaming through,
And all is as 'twas yesterday,
But pleasing as some vision new.

—M. ALICE BROWN.



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Open from Sixth month 8th to Tenth month 1st. For information and terms apply to Susan T. Carswell, 128 S. 19th St., Philadelphia, or after Sixth month 8th, to Glen Garriff, Mt. Pocono, Pa.

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As we said last week, this orchard company has peculiar elements of safety to the outside investor. A savings bank depositor wanted to know more about this point. Here's the explanation

Our orchard differs from other investments, in a fundamental way.

If you own stock in a *factory* you may get good returns regularly until some day you suddenly discover that the building is out of repair, the engine broken down, machinery pretty well shaken to pieces, a lot of unpaid bills for raw materials and a stock of unsalable goods on hand—you get 27c on the dollar from the receiver.

Many investors know that a *railroad* can go through the same process until a reorganization wipes out your last claim.

A *mine* may pay splendidly until some day you have a claim on an empty hole in the ground.

An *orchard* is about the only kind of property the managers cannot ruin while paying temporary dividends. It must be kept in good order till the harvest is gathered or there is nothing for profits. A tree is a great engine of nature—a force of nature that works for you and grows as it works.

The savings bank depositor mentioned above invested in Potomac Hills Preferred. He gets for $1,000:—

(1) $1,000 in 8% Cumulative Preferred Stock.
(2) One acre certificate, entitling him to profits from one acre of orchard cared for most scientifically.
(3) $1,000 in surplus profits as described in prospectus.
(4) After he gets his money back he still has as a clear profit his 8% stock and his acre certificate.

What is this certificate worth? See next week's Intelligencer. This company was formed because the organizers expect to hold some of the acre certificates.

For prospectus address

DR. J. RUSSELL SMITH, Treasurer, Round Hill, Va.

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A Religious and Family Jour[illegible]

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Martha J Warner

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The last two weeks in July offer at present the widest choice in rooms at the Hall. There are almost a dozen not as yet assigned. A few also for the second week of July.

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Plenty of room for this last week of June, of course.

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Continued on page iii.

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Extensive plans are being made for the celebration of the 10th Anniversary of the opening of the Inn on the evening of Sixth month 24th. Already a large number of old friends have announced their intention of being present. A tree is to be planted to mark the event and in the evening an illustrated lecture, describing the foundation and growth of the settlement, is to be given.

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*** TELEPHONE, SPRUCE 33-55.

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EDUCATIONAL

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 24, 1911.

Volume LXVIII. Number 25.

Religion made the church in the first place and it must re-make it to-day—re-make it into the natural and hospitable home of all that is best and highest in our modern life and world.

THE BISHOP OF MICHIGAN.

In the American Magazine.

THE ESSENCE OF LIFE IS DIVINE.

Back of the canvas that throbs,
The painter is hinted and hidden:
Into the statue that breathes,
The soul of the sculptor is bidden.

And up from the pits where these shiver,
And up from the heights where those shine,
Twin voices and shadows swim starward:
The essence of life is divine.

—*Richard Realf.*

IS THE CHURCH A RELIGIOUS INSTITUTION?

Charles D. Williams, Episcopal Bishop of the diocese of Michigan, has a most suggestive article in the current number of the *American Magazine,* under the title, "The Conflict Between Religion and the Church." It is strong in its criticism; splendid in its diagnosis of the diseased condition in the church denominational. It is not so satisfactory, however, in prescribing a remedy.

The Bishop's prophecy regarding the Catholic Church, to the effect that Rome's hold upon America will be severed, unless it adopts the ideas of modernism and Americanism is only relatively interesting to Protestant denominations. Touching the latter there is much crisp criticism, in the main just, and at every point full of food for thought.

Bishop Williams claims that the teaching and spirit of the prophets, and of the Christ, find expression in forms of political righteousness and social service outside the church, while she listlessly and wonder-eyed, calls these efforts secular movements outside her province. In sort, "she does not know her own children, when she sees them outside her own gates." He claims that the passion for reality, the intellectual honesty which characterizes the students of science and philosophy, and the high motives for human service, "are all religious and Christian virtues of the robust kind." This being so, "religion has often been forced to go out-doors to find the truth."

According to Bishop Williams the church is failing because it has preserved only a languid and artificial faith, and has lost the original type based on experience, and providing a direct contact with God. He says great masses of people feel that the church deals in "'canned goods,' stereotyped plans of salvation, crystallized and petrified orthodoxies, once significant and vital in the experience of the past, but now largely empty of meaning and power to the modern man."

The Master was known as the "friend of publicans and sinners;" the modern churches' associations are all with the saved." Accepting the "tainted money" of "wealthy malefactors," the church "fawns upon them with the grace upon its lips, 'for what we are about to receive, the Lord make us duly thankful,'" says the Bishop.

Again we are told "that religion to-day is vitally concerned with the fundamental questions of social righteousness, industrial equity, political and commercial honesty and honor and economic justice." This being so, it is concluded that the church "does not meet the religious demands of the age." Pouring "oil and wine into the wounds of the half-dead traveler on the Jericho road," is the church's chosen job, when she ought to "lend a hand to rid that road of thieves and robbers, or, better still, to reform the system which inevitably produces thieves and robbers." We infer, however, that the Bishop does not think that splendidly equipped institutional work carried on in order that the church may numerically save itself, will meet the religious demands of the time.

Bishop Williams pays his respects to Biblical criticism, and evidently accepts its findings, at least in part, for he says: "The Bible can no longer be accepted by any intelligent, modern man as the literal and inerrant word of God. The churches that are based upon an infallible book have therefore lost their authority." Scientific discovery and philosophical doubt have also helped undermine the influence and leadership of the church, we are told. Yet the Bishop does not believe that these purely "academic discussions" have had a determining influence on the estimate of the church now held by great masses of men. In proof he cites the fact that the so-called liberal churches, that have "adjusted themselves carefully to the criticism, philosophy and science of the day, make little appeal to the average man." Dealing purely with intellectual forms, criticism and science "do not really reach the citadel of faith." This, of course, makes Bishop Williams

fall back upon the sociological and human shortcomings of the church, as already outlined.

The words of the Michigan Bishop must be theologically troublesome to the evangelical movement, for they cannot be set down as the vaporings of a stray soul gamboling in the green pastures of the world's life, nor as the skeptical findings of a modern materialist from the desert of agnosticism. They have the troublesome authority of a voice from within the church, the heartfelt breathings of one of her own leaders.

With the undoubted suggestiveness of the Bishop's article, it is not easy to fathom all of its findings, or stop with all of its conclusions. He assures us that the average man "wants his religion, like his food, with a tang to it." "He misses the tang in 'liberal Christianity.'" Which of the many meanings the Bishop attaches to "tang" we do not know, but whether he means the sharp sound, or the twang of attractive originality, it is by no means certain that his negatively hinted program of social service, partly through ostracism of unsocial economic methods, will meet the demand any better than liberal Christianity does.

The fact would seem to be that the motives and impulses of the old theology, centering in fear of future torment or hope of future reward, have not been matched in impelling force by any of the modern ideas or ideals. To be sure, the modern man is not greatly moved, and surely is not generally frightened, by the old religious appeals. What is still more true, there has been kindled no impelling enthusiasm around schemes of human betterment, and appeals to academic human brotherhood. It is possible that the new ideals and the new motives have not yet had time to come into their own, and take organized and collective possession of the hearts and consciences of men. If an insurance against personal pains and penalties, and the provision of extraordinary comforts, are still the mainsprings of religious impulse, we may account naturally for the phenomenal spread of Christian Science, as also for the hold which many so-called "fads," medical and otherwise, have upon the men and women of our generation.

The "ringing grooves of change" are not remade in a day, and it is not too much to hope that when the new readjustment has fully taken place in religious thought and life, we shall have all the enthusiasm for a spiritual, this-world religion, which characterized the older forms of faith. As a result of that readjustment, unchristian hate and prejudice may give way to a divine love which shall make the real brotherhood of man not simply academic, but actual. H. W. W.

MEETINGS AND FREE MINISTRY.

[Read by Henry M. Haviland at a conference under care of the Yearly Meeting Committee for the Advancement of Friends' Principles during the week of New York Yearly Meeting.]

(*Concluded from issue of Sixth month 10 h.*)

We gather in our meetings for worship and enter into a silence, in individual meditation, each attending to his own thoughts, waiting, not as thoughtless people sometimes think, for some one to feel moved to speak, but as the ancient phrase is, "waiting upon the Lord, that we may renew our strength." This waiting, the ability of meditating, is not a thing of quick growth, but an acquirement, rather, a matter of individual discipline, a slow development with most. There are many to whom a little speaking is necessary to awaken the meditation, to inspire it, and there are others to whom almost any spoken word is an interruption, sometimes almost like a discordant note which disturbs the inner harmony. When the spoken word does inspire the inner meditation, or when it voices and gives expression to it, when it ministers to it, or to the lives of the members, it may be termed ministry, gospel ministry, and that is what we desire to maintain.

Our form of worship is unique, as a public expression. There are in our community many churches, holding on Sunday morning services composed of programs of music, prayers and sermons, and sometimes of imposing and even beautiful ritual; but ours is the only one, so far as I know, which is based upon meditation, in which the spoken word, though not prohibited, is only an incidental factor. This mode of worship is worth maintaining in the community, not as the only right way, but as one of the ways,—one of the ways which bring men to the broad complete life of which man is capable. There are also times in such meetings when a member feels that he has a message to deliver at length; our form gives opportunity for that also, provided it be in the right spirit. That is the freedom of the ministry, the freedom of each member to speak when it is right to speak. But it should not be forgotten that it is not the right of the member; it is his privilege, it may be his duty, but it is never his right.

But there are some dangers to our meditative services and to our free ministry. Among these dangers would be the establishment of an appointed regular ministry, and another would be the establishment of a paid ministry. We are in no danger of these so we may pass them by. Another danger is the speaking of those who do so without sufficient consideration, those who speak from what our old Friends used to call creaturely activity; this commonly does not long continue, and is rather easily managed. Another is the speaking

of the misinformed or mistaken man. These last are trials of our faithfulness to our testimony, they are part of the price we pay for freedom in our meetings, but probably not too high a price.

It should be remembered that free gospel ministry does not solely, nor even chiefly, mean unpaid ministers. It means a freedom in the ministry. It does not mean freedom for any one to speak as he chooses, a right to speak,—there are no rights about it,—none at any rate that are held by any individual as against the meeting. Whatever rights there are about it are held by the meeting, the freedom is not a right in the member but in the meeting.

It is a freedom of a free ministry of the gospel, not a mere right to speak, and that freedom is in the meeting not in the individual as a right against the meeting nor as against the individuals gathered in their silence. It is a freedom and a privilege for all, not for any one, and this leads us to a danger to the meditative service as a form of worship, and to our testimony for a free ministry of the gospel, which is sometimes the gravest danger which a meeting has to confront.

In the rise of our Society, meetings for worship were not so much things established by taking thought, as they were things that grew out of the needs and customs of the people. It can hardly have been that Friends objected to having paid pastors because they wanted unpaid pastors: what they objected to in the payment was the hireling; what they wanted to support was the freedom of the ministration, with which payment might conflict, and with which we can also recognize that a regular ministry or ecclesiasticism, even if unpaid, might conflict. It is to make a distinction between the minister or priest and the people, and wherever that distinction is made in our meetings, there is danger to the Friendly form of worship with its freedom in the meeting for any one to minister orally to the meditation or religious feeling of the worshipers. When any one by speaking regularly every First-day grows to feel that he must do so, or causes the growth of a feeling among the members that he must do so, to have a good meeting, there has grown up the pastoral system in that meeting, the system of the pastor and people, and freedom of that meeting vanishes, the freedom of each one to speak. If any one, by speaking regularly grows to have feeling that these are his people and he is their shepherd, that should be his warning that the freedom of the gospel ministry in his meeting is in danger. If he speaks to edification it is a danger to the meeting. And if he speak not to edification it is danger of death to the meeting.

Some weeks ago I attended part of a session of the Yearly Meeting of Orthodox Friends in Philadelphia. It seems to me that their Third Query reaches the vital part of this matter. It is as follows:

"Are you concerned faithfully to uphold our testimony to a waiting spiritual worship and to a free gospel ministry, exercised in dependence upon the Head of the church, and under the immediate authority and prompting of his holy spirit? And do you maintain our testimony against that system which requires a ministry to be exercised at stated times or for pay."

That is to say, there is danger to the freedom of the gospel ministry not only from the engaged and paid minister or pastor, but also from the volunteer minister or pastor, who adopts some one meeting as his field of activity, and preaches there with regularity, so that he and the members expect it to be exercised every First-day, or at other stated times. Serious minded men have done that, and yet it is within our observation that many meetings which have had able, concerned regular ministers have diminished in size. To have a regular minister, whether paid or volunteer, puts the meeting more on the plane with the churches, and invites comparison of the minister with the ministers of other churches, with the result that the members may make a choice, detrimental to the attendance at meeting. It is the end of the meditative service as the form of the Friendly worship. I sometimes wish that those who attend and speak regularly could put on the tarn cap of invisibility and visit the meeting unnoticed and unseen. They would probably be surprised at the character of the meeting. The speaking of those who cannot speak when the regular speaker is there, the quiet offering of simple minds of their best, the beginnings of what might perhaps have grown to a greater ministry and usefulness, are all there, and they were there, unsaid, and retained, when the regular pastor was there, ministering more adequately and with more satisfaction to the meeting,—perhaps.

In the beginning of this talk I purposely made use of expressions indicating that there is a division in our Society, on one side of which are the ministers, whose work we admire, or feel charity toward, as the case may be, and who on their part feel tender solicitude and a gentle sense of superiority sometimes, perhaps to the other parts. Now while that is a feeling that sometimes exists, it is not all prevailing, and the most of those who speak in our meetings do, I think, speak as they should, not from any superior higher plane, but as one of us, merely for the time and at the time voicing the feeling of the meeting or of one member in attendance. In our own New York Yearly Meeting a step was taken a few years ago in the direction of abolishing the distinction between

ministers and laity in our organization by changes in the Meeting for Ministers and Elders, whereby the acknowledging of ministers was almost abolished, and all the members of the committee, now to be called the Meeting for Ministry and Counsel were appointed at one time for a triennial term. There may, however, intermediate in the term, be additions of Friends who appear to have a gift in the ministry.

Now I do not believe that we shall have a free ministry of the gospel until all formal, acknowledged distinction between ministers and others in our Society is abolished, nor until all informal distinction or assumption of being a minister vanishes even as a custom.

A free ministry of the gospel means that every one may feel the burden or the privilege and joy of making an offering of gospel truth to the meeting, and this can only be attained when there is no regular minister, whether appointed, paid or volunteer, and when every member feels freedom to speak out of his own immediate religious experience.

The theory and true practice of the principles of our Society as relates to Meetings and Free Ministry are well expressed in the slip adopted for use at the Conference at Winona Lake in 1908:

FRIENDLY WORSHIP AND MINISTRY.

According to the Religious Society of Friends, worship is an individual act, and ministry a free service.

True worship consists in the individual human spirit assuming a constant right relationship to the Divine Spirit.

Vocal ministry may be an incident, but it is never a necessity in such worship.

A true ministry helps human need by meeting the divine witness to truth abiding in every human heart.

Human needs vary, and a general apprehension of truth demands a variety of expression to suit different needs and conceptions.

Ministers should therefore be brief, not burdensome, the minister considering the freedom of others as well as his own.

In every meeting there should be times of silence, in order that both the internal spirit, and the sermon which appeals thereto, may do their work in the heart, to the betterment of life.

In closing as to this point I will quote the excellent words of our Discipline [New York] contained in the Advices for the Meeting for Ministry and Counsel:

"In the performance of their necessary and important duties, the members of the Meeting for Ministry and Counsel should ever bear in mind the caution given by Jesus to his disciples,—'But be ye not called Rabbi; for one is your teacher and all ye are brethren.' 'Neither be ye called masters; for one is your Master, even the Christ.'"

What I have hitherto said relates solely to the practice and custom of the Society, but how about the teaching that underlies it?

Although as Fronde said: "To reform practice is one thing, to revolutionize doctrine is another," and although we may not want to revolutionize anything, yet perhaps we should take a look at some of the theories held by Friends and others relative to the receiving of impressions.

There is no doubt in the minds of some Friends present the question: "What about a Friend to whom is given a message to deliver? Who has the right to interfere with his speaking?"

Suppose a person claims to have a message and insists upon the right to deliver it week after week, what then?

Now it has been well said that men who insist most upon their rights are most apt to forget their duties.

The determination of the authenticity of the message does not rest solely in the person himself, it must meet the witness, to use the Friendly expression in the minds of the hearers. In the language of our Discipline:

"Friends are advised to be careful in their public communications not to assert too positively a Divine command, as the baptizing power of truth accompanying the words is the only real evidence of the authority of such offerings."

It is the duty of the sincere speaker to endeavor to ascertain as near as may be whether his speaking does meet the witness or whether it interferes with the sincere meditation and worship of those gathered in the meeting.

And on the other hand it may be not merely the right but a religious duty not to be evaded of the meeting for Ministry and Counsel, or of the Overseers or even of the individual members to have a loving regard for all the activities of the meeting, the oral comunications not excepted, so that those who come to the meetings may go away refreshed, instructed, with renewed courage and high resolve.

Why did they devise the telephone? Communication between individuals of the human race was much too free-and-easy before. What chance has a man now to think? to develop? to learn to know himself and to be himself? What privacy is there? He goes, perchance, into the innermost sanctuaries of his being; the world is upon him in a motor car. He retires to the holy of holies of himself; the telephone bell jangles; wireless messages pursue him to the uttermost parts of the sea. The telegraph boy, the uniformed messenger, lurk by the portal of the human soul, waiting for it to come out so that they may pounce upon it.

—*The Contributors' Club in The Atlantic.*

WHAT IT COSTS.

[The first prize essay on what the liquor business costs the city of Baltimore (1) morally, (2) physically, (3) mentally, (4) financially, (5) industrially, by John Roach Straton. For particulars* as to the other essays on the subject see issue of Sixth month 3rd, page 342.]

II. What Is the Cost Physically?

It is now the deliberate judgment of the greatest scientists of the world—a judgment based upon careful and exact experiments—that alcohol in any quantity, is a poison to the human system, —that it hurts and does not help. Dr. Wm. H. Welch says: "Alcohol in sufficient quantities is a poison to all living organisms, both animal and vegetable." Dr. Howard A. Kelly of our city says:

"It is clear in the light of experience and of recent research work, that alcohol ought to be classed in the list of dangerous drugs, along with morphine, cocaine, and choral —a drug which may so affect the will power as to gain the complete mastery over a patient and in the end destroy him. English and German physiologists have demonstrated beyond a question, that the continued use of alcohol in any quantity is not only useless, but positively harmful; and on the basis of experience I appeal to my colleagues everywhere to abjure its use."

While it is recognized that individuals differ in their susceptibility to alcohol, nevertheless the most enlightened physicians in every community are more and more refusing to prescribe alcoholic drinks. They have learned that alcohol is not a stimulant or food, as the old therapeutics supposed, but an anesthetic and poison. They have learned that it attacks the brain, produces heart disease, impairs the healthy action of the liver, disorders and burns up the stomach, destroys the food matter in the blood as it goes to feed the body, and undermines the physical strength of man at every other vital point. They have found that its effects are particularly evil as applied to tuberculosis, pneumonia, typhoid, venereal and other deadly diseases.

It has been demonstrated that the evil effects of alcohol do not stop with the individual, but are hereditary. The scientists found that, counting those who died, and the epileptic, idiotic and deformed children of the families of heavy drinkers, alcohol wiped out 71.5 per cent. of their offspring.

We bury annually in America 100,000 drunkards. Baltimore's proportion of these, according to population, is over 500. In addition, therefore, to the general undermining of the health of our people, and the well-being of their offspring, the liquor traffic, that we license for $1,000,000 a year, actually kills outright 500 of our citizens.

* Copies of this essay in leaflet form can be obtained from the Anti-Saloon League of Maryland, 802 American Building, Baltimore, for 50 cents per hundred, postpaid, and $3.00 per thousand, by express, not paid. It is printed in full in the *American Issue*, Maryland edition for Fifth month 27th.

III. What Is the Cost Mentally?

In endeavoring to answer this question, we cannot overlook, first, the mental anxiety, the disappointed hopes, the blasted ambitions of those who suffer the results, direct and indirect, of drink. Nor can we overlook the domestic discord and unhappiness caused by drink, which is a most fruitful source of the divorce evil, as the statistics of divorce prove.

But the specific mental loss through the toleration and licensing of the liquor traffic is in its production of insanity. Our city sent 360 persons to insane asylums last year. There are also at the present time 330 insane patients in private sanitariums in our city, and 1,175 (with a long additional waiting list) from Baltimore in three state asylums.

In addition to these, there are the large numbers who are weakened mentally, but not crazed sufficiently to make necessary an asylum; and also those coming from families of means, who are cared for in private homes.

From these official figures we conclude that, at fewest, 500 people go insane in our city annually. Now the estimates of the proportion of insanity caused by drink vary from 25 per cent. to over 75 per cent. of the whole, localities where much liquor is sold, of course, showing a relatively higher proportion traceable to drink. If 40 per cent. be taken as a conservative average for our community, where much liquor is consumed, then the liquor traffic in Baltimore is directly responsible for the destroyed minds of at least 200 of our people each year, to say nothing of the class not committed to public institutions.

[Certain of the other essays under this head made exceedingly interesting exhibits of the increased attendance in the public schools, especially in the high schools, in "dry" cities as compared with license cities, showing that the liquor traffic deprives thousands of children of an education and a fair start in life.—Supt. A. S. L. of Md.]

IV. What Is the Cost Financially?

The report of the Internal Revenue Commissioner for 1907 shows the total average amount taken in annually by each retail liquor dealer as $7,118.30. Dr. Strong, using later figures (for 1908), shows that it is $8,700. Our Baltimore people, then, spend annually $8,700 as an average into the tills of each one of our 1,400 saloons.

The proportion of crime and insanity due to drink, we have already given, using conservative figures. Of other dependent classes, Dr. Williams, summarizing the results of authoritative investigations from practically all reliable sources, says:

"As a minimum estimate, about 40 per cent. of paupers in almshouses, 25 per cent. of seekers of charity outside of

almshouses and almost 50 per cent. of the dependent children in America owe their deplorable condition to alcohol."

We can now summarize as follows:

Paid by the people, $8,700 to each of 1,400 saloons	$12,000,000
Annual cost of Police Department is $1,279,290, 50 per cent. necessitated by crime caused by drink, which is	639,645
Cost of maintenance of the courts is $223,609, 50 per cent. chargeable to drink, which is	111,804
Net cost of jail is $46,555, 50 per cent. of which is	23,277
Paid by city for care of insane, $166,019, 40 per cent. caused by drink, which is	66,407
Spent for destitute and neglected children, $26,003, 50 per cent of which is	13,001
Federated Charities budget for 1911 is $76,000, 25 per cent. made necessary by drink, is	19,000
Cost of maintaining city almshouse (Bay View), $159,606, 40 per cent. of which is	63,842
Value of city jails, station houses, court houses and institutions for care of dependent classes is $5,000,000, 4 per cent. annual interest on this is $200,000. If we charge to drink only 35 per cent. of this, it is	70,000
Total annual loss chargeable to drink is..	$13,009,976

Granting now that conditions would not be immediately perfect for wiping out all of these items under prohibition, nevertheless it cannot be denied that at once they could be enormously reduced, as the experience of all prohibition cities has conclusively proved. And to adopt local option, and, through that, work steadily toward final prohibition, would bring us in the end to a time when, through an educated public opinion and experience in handling violations of prohibition laws, we could practically eliminate the total present burden of this expensive traffic. The rapid increase in the taxable basis of the city, due to improved business, the advance in real estate values, which always results from the closing of saloons near other property, and the reduction in the size of police force, cost of jails, almshouses, asylums, etc., through the reduction in crime, paupers and insanity; would far more than compensate for the direct loss of the $1,000,000 license money. Besides this, the saving of $12,000,000 of their earnings annually would enable the people to pay their taxes with far more ease than at present. To authorize 1,400 saloons to take $12,000,000 of the people's money in order that the city government may get back $1,000,000 is certainly poor business, to say nothing of the extra cost from the criminal and dependent classes. Financially, therefore, the balance is heavily against the license system.

(To be concluded.)

WHY THE MEDICAL USE OF ALCOHOL IS DECREASING.

Much of the changed custom in regard to the medical use of alcohol, according to W. C. Abbott, M.D., in an article on the use of alcohol in fevers (Amer. Med. Comp. Nov. 1909) is due to the general demand for more precision, more directness in medication. "If a stimulant is suggested we ask what do we wish to stimulate. What vital function needs excitation to bring its exercise up to the exact equilibrium of healthy, normal operation? Then we have to select the stimulant that acts encouragingly on that special function and not on any others that need no whipping up—and in no solitary instance can our choice be alcohol.

"If it is a general elevator that is needed we seek to remove the cause of general depression—and this is nearly always toxemia. Indeed it is to the discovery that in all infectious maladies it is toxemia that constitutes the most pressing danger, that alcohol owes its death-blow. For we now know that alcohol is never an eliminant, but invariably adds itself to the flood of toxic agencies with which the patient must contend. The final stroke was given to alcohol as a remedy in fevers when it was found that the increased nitrogenous output of the kidneys was derived from the food, the liver being so occupied in intercepting and throwing out the alcohol that the nitrogenous toxins of the food slipped past the unguarded portal and gained access to the general circulation."

—*Scientific Temperance Federation.*

ABOUT THE SCOUTS.

[From *The Messenger of Peace*, Richmond, Ind.]

The Great Lakes International Arbitration Society having taken some pains to obtain information in regard to the Boy Scout movement, issues a bulletin of facts reported by its committee. We are told:

The Boy Scout movement was born in South Africa. The Boers pressed the siege of Mafeking so hard that every able-bodied man was needed on the advance lines. To cope with the emergency, Col. Robert Baden-Powell drilled and uniformed the boys of the town, made them orderlies, messengers and lookouts. These were the first of the boy scouts.

But previous to this, America had initiated two well defined out-of-door boy movements. In 1898, Mr. Ernest Thompson-Seton organized his Woodcraft Indian Clubs. He believed that the boys were getting away from active participation in sports and were too content to sit upon benches, use tobacco, and watch spectacular games. Mr. Seton observed in this a repetition of the conditions that ended in the fall of Rome, conditions of degeneracy.

Boy Scouts of America.—When Col. Baden-Powell returned to England, he collected some boys, "talked to them just as the Mafeking boys were talked to, put them into

uniform, and drilled them just a little." The Boy Scouts of America represent the Baden-Powell movement in America. Mr. Seton and Mr. Beard are participants, the former as Chief Scout and the latter as one of the National Scout Commissioners.

Mr. James E. West, its executive secretary, says that it is "definitely opposed to military training of any sort and pledged to peace scouting activities." But many persons included in the "partial list of the National Council" of this organization are well known encouragers of the military, and the movement seeks to teach the youth many things which, if omitted, would give it a better atmosphere.

The British Boy Scout rules and methods exactly correspond with the regulations for the training of scouts in the British army.

As was related in a former number of the *Messenger of Peace,* differences in regard to the management of the Scout movement arose among the leaders and a second organization was called into being, with the name of *Peace Scouts,* that appellation being expected to allay the apprehensions of what Mr. Harry E. Hunt aptly calls "a peace-demanding world."

That world was not altogether deluded by the clever artifice; but Scout Bands are organizing in almost every town, and the features that will do most to attract and hold the boys, will, no doubt, be the military ones.

Counter attractions of some kind should win the young people to the highest idea of patriotism, self-possession and the real service of brotherhood; but the foundation of the ideal citizenship must after all be laid in the home, the church, and the school, each having its essential part in the construction of character—the moulding of physical, intellectual and spiritual possibilities into "the noblest work of God."

Another fact to be noted in connection with these Scout Bands is that their development will be much affected by environment, and by the conduct and example as well as the instructions of leaders; as also by the public sentiment prevailing around them. It was reported that at the time of the Albany fire the drilled scouts made themselves very helpful, carrying messages, guarding property and giving "first aid" wherever needed; while, in a town in the middle west, a squad of Boy Scouts, impatient to display their prowess, recently assaulted a Socialist and had to be called off by the combined *persuasions* of the Superintendent of the Bands and the police force.

Over and above all suffrage is woman's right, and no fair, just man will deny her that right. While we may defend equal suffrage upon the ground of expediency, it is not a question of expediency but of justice.

—Alva Adams, Ex-Governor of Colorado.

THE TEMPERANCE MOVEMENT AND SOCIALISM.

[Read by Elizabeth B. Passmore at a regular meeting of the Young Friends' Association of Oxford, Pa. Other topics in the program of the same meeting were: "What is Socialism?" "How Socialism Won in Milwaukee," "Does Socialism Benefit the Workingman?"]

What is Socialism? It is the recognition of a process that has been going on for ages. It means the organic union of humanity. The evolution of industry toward progressive public administration. *From* every one according to his ability, *to* every one according to his necessity, are the principles of Humanity, Christianity and Common Sense. It consists in bringing people together in the social relations. Our humaneness consists in our togetherness.

After the savage stage of existence, came the pastoral period, when men learned the growing and keeping of animals for domestic use, instead of securing them by the chase. Then the family relations sprang up. There was yet no country, no nation, only little families dotted around. We have come a long way in Socialization since then, but not far enough to make the best out of life. We, each one, must help the cause farther along. We are all interdependent. We can live the life we do to-day, and enjoy all our privileges, only, by the help of millions of other people.

The greatest teaching the world ever had was the command to love one another. If you love one another, what do you do? Love means work or else it is not true love. Some people, there are, who seem to think they only need to show love to people when sick or afflicted.

To love people is to so arrange your life that you can always help them. Socialism means helping one another in all the relations of life. This is practical Common Sense. The ideal of Socialism has come only in the last century. Its progress is hindered by the individual blindly pulling back. The farther our socialization goes the greater will be the progress of the world. Socialism will not make us perfect—but it is in the helpful direction toward getting rid of our selfishness, which is the source of all our social delinquencies.

The main thought of this paper was to be "Socialism" in its effects upon the temperance question.

It is difficult to separate intemperance from the long train of evils following in its wake. We find Intemperance and Prostitution go hand in hand. Any conscientious person readily acknowledges that the traffic in intoxicating liquors is one of the most terrific evils that afflict human society.

(To be concluded.)

FRIENDS' INTELLIGENCER

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ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 24, 1911.

AT THE SUMMER SCHOOL.

It is always easy to follow the common disposition to pronounce the last thing in a series the best thing, and the last sermon one hears the best ever heard. We are not disposed to follow that plan in estimating the Summer School which began its second week at Swarthmore College on Third-day. One Summer School does not necessarily exceed another in glory or efficiency, and each may be a very helpful affair without doing so.

In the first place, it may be said that the attendance at the present Summer School is probably one-fourth larger than at the one held two years ago. There is also a larger number of youngish people, that is, those under forty. That may or may not have added to the teachable condition of the school. It would seem that there is something less of sentimentalism in the student body than at the previous school, and possibly more of the real student spirit.

The attendance as registered by the coupons handed in for each period has been very steady, barring the two evenings when Professor Pearson gave his lecture recitals, which seemed to meet the Quaker thirst for entertainment, and called forth an attendance a hundred per cent. larger than the daytime attendance. Nevertheless those who came to be entertained at Pearson's recitals, remained to be both instructed and inspired.

The four lectures on Paul, by W. W. Fenn, Dean of the Harvard Divinity School, were most enthusiastically received. They gave to the school the interpretation of a perfectly human person in the great apostle to the Gentiles, and in explaining Paul's Christology, we were assurred that the apostle was concerned with a great pervading spirit or principle rather than with a personality. In fact at this point Dr. Fenn gave us a viewpoint nearly parallel with that presented by Job Scott, in dealing with Christ as a saving power.

Dr. McGiffert delivered his first lecture on the general topic of the "Christian Idea of God," just before these lines were written. The special topic was "The God of Jesus and the Prophets," and here we were given an interesting and humanizing view of the Great Teacher. It was held that he did not contribute a new idea of God to Christian thought, but rather emphasized the same view as was held by the prophets, but more fully interpreted the idea of fatherhood, and the close relationship of the human to the Divine.

The Seminar Periods, or those devoted to more definite class study than the lectures, have probably reached a higher type of interest than has characterized previous summer schools. The newest phases of historical and bibical criticism have been listened to with enthusiasm, and the demand has been for more. When a hint has been made of the modern mission of Friends, and the possibility of widely presenting our message, in order that masses of men may enjoy the liberty of the truth, there has been a ready and interested response.

Touching the attendance, it appears from the records kept that the smallest attendance at any morning period has been 88; the largest attendance 140; and the average attendance for the morning periods for the week, lacking one day, covered by this report, 129.

It is not too much to say that an appreciation of the value of Summer Schools in equipping and inspiring our people for service, and in bringing them in touch with the sources of the largest information, is now such as to make these biennial gatherings a fixture in our Society. H. W. W.

MIDDLE WEST SUMMER SCHOOL.

The Swarthmore Summer School, now in session, is attended by about 150 people, most of whom are young in age as well as in spirit and to whom a Summer School is a new experience, and the most valuable thing in their religious life so far. There is no doubt that these young people will return to their home neighborhoods full of enthusiasm and with a feeling of added strength for service in their meetings. We trust the Friends of the Middle West are planning to come to the school at Richmond, in Eighth month in order to gain a similar experience. Already we hear through a George School girl, who is here at Swarthmore, that she and her father and mother and others from different parts of Ohio are looking forward to going to Richmond and expecting to find there a large gathering of Friends from Indiana and Illinois. We hope they will not be disappointed in the size of the school, or most of all, in its influence. Since the distribution of the preliminary statements we are fortunate in being able to add the names of Jane Rushmore and

Mary H. Whitson to our list of Eastern Friends who are coming to help us. Friends are urged to send their names as soon as possible to Margaret Breckinridge, S. 17th Street, Richmond, Ind., in order that ample accommodation may be provided. E. M. W.

WOODBROOKE DAY AT THE SUMMER SCHOOL.

A perfect June morning saw the guests arriving up the asphalt or by motor car, making a crowded lecture hall at 11 a. m.

The subject in hand was "The Influence of Friends' Schools on Religious Growth," by graduates of Haverford, Swarthmore, Westtown, Friends' Central and George School.

The speakers were William L. Jenkins (George School and Swarthmore), Secretary of New York Monthly Meeting; Richard C. Brown (Westtown), teacher at Westtown; W. Russell Tylor (George School and Swarthmore, Class 1911); Harold Evans (Haverford) social worker; Louis F. Coffin (Friends' Central), Woodbrooker; Roland Whiting (Bootham, England).

Personal experience of religious influence was described under the following heads:

1.—The Bible committed to memory, read to the pupils or in regular class work.

2.—History, biography and literature with an effort to come at the spirit of the writer.

3.—Music, and outdoor nature.

4.—Athletic sports and games.

5.—Meetings for worship, especially compulsory ones.

6.—Personal influence of teachers.

7.—Interest in political and social matters.

About 3.30 p. m., trays of glasses were seen descending to the library and about 4 p. m. there was noticeable activity under the cherry tree. It was a picturesque group of about 200 persons, who enjoyed the iced tea and cake and then settled down to listen to Wilfred E. Littleboy, of England, give an account of his visit to Australian Friends.

The magnificent distances by which these Friends are separated makes concerted action difficult. Most of the centers are several hundred miles apart and when they come together once a year to their General Meeting, which bears the relation to London of a Quarterly Meeting, the average distance travelled is about 500 miles.

Friends in Australia feel that they have a very real message for their country, and this does not only apply to those at the centers, but also to many of those in the outlying districts; it has in fact been said that the latter are no longer "Isolated" but "Pioneer" Friends.

The younger Friends are taking their full share in this growing life; week-end summer schools, have been held in several country districts in connection with which public Friends' meetings have been held and have met with a warm response.

The evening was occupied by a paper by Lydia C. Lewis, which was the report of an investigation made by the Woodbrookers' Social Service Committee in Concord and Western Quarters.

The present social effort was characterized as haphazard and the following needs emphasized:

1.—More adequate knowledge of social conditions learned through study of local conditions.

2.—A center with a trained director to which local committees can refer.

3.—The capacity to think in communities rather than as individuals.

The paper was followed by a discussion led by J. Edgar Rhoads, of Wilmington.

MARGARET JENKINS.

HONORARY DEGREES AT SWARTHMORE.

An important feature of the Commencement Day exercises at Swarthmore College was the conferring of three honorary degrees. The degree of Doctor of Laws was conferred on Justice David Newlin Fell and Justice William Plumer Potter, both of the Supreme Court of Pennsylvania, and the degree of Master of Arts on President John M. Shrigley, of the Williamson Free School of Mechanical Trades. President Shrigley was presented by William C. Sproul of the Class of 1891, Justice William Plumer Potter by Morris L. Clothier, of the Class of 1890, and Chief Justice David Newlin Fell, by Howard Cooper Johnson of the Class of 1896.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held at Dunnings Creek Meeting House at Fishertown, Pa., on Second-day the 5th.

A First-day School Association and the Meeting of Ministers and Elders convened on the previous Seventh-day afternoon and three public meetings for worship were held on First-day.

The constituent meetings of the quarter are Centre in Centre County, Dunnings Creek in Bedford County and West Branch in Clearfield County, all of which are rather small in membership and widely scattered geographically; Dunnings Creek being situated sixty-five miles from one and ninety-five miles from the other point. Notwithstanding this remoteness, however, all delegates to the Association and representatives

to the Quarterly Meeting were present on this occasion.

The work of the Association opened with the reading of the 91st Psalm, and the singing of a song by the home school. This was followed by calling of the names of delegates and reading of reports from the several schools, the minutes of last Association and other routine work. A literary program comprising reading, recitations, song, essays and class exercises, was then rendered by Dunnings Creek school and a few of the delegates from the other schools, all of which seemed to be highly appreciated by the Association and which reflected much credit upon those who took part.

Arthur M. Dewees, General Secretary of Baltimore Yearly Meeting's Advancement Committee, was present and gave a very interesting and instructive talk at this time on the history of the Society and the aims and purposes of the Advancement Committee. Plans for further conference work along this line were here set aside by his being suddenly summond to the bedside of his sick mother at Gwynedd.

Joel Borton bore a message from Henry W. Wilbur, urging that Dunnings Creek school send delegates to the Summer School at Swarthmore.

Owing to some misunderstanding in arrangements no meeting was held on Seventh-day evening.

The several sessions on First-day were well attended and full of interest. Joel Borton spoke in the morning meeting very earnestly and instructively on "applied Christianity." Mary Heald Way followed in her clear and forceful manner upon the text "The servant is not greater than his Lord." The subjects for the afternoon were "But one life to live, what shall I do with it?" and "This is life eternal, that they might know thee, the only true God."

The evening session brought out a goodly number of young people who manifested much interest in the messages from the ministers above named.

There was also a short meeting for worship before the meeting for business on Second-day morning.

There was nothing of unusual character in the business of the Quarterly Meeting, but the occassion was exceptionally pleasant and interesting by reason of the presence of all representatives, as well as that of Joel and Mary Borton and Mary H. Way who are always welcome guests among Dunnings Creek Friends. Favorable weather and a spirit of general friendliness also contributed liberally to the success of this little series of meetings; and as we now view the occasion retrospectively we trust that what has been accomplished in promoting the cause of righteousness, will outlive what will long remain a pleasant memory. E. H. B.

FRIENDS IN THE CIVIL WAR.

An Acknowledgment Made by Quaker Soldiers the Infraction of the Rule in Friends' Discipline Relative to Bearing Arms.

In the Tenth month, 1865, nine members of Pilesgrove Monthly Meeting who had served in the Union Army, made the following acknowledgment, presumably by request of their meeting:

"To Pilesgrove Monthly Meeting of Friends—

"The undersigned members of your Meeting having during the last four years been engaged in the military service of our National Government in its endeavors to defend human liberty and the rights of humanity, would inform Friends that, as the necessity of such service has ceased by the accomplishment of the end in view, we have returned to civil life, and, while we deeply regret that circumstances compelled a violation of our Discipline, we would that Friends consider our cases, and, if it is not found inconsistent with Truth, to continue us as members of the Society.

"Very respectfully,

"Signed—Adon Lippincott, David Borton, Clarkson Jennings, Joseph Matlack, Chas. D. Lippincott, Benjamin Borton, Warren H. Somers, David Ballinger, Samuel Iredell."

The acknowledgment was accepted and the signers continued as members. The writer of this does not know whether any of the enlisted men declined to sign the paper, or how many got back to subscribe their names. Two, and perhaps more, were killed. It is not on record how many of those who remained at home and who perhaps asked for the above apology, made any acknowledgment for their infraction of the Rule of Discipline alluded to in the payment of war taxes, selling their spare horses to the Government, holding stock in steamboats rented by the military authorities as transports, hiring substitutes as buffers between them and the armed rebellion, and other similar acts little better than bearing arms.

It would have been better and more consistent had the course been followed as laid down by Solebury Monthly Meeting, some twelve of whom were in the service for more or less length of time, four losing their lives in the service. In this case those men who remained at home and got the benefit of the restored Union of the States, and who paid their war taxes, sold their horses and hired substitutes with the money easily earned

from the high prices prevailing, jointly signed a paper admitting themselves equally liable to dealing for infraction of the Peace principles of the Society of Friends. There were forty-five signatures, not all of the men members, but perhaps what were at Monthly Meeting on a particular day. But about eight of these are now living.

The above having some connection with my recent article on Salem Quarter, I send it for publication.

We frequently see and hear stricture borne against the freedom with which disownments were made in our Society at a time when it could afford them from its birth increase, from going out in marriage and other infractions of our Discipline, but, after the Civil War, there were evictions much more reprehensible, and at a time when we had no material to spare. This was from the failure of those in the military service, or just home from it, to make proper acknowledgments to their meetings more exacting than those requested at Pilesgrove as mentioned above. Orthodox Friends in the East hewed to the line in this matter, while our body was more liberal, but there were cases where members of the latter sect were disowned without proper consideration, when they deemed the visiting committee too severe in their requirements as humiliating and reflecting on their conscientious actions. In the West, particularly in Indiana, where quite a large percentage of their members entered the army, in one case there being seventeen in one company, the Orthodox never called to account the survivors of the war. In another company were thirteen of the other branch of Friends whose meetings were equally lenient. It may be asked how Friends, when mustered into the service, evaded the rule of Discipline relative to the taking of oaths. I have personal knowledge of two instances where groups of recruits, who, in their inconsistency, cared more for the avoidance of this infraction than that of shooting to kill or of being killed, being tenderly cared for by the mustering in officer by allowance to affirm. Another Friend, now a prominent Orthodox minister, felt, from the end justifying the means, that he had a right to hide behind the ranks of the less conscientious comrades, so that his uplifted hand was unnoticed, as well as that he was quietly affirming while he was thought to swear. Many young Friends from the overshadowing duties veiling their Society's ban on oaths, overlooked that matter.

Previously to the late Yearly Meeting in Philadelphia, there were never seen so many Friends who had been in the army, although they did not all wear the bronze insignia of their fifty years ago service. There were from first to last a score or more. Singular to relate five of these were recommended ministers, and there are generally three of such at these annual gatherings. Groups of these of three or four laymen could frequently be seen during the recesses of the meeting drawn together by a sentiment unappreciated outside their class. One of the ministers was Cyrus W. Harvey, Kansas, who was for three years a uniformed militant, and who, when he stands up to preach has to favor a leg shot through in the late war. These ministers are neither boastful nor apologetic; they did their duty as they saw it; they were opposed to slavery, and, seeing no practical way of ridding the nation of that evil, and at the same time saving the government, went to the front. One of those in attendance was Major Leander P. Williams, of Washington, one of the five survivors of the tunnel escape from Libby Prison under the management of Colonel Rose. Another, a member of our Yearly Meeting, was of the same rank, and who lost a leg in the service. There were three others who had been commissioned officers in attendance. It is no credit to these men that they went out Friends and came home such, despite the inconsistency of their wartime doings; they had simply lived up to their convictions and asked no reward, and it is well to know that these Quaker militants, though filled with a subdued pride of their actions of a half century ago are among those most opposed to the military preparations favored by those, generally, who, when the time of trial comes, will find the post of duty away from the post of danger.

While "there was never a good war nor a bad peace," there was that in the armed suppression of the rebellion brought on by the slaveholders that merits a different treatment by Friends than that of other conflicts through the ordeal of battle, so that in future Yearly Meetings, when the consideration of the Query relative to war comes up it is hoped each criticism on its infraction will have a saving clause sparing the feelings of those present who fought on the side of freedom and the preservation of the Union. Our annual gatherings will long survive the last of the Civil War soldiers, and Friends can easily forego any strictures bearing on a calling the Quaker soldier condemned as soon as its necessity passed. These words are in no way critical of the sayings of the Yearly Meetings of recent years, but they did once prevail, and they are spoken in the hope that they will never occur again.

T. S. K.

Woman suffrage is undoubtedly coming, and I, for one, expect a great deal of good to result from it.—*Longfellow.*

FRIENDS' ASSOCIATIONS.

The Young Friends' Association of Coldstream, Ontario, Canada, held a regular meeting on the Second of Sixth month at the home of Herman E. and Ethel S. Willson. The meeting was opened with our usual quiet moment. As Scripture reading, Genevieve E. Zavitz, read the 13th chapter of 1st Corinthians. Hymn, "The Ever Present Saviour," was sung by the Association, and roll call was responded to by sentiments, there being forty-two present. Isaac Wilson, C. A. Zavitz and wife were visiting friends in attendance at our meeting. Subject for the evening's meeting was "The Secret of Endurance." The first paper was prepared by Rena Marsh and read by Lettie Marsh. She summed up the subject in the following sentence, "Faith and Love, stand for the Secret of Endurance." Some meanings of the word endurance were given by Flossie Brown. Vincent Zavitz prepared and read the second paper. He said that there was more than one path to endurance but he thought there was one more direct than others, this one being love. The second question, "How Can We Endure?" was asked and the answer given was "By casting out all selfishness." Isaac Wilson said he thought that no duties were ever required of us without instruction and power to perform them.

Question three.—What one word covers the whole question was answered (1) Love; (2) Obedience. Mary Willson read an original paper. This was excellent as was also the reading which George Bycraft gave—"What The Burdock was Good For."

Serial reading—the second reading of "Longfellow's Children of The Lord's Supper," was read by Ethel S. Willson. An interesting list of current events was given by Howard V. Zavitz. A lively discussion followed, remarks being made by Isaac Wilson, C. A. Zavitz, M. K. Muma, Edgar M. Zavitz, and Vincent Zavitz. Hymn, "I Need Thee Every Hour," was sung. During the closing silence Isaac Wilson offered prayer, and one of our best Association meetings was closed.

[The paper of Vincent Zavitz and that of Rena Marsh will be published in an early issue.]

F. LORENA ZAVITZ.

The Mt. Holly, N. J., Young Friends' Association met Sixth month 8th, at the home of Mary Wilkins. The program was as follows: Reading, Hanna D. Engle, also Keziah Wilkins; music on piano, Mary Wilkins. "The Prayer of the Horse" was read by Bessie Stokes. Martha D. Engle gave a recitation, "At the 'Phone." The question, "To what extent are Christians justified in attending and supporting amusements?" was asked for any member to answer. George Bullock read "Casey at the Bat," followed by roll call, with only 21 members present, owing to school commencements the same evening. Adjourned to meet Seventh month 13th at the home of Thos. and Lizzie Buzby, near Rancocas, N. J. Friends attending the meeting are asked to be prepared with sentiments from Tennyson.

MARTHA D. ENGLE.

The Young Friends' Association of Oxford, Pa., of Fifth month 27th, was opened by the president reading part of the 21st chapter of Revelation. It was agreed to discontinue our meetings until the second Seventh-day evening in Ninth month at 7.30. "Woman's Place in History—Katharine of Russia," was read by Leola Miller. "The Advance Women Have Made in the Past Century" was a paper prepared by Flora Mason and read by Ella Thomas. "Should the Right of Suffrage be Granted to Women?" was discussed by Blanche Walton, Eva Wright, Isaac Walton, Granville Coates and Harry Thomas.

MARY E. POWLEY.

The Young Friends' Association of Woodlawn, Va., was held Sixth month 4th at the Meeting House. The hymn, "Beautiful Valley of Eden," was sung. Sarah E. Walton read a poem. Leander Williams, a visitor from Washington, was called upon for Current Events. He gave interesting accounts of the meetings he had attended within the past few weeks, including Philadelphia Yearly Meeting. A recitation by Dorothy Walton was followed by the hymn, "Abide With Me." The question, "Why do Friends not observe Lent?" brought up a general discussion. Adjourned to meet in four weeks. A. A. GILLINGHAM.

The regular meeting of the Young Friends' Association of Chappaqua, N. Y., was held at the Meeting House Sixth month 4th. The meeting was opened by the President, Harold Laity, reading the 19th Psalm. After transacting the business of the meeting, a paper on Current Events was read by Ralph H. Sutton. A paper entitled "France and the French" was read by Phebe Washburn. A paper on Peace, read by Anna M. Hallock, showed that the pen is mightier than the sword. Cornelia Macy gave a paper on "Arbitration," in which she gave very interesting facts.

ALICE M. SUTTON.

The subject of the closing meeting of Rising Sun Association, Md., for the summer was "Religious Educational Influence." Edwin R. Buffington gave a talk on the Influence of the Church stating that the church should create the desire in the individual to choose the right, which is the test of a man's religious culture. Belle Haines read a paper on the influence of the teacher. A teacher of a religious nature makes impressions

on the child that last through life—not by giving stated time for religious training but throughout the various studies bringing in moral lessons that live with him. Alice Coates from the standpoint of the mother or home influence read from Dr. Swain's paper, "The Place of Religion in Education," emphasizing the fact that if a child can be taught while very young by the parents, the idea of God and his relation to us, it will remain with him. Remarks were made by Brinton P. Nichol and Howard Brown.

A regular meeting of the Hopewell, Va., Young Friends' Association was held Fifth month 28th. Seventeen members and several visitors were present. Ann B. Branson read a beautiful selection entitled, "Giving What We Have." Bertha B. Clevenger told of the origin of Peace Day. Current Topics were given by Eliza C. Pidgeon. "Gleanings from Our Quarterly Meeting" was presented by Carrie D. Lupton. This brought forth quite a lively discussion from a number of the members. It was felt that our Quarterly Meeting was a good one, and there was an earnest desire that in the future we might have more of our immense crowd on the inside of the Meeting House to share the good things with us.

In the stillness preceding adjournment Susan T. Pidgeon voiced the wish that in gratitude to our Heavenly Father for the many improvements we have been enabled to make in our place of worship, we may reconsecrate our lives to his service. GRACE CLEVENGER, *Sec.*

The Young Friends' Association of Coldstream, Ont., Canada, held a meeting on the 5th of Fifth month at the home of Eugene and Ella Zavitz. Ada Marsh read from the 14th chapter of John. The hymn, "Rescue the Perishing," was sung and roll call was responded to with sentiments, there being twenty-one members present. The program consisted of voluntary readings, Edith Zavitz gave "A Joyful Countenance"; Florence Hamacher, "You Never Can Tell"; Emily Muma, "Judge Not," and Dorothy Cutler, "Counsels By The Way," by Henry Van Dyke. The body thought of this was "Usefulness should be our aim in life." Ella Zavitz read a beautiful little poem on the power of song, and Flossie Brown's selection was Tennyson's "Sea Dreams." Harold Zavitz gave a recitation.

The Coldstream Association held another meeting on the evening of the 19th of Fifth month at the home of Isaac and Libbie Hamacher. Norman Hamacher read 106th Psalm. The meeting sang "Peace Be Still," and roll call was responded to by sentiments from Margaret Sangster's works, as her "Life and Works," was the topic for the meeting. An excellent paper was prepared and read on her life by Lettie Marsh. Ethel M. Bycraft read one of Sangster's poems "The English Labourer's Sabbath." Camilla Zavitz chose as her reading part of a chapter, "My Literary Masters," from an autobiography of Margaret Sangster telling of her meeting with Whittier and her esteem for him. "The Children of The Lord's Supper," by Longfellow, was started by Rena Marsh as a serial reading. A very interesting list of current events was read by Edward D. Bycraft, and after singing "Where Are The Reapers," the meeting adjourned. F. LORENA ZAVITZ.

Rising Sun Young Friends' Association has been fortunate this season in having outside assistance. Through the Baltimore Yearly Meeting Advancement Committee Arthur Dewees addressed the Association in Third month, taking as his subject "Peace." In May Dr. O. Edward Janney attended and through his plea for pure living gave an uplifting talk on "Religion and Health." Beside these at different times during the year Edward Pennock, of Chatham, Robert Pyle, of West Grove, and Isaac Wilson, added inspiration to the meetings. EDNA P. BUFFINGTON.

The Sixth Month Meeting of the Friends' Association of Byberry, Pa., held on the 4th, continued the discussion of "Society of Friends," on which Dr. Holmes had delivered an address the previous meeting. The Scripture reading was given by Elizabeth Hallowell Bonner. The "Origin of Society of Friends," was the subject of a paper by Miriam Tomlinson. "Friends as Reformers" by Wm. P. Bonner, gave the various reforms espoused by Friends during their history and gave it as his opinion that George Fox in preaching the inward light, was the first and foremost reformer himself. Annie L. Croasdale treated the subject of "Friends' Contribution to Literature." Gertrude Tomlinson read "In the Silence of the Meeting," which called forth reminiscences from Arabella Carter, and Edwin K. Bonner. A letter was read from Will Walter Jackson, of New York, regarding industrial conditions and child welfare, which resulted in a committee being appointed, composed of Rachel Johnson, Anna Richardson and Frank Wood.

Among those who spoke briefly were Edward Comly, Rachel Knight, Rachel Johnson and John Wood, Jr. Arabella Carter spoke of "Progressive Friends" Meeting which she had recently attended and gave some history of its origin at Longwood. The next meeting will consider the Lutheran and Swedenborgian sects. It was noticed at this meeting that a larger sign had been placed near the lower entrance to the grounds, stating what days and time meetings are held. This was just placed by the Association. A. C.

MY DARLING.

What does my darling look like? Indeed, I could hardly tell,
She might not look the same to you—I know the child so well—
You would see her tall and slender, her hair up on her head,
I see her soft and dimpled, as I tucked her into bed,
Her forehead moist in slumber, her wee hand folded tight,
Her curls all tossed and tumbled, in the fading summer light.

You would see her step quite stately, with a maiden's conscious pride,
I see her skipping gaily, care-free, at my side;
You would see a self-possession, no trifle can dispel,
I see heart-broken tempests, only my kiss could quell;
You would see her laughing lightly, with trifles quite content,
I see her solemn, earnest, on subjects deep intent.

No—it really is useless to try to make you see,
My darling could not seem to you the child she does to me;
I see her as she day by day unfolded like a flower,
You see not in the perfect bloom, life's changes hour by hour.
You might think her chosen lover would possess a treasure rare,
But to hear her call me "muvver," is a joy beyond compare.

—Eleanor Scott Sharples.

SWEET SABBATH DAY.

[Hymn written for the Lobo Township Sabbath School Convention, held in Friends' Meeting House, Coldstream, Fifth month 23, 1911, and sung as a duet to the air of the first four lines of "The Morning Land," by Rena Marsh and Florence Hamacher.]

Sweet day of rest! Sweet Sabbath day!
Thou call'st to worship and to prayer,
Thou bidd'st my soul to cast away
Its galling load of grief and care.

Sweet Sabbath day! Sweet day of rest!
Thou art a season of relief;
When every human soul, opprest,
May find a respite from its grief.

Sweet day of rest! Sweet Sabbath day!
Thou chargest Mammon to depart,
Thou drivest selfish greed away,
And renderest free my burdened heart.

Sweet day of rest! Sweet Sabbath day!
The servant's lord is slave to thee.
The creditor seeks not his pay
And the troubled soul awhile is free.

Sweet Sabbath day! Sweet day of rest!
May thy sweet will my will control;
Calm thou these storms within my breast,
And whisper peace unto my soul.

Sweet Sabbath day, forever blest!
May I at last receive thy praise;
And spend in service and in rest,
An endless round of Sabbath days.

—Edgar M. Zavitz.

BIRTHS.

MAULE.—At Cresson, Pa., Fifth month 7th, to Charles E. and Hanna Jackson Maule, a daughter, who is named Margaret Anna Maule.

SMITH.—At the home of James H. and Georgie S. Vail, Ruxton, Md., on June 16th, to Lawrence S. and Caroline Vail Smith, of Newton Highlands, Mass., a son, who is named William Vail Smith.

SMITH.—In Philadelphia, to Ely J. and Margaret James Smith, on Sixth month 13th, a son, who is named Frederick.

MARRIAGES.

HAMMOND—SPEAKMAN.—In Philadelphia, Sixth month 10th, by the Rev. Frederic A. Hinckley, Edna, daughter of Henry C. and Emma Gillingham Speakman, of Easton, Md., and Dr. William Thomas Hammond, of Berlin, Md.

TRAVERS—PRICE.—At Philopolis, Baltimore Co., Md., Sixth month 1st, at the home of the bride's parents, Wm. H. and Emma Price, under the care of Gunpowder Monthly meeting of Friends, Baltimore Co., Md., William K. Travers, of Baltimore, and Sarah Ann Price.

DEATHS.

LEEDOM.—At the residence of her son-in-law, Thomas E. Eastburn, 8053 Walker Street, Holmesburg, Philadelphia, Sixth month 9th, Sarah H. Leedom, widow of John E. Leedom, formerly of Buckingham Township, Bucks County, Pa., aged 75 years. Interment at Wrightstown Friends' ground.

NOTES AND ANNOUNCEMENTS.

The name of the contributor who gave $100 to the Schofield and Laing Endowments was Alfred Howey, and not Alfred Harvey, as it appeared in our list last week.

We have received a copy of the fifth edition of a pamphlet entitled "The Teeth and How to Preserve Them," written by R. H. Lamb, D.D.S., and published in Singapore, S. S., where this member of Mount Holly Monthly Meeting, N. J., is practicing his profession.

The First-day morning meeting and mid-week meeting at Fourth and Green Streets, Philadelphia, will be discontinued during the Sixth, Seventh, Eighth and Ninth months the business meetings being continued as usual.

The members of the Philadelphia Young People's Devotional meeting expect to attend the meeting for young people to be held at Swarthmore, in the Meeting House, on First-day evening, Sixth month 25th, at 8 p. m. As this is the regular time for the Philadelphia Young Peoples' meeting, there will be no meeting at 15th and Race Streets on that evening.

The sixty-fifth anniversary of the marriage of Elizabeth Howland and Elias Hicks, of Rochester, N. Y., is

noted in the *Democrat and Chronicle* of that city. The event was celebrated at their home, 41 Boardman Street, by their relatives and friends. The Friends are respectively 87 and 82. They were married at West Walworth in Wayne Co., N. Y., the bride being sixteen years of age. Both were born in Dutchess Co., N. Y. For several years they lived on a farm. Later they kept store. During the war Elias was postmaster at Macedon Center. In 1873 they settled in Rochester. Their three sons are Clinton C., of Elizabeth, N. J., Frank B., who conducts the general store at Macedon Center, and Otis H., of Rochester.

Regarding the poem signed "Elias Hicks," published in a Poughkeepsie newspaper, 1829, mentioned on page 199 of Henry W. Wilbur's "Life and Labors of Elias Hicks," while it could not have been by Elias the preacher, it might well have been by one of the other Elias Hicks's of the period. One of these, resident at or near Pine Plains, was high in the order of Freemasonry in 1822, and so not then a Friend. There were several of the family named Elias.

JOHN COX, JR.

Chappaqua, N. Y.

There are so many youngsters at the Summer School and the air is so full of life and enthusiasm, that a school yell naturally evolved, and it makes the oldsters feel young again when they add their voices to the volume of sound and everybody joins in shouting:

"Strawberry shortcake, huckleberry pie,
V—i—c—t—o—r—y!
Are we in it? Well, I guess,
Swarthmore Summer School—S-S-S."

A rainy day in the morning was an unpromising prelude to the conference held under the care of Concord Quarterly Meeting's Philanthropic Committee in the Birmingham Meeting House on First-day afternoon, the 18th, but the elements did not dampen the ardor of the summer school visitors, who had arranged to attend the morning meeting as well as the afternoon conference. On account of train connections, the visitors were late but the meeting waited for us. The devotional portion was felt to be a favored season and expressions of the value of living the life of the faith which we have inherited, which was felt to apply to our present convictions, were given by several present. The First-day School, which followed the meeting for worship, was much enjoyed by the visitors and all took part with the regular attenders. Two young folks still in their teens were the superintendents for the day and had evidently taken care to be able to carry out their work well. The plan of changing the superintendent each week appears to be well adapted to the conditions in this meeting. After lunch, and a short time for becoming better acquainted the afternoon conference was held. George A. Walton, of George School, spoke of the important things that are taking place in the Society of Friends and that will take place in the near future. Under four heads he considered in turn as follows: First, the greater efficiency in our methods of work connected with the meeting and its activities; second, the growth of the devotional spirit in younger Friends; third, the closer relations between the different branches of Friends, and fourth, the idea that the great days of Quakerism are ahead of us. The subject naturally aroused some discussion and remarks were made by Isabel G. Shortlidge, of Concordville; Elizabeth Newlin, of Glen Olden; Wilfred Littleboy, of Birmingham, England, and others. As the storm had cleared away by afternoon, the conference was quite well attended and it was felt to have been a very instructive and interesting occasion.

CHARLES PALMER.

In the issue of Fourth month 15th, page 235, in the report of the Pasadena, California, Young Friends' Association, the name of Dr. W. C. Watson was omitted. He it was who gave the interesting account of a visit to Canton, China.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30, Fairhill (Germantown Ave. and Cambria St.) at 3.30 p. m.

—At Green St., Phila., the First-day morning and the mid-week meeting will be discontinued through 6th, 7th, 8th and 9th month. The business meetings will be held as usual.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

SIXTH MONTH 23RD (6TH-DAY).

—At the Summer School, Swarthmore, Pa., at 9 a. m. Rabbi Philipson on The Master Prophet, at 10 a. m. Walter Rauschenbusch, The Present Social Awakening in American Churches; at 11, Study classes of Laura B. Garrett on Social Hygiene and George A. Walton on the Fourth Gospel.

—In the evening, Rabbi Philipson on the Prophet of Consolation.

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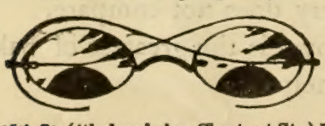
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SIXTH MONTH 24TH (7TH-DAY).

—New York and Brooklyn First-day schools' annual excursion; at Empire Grove on the Hudson; steamer Isabel, leaving S. 5th St., Brooklyn, at 9 a. m. and foot of W. 129th St., New York, at 10 a. m. Tickets 50 cents; apply to William L. Jenkins, 221 E. 15th St., New York.

—Scipio Quarterly Meeting, at North St., N. Y.

—At the Summer School at Swarthmore, at 9 a. m. Elbert Russell on The Sermon on the Mount; at 10, Alexander Johnson, Secretary of the National Conference of Charities, on The Feeble Minded Children of the Mother State; at 11, study periods; at 2 p. m., Walter Rauschenbusch on The Kingdom of God, the Aim of Social Christianity.

—In the evening Alexander Johnson on Social Service, the Newer Learned Profession.

SIXTH MONTH 25TH (1ST-DAY).

—Young People's devotional meeting at Swarthmore, 8 p. m., attended also by Phila. Young Friends.

—Visits by attenders of the Summer School to the meetings within reach from Swarthmore.

SIXTH MONTH 26TH (2ND-DAY).

—At the Summer School, at 9 a. m., Elbert Russell, The Sermon on the Mount; at 10, Walter Rauschenbusch, The Spirit of Jesus, Its Guiding Authority; at 11, Laura B. Garrett, Social Hygiene; R. Barclay Spicer, A View of the Religion of Jesus, and a Religion for Our Own Time. At 1.30, Elbert Russell, The Sermon on the Mount.

—In the evening, Mary Church Terrell, The Progress of Colored Women Since Emancipation.

SIXTH MONTH 27TH (3RD-DAY).

—At the Summer School, at 9 a. m., Walter Rauschenbusch, The Social Enthusiasm and the Future Religion; at 10, Elbert Russell, The Sermon on the Mount; at 11 a. m., closing exercises.

SEVENTH MONTH 2D (1ST-DAY).

—Meeting of Friends at White Plains, N. Y., at home of E. Komori, No. 3 Bank St., at 11 a. m.

—A circular meeting, under care of Concord Quarterly Meeting, within the limits of the Goshen Monthly Meeting, will be held in Warren Hall, Malvern, Pa., at 3 p. m. Trains from Broad St. Station, 1.45 p. m; from West Chester, 12.50 p. m.

—Goshen Meeting, Pa., visited by Young Friends of the Phila. Ass'n.

A reprint of a very interesting old book has just been issued by The Biddle Press. It is

Experiences in the Life of Mary Penington

(Written by herself)

with introduction and notes by Norman Penney, F. S. A., F. R. Hist. S., of London, England.

This book has been printed several times and extracts have been given in several periodicals, but at the present time there seem to be no copies available for sale—hence this reprint. As a true and lively picture of the times of the early Friends, this is both entertaining and instructive and is of particular interest to Pennsylvanians in that Mary Penington was the mother of Gulielma Maria Penn, the wife of William Penn, and that the Peningtons of Philadelphia are directly descended from her, by her second marriage with Isaac Penington, a voluminous writer on Friendly subjects of the Seventeenth century.

This book is illustrated with pictures of Jordans Meeting House and the burial ground at Jordans where the Penns and Peningtons are buried. It also contains a Bibliography, Abstract of the Will of Mary Penington and a Geneaology, all of interest.

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HOMESICKNESS.

Toward yonder purple ridges
Low in the twilight sky,
With mighty rush of pinions
The wild goose rideth by.

I cannot tell what anguish,
Sudden and sweet and dim,
Out of the leaden present
Calleth me after him:

O mountains of the southland,
What was it came and went?
A lost bird speeding homeward
After the day is spent?

—*Charles G. Matthews.*

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WANTED—BY REFINED WOMAN OF FIFty, position about September 1st as companion or secretary with person of either sex. Can relieve of business cares or management of household. Large experience with aged persons. Reference exchanged. Closest investigation invited. Address, with salary given and all particulars, "Capable," this office.

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"The season" is now in full career—if anything so tranquil as life at the Hall can be described as a "career."

This week-end sees the whole Buck Hill community filled up for the holiday, but there is more or less room available after the Fourth is over.

For that matter, let no one suppose that it is hopeless to write the Hall for rooms at any time during the summer. The most room at present is from July 15 to August 1, but quite often rooms are given up, even during overflowing August, and at least it does no harm to inquire.

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Continued on page iii.

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BUCK HILL FALLS

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BUCK HILL FALLS

The Tenth Anniversary of the opening of the Inn at Buck Hill was a pleasant affair. A special menu card had been prepared with a picture of the little Inn as it was originally with 20 bed rooms and accommodations for 56 in the dining room. At 7.45 a tree was planted to commemorate the event.

As it is difficult at this time of the year to get trees in tubs ready to plant, the only one to be found was a Cedar of Lebanon, than which perhaps no tree is more frequently mentioned in the Scriptures. It was presented to the settlement on behalf of those who attended the opening of the Inn ten years ago and accepted by Thomas Janney Brown, of Washington, D. C., on behalf of the cottagers and by Howard Cooper Johnson, of Philadelphia, on behalf of the guests of the settlement. Other remarks were made by Waters B. Day. Dr. William W. Speakman, of Philadelphia, expressed the hope that the tree would always be a "rooter" for Buck Hill.

In the evening an illustrated talk, showing the inception, foundation and development of Buck Hill was given in the East Room, which was filled to its capacity, after which refreshments were served to all those present. There was also some much appreciated singing by our friend Charles S. Swayne, of Kennett Square, Pa.

Extensive plans are being made to simply and fittingly celebrate the Nation's Birthday, and for the first time fire-works and fire-crackers are to be prohibited altogether. We have never allowed them to be set off in the settlement, but have sent those children who were supplied with noise makers off to a meadow a mile away, where the only damage they could inflict would be upon themselves. This year this provision will not be made and fire-works and fire-crackers of every kind will be prohibited in the settlement.

For the Brooklyn Friend who keeps close tab on the number of guests at Buck Hill, we would say that on the corresponding First-day of 1910 we had 2.1; on First-day, Sixth month 25th, we had 201.

The water has been turned on in the Swimming Pool and Miss Flanagan, the swimming teacher, will be on hand Seventh month 1st.

The Golf Committee ask us to say that they will hold their Annual Tournament this year on Seventh month 1st, 3rd and 4th, and that entries will close on the evening of Sixth month 30th, qualifying round 18 holes medal play Seventh month 1st, three eights to be selected.

We advise all automobilists coming to Buck Hill from Philadelphia to come by the way of Bethlehem and the Wind Gap, and from New York to come by way of Port Jervis and Stroudsburg; or Culver Gap and Dingman's Ferry; or Easton and Wind Gap, as a new trolley is being constructed from Portland to the Water Gap and this portion of the road for about six miles is in extremely bad order.

THE INN

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SEVENTH MONTH 1, 1911.

Volume LXVIII. Number 26.

We are going along a dusty, hard high-road, made by the expenditure of much money and much labor. But we were not meant to go along a dusty high-road at all, but through fields and woods, and the quiet byways of life, enjoying the gifts of nature, full of the promise of springtime, autumn and winter. Until we get people off the high-roads into the shady byways of life, our boasted progress in wealth and population and length of days is not real progress.

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THE WINE OF LIFE.

The worker in God's vineyard year by year,
Dresses the soil and waters it in drought;
Prunes the aggressive branch, the weaker growth
Supports; intrusive weeds he faithfully lays low.
God's rains and sunshine work with him, e'en clouds
And frost do work with him to glorious ends.
Then comes a sweet, glad day that fills itself
With radiant joy. The vines that he in love
Has served, purple and glow with beateous fruit,
And fill his cup with very wine of life!

E. P. B.

Swarthmore College, Dean's Parlor.
Sixth month 23rd, 1911.

BEGINNING OF THE FIRST-DAY SCHOOLS.

[By Alice Hall Paxson, read at the Conference on Fourth-day evening of Philadelphia Yearly Meeting Week, 1911.]

It may not be generally known that a large number of those who originated the first permanent organization for the instruction of the young, on the first day of the week in this country were members of the Society of Friends and that this was long before the present First-day School System was started. On the eleventh of First month, 1791, such an organization was established in Philadelphia, composed of different denominations of Christians, called "The Society for the Institution and Support of the First-day or Sunday Schools in the city of Philadelphia and the Districts of Southwark, and the Northern Liberties," the object being as follows: "That the instruction to be given in these schools shall be confined to reading and writing from the Bible, and such other moral and religious books as the Society may, from time to time direct." This organization continued over a series of years, until swallowed up in the Philadelphia Sunday School Union, which was founded in 1817. At just what point the Friends dropped out of this work, the report does not say, probably about 1819, when the individual churches having formed Sunday-schools and made their union, the need for the combined schools ceased, and they were discontinued. These schools above alluded to were then considerably in advance as to date of the "first Sunday School on the continent of America, claimed to be established by William Smart, in the old Court House, of what is now called Brockville, Canada, on the last Sabbath of October, 1811."

Many years elapsed before Friends awakened to the need of teaching for their own young folk in religious affairs outside of the home.

During the years 1860 and 1861 there seems to have been a sort of simultaneous feeling throughout the various Friends' communities, that there was a need of something of this sort. Many letters appeared in the *Friends' Intelligencer* during this period, advocating the founding of First-day schools, telling of the work done in this line in other churches, speaking of the neglect of the teaching of the Scriptures to the young by parents, and the consequent loss to the Society. There were also those who feared such a movement—who thought such schools would be "calculated to divert the inexperienced and youthful mind from a steadfast reliance on the saving operation of divine grace, or light of Christ within, by placing an undue dependence upon the letter, which has a direct tendency to pave the way for support and maintenance of letter-taught ministry and a departure from primitive simplicity and fundamental principles of our Society." I find among the names of those who felt this way, John J. Cornell and D. E. Gerow (of Connecticut). I think the former must have changed his mind on the subject afterwards. Among those who favored First-day schools from the beginning, was Samuel M. Janney. He wrote in 1861 as follows:

"My present object is only to call attention to the religious education of the young. There are in most places means provided by the state for their instruction in elements of literary and scientific knowledge, but the moral and religious is left to their parents. In most religious organizations, except our own, schools are kept on First-days for the purpose of hearing Scripture recitations

and catechism. . . . It is generally thought by us, that some of the doctrines taught by those schools are pernicious, yet we must in charity believe much good is communicated. If this be the case, it should be an additional incentive to us to engage in the work of imparting religious instruction in the simplicity of truth and divested of dogmatic theology."

This concern crystallized into action in four different quarters, and these were the beginnings which grew into our present system.

The Friends' Frist-day school at Reading, Pa., was the first to be started. It was organized Eleventh month sixth, 1859, and was conducted in the home of a Friend—Dr. Tyson—(who believed "that an important part of the education of children might be considerably promoted by collecting them for the purpose of reading the Scriptures and religious education") for eighteen months, and then assembled at the meeting house in Twelfth month, 1860.

In the spring of 1860, a school was organized at Germantown (as nearly as I can tell, William Dorsey was connected with the starting of this school).

In the *Friends' Intelligencer* for Second month ninth, 1861, I find the following letter, signed A. S. P. (Ann S. Paschall), entitled "First-day School Organized Eleventh month, 1860."

"A few friends, feeling the importance of 'Friends' children' having a more religious education in the order of the Society, and knowing the difficulties of bestowing such, when children are exposed to promiscuous intercourse with others of different persuasions, have united in endeavoring to plan some measure in which pleasant and profitable instruction may be given on the First-day of the week. For this purpose they met with the children, first at the school house, and afterwards at the meeting house, both belonging to Birmingham Preparative Meeting, the consent of the meeting having previously been obtained. The Friends engaged in this service feel that it should not be entered into lightly; there are many difficulties attending it, which will require patient perseverance and industry to overcome. . . . . The teachers (in this school) being untried and new to their work, feel themselves obliged to walk cautiously . . . hoping to be of some service to the little ones, whom it is their earnest desire to benefit, though they are fully persuaded that the effort which can be made will fall short of that instruction which the rightly concerned parent should give at home, and they have no desire or design that such instruction should be superseded, but only offer their assistance towards the great end which all should labor to attain."

Green Street First-day school opened in Tenth month, 1861, with thirty-eight children, "who flocked in, with but few exceptions, *uninvited.*" The average attendance for the first nine months was 65. With few exceptions, these were the children of Friends. "The fact that so many children should voluntarily spend their First-day afternoons in this way, showed they had had a want and thus sought to have it satisfied. This school at Green Street was started by Jane Johnson and is the one generally looked upon as the start of First-day schools among Friends and of whose formation, this year is the 50th anniversary. Jane Johnson was aided in the undertaking by Louisa J. Roberts, who wrote in her journal, Seventh month 21, 1861, "Have been engaged for some weeks past, in preparing some little works for a contemplated First-day school, in which enterprise I am co-operating with my dear friend, Jane Johnson. Two little books, 'The Good Shepherd' and 'Thou God Seest Me,' are already in the printers' hands."

The movement spread and many schools sprang into existence, both in this yearly meeting and in others. A "conference" was formed for the promotion of the movement, which met in different places.

In the Friends' Historical Library at Swarthmore, through the kindness of Prof. Beardsley, I found the original minute book of the "Friends' General Conference to promote an Interest in First-day Schools." This minute book was deposited in the library by Eli M. Lamb, who was clerk of the meeting first noted in it, held at West Chester, Ninth month 14th, 1867. Many names well known to us in Friendly activities, are named in the minutes of this first meeting. Three meetings of this kind were held, one at West Chester as noted, one in Baltimore the next month (Tenth month 30th, 1867), and in Philadelphia on Eleventh month 9th, 1867. All these meetings were held with the idea of forming a permanent organization of *all* the First-day schools, in all the yearly meetings of which twenty-three were reported as existing in all parts of the country at this date. The following plan was adopted: "Within the limits of each Yearly Meeting there shall be a First-day school organization, having a clerk, an assistant clerk and a treasurer. Each association shall meet annually, at such time and place as may seem expedient to said association. Each school within its limits will report through representatives, its number of pupils, teachers, etc., number of schools not held, with reasons for such failures; number of months vacated, number of books in libraries, and any other information or any recommendations that may seem proper.

"The above shall send delegates, with reports, to a General Conference to be held annually (at 7.00 p. m.) on the Sixth-day preceding Philadelphia Yearly Meeting, at Race Street meeting house, said reports to embrace, besides the information sent to each association by its schools, the number of schools within its limits.

"Where no Yearly Meeting Association has been formed, any single school or schools shall report direct to the General Conference. The General Conference shall publish annually its proceedings for the benefit of interested absent Friends.

"Each Association shall raise a fund for its own and the needs of the General Conference, in defraying such expenses as may seem necessary, especially for aiding such schools as may be formed needing assistance."

The first real General Conference was then held in Philadelphia in Fifth month, 1868, with Eli M. Lamb, of Baltimore, as clerk, and Lydia C. Stabler as assistant. One evening was not sufficient for all the needs of this Conference, and they held adjourned meetings during several evenings of Yearly Meeting week.

I wish I could tell you, in the time allotted to me, all the names of those who were representatives and give an adequate idea of the earnestness of purpose, and the very high ideals the minutes show. I quote just one paragraph from the address sent out to Friends from this gathering:

"In addition to the benefit to be derived from the acquisition of Scripture knowledge in First-day schools, there is another aspect of this interesting subject that merits its consideration. It has been found by experience, that to engage from pure motives in any work for the good of our fellow-beings, enlarges the heart and opens other fields of religious labor."

Surely, we may look with great respect on this earnest beginning, knowing the broader and still broadening fields of work that the Conference has grown into. Let us pray that we may keep true to their high standard.

One most interesting phase of the work which they took up, was that of literature for the young. This was part of the work of the Executive Committee, which was appointed at the first General Conference. It would, I think, be interesting to you to hear the names of this first Executive Committee: Lydia H. Hall, William Dorsey, Louisa J. Roberts, Benj. Strattan (Richmond, Ind.), Ann S. Paschall, Samuel M. Janney, Jane Johnson, Wm. W. Biddle, Harriett E. Stockley, Jos. M. Truman, Jr., Anne Carley, Samuel E. Griscom, Lydia C. Stabler, Eli M. Lamb. The need of materials for teachers to work with, was also immediately felt. The Conference was informed that the Book Committee had a list of suitable books for the young, which they had examined and approved and would furnish to any desiring them.

Among these were "Scripture Lessons for the Little Ones," by Ann S. Paschall, "Biblical History Familiarized by Questions," by Ann A. Townsend, "Talks With Children," by Jane Johnson, "Devotional Poetry for Children," "Thoughts for Children," by Jane Johnson, "Familiar Questions on the Queries," by Harriett E. Stockley. Also the *Children's Friend,* a monthly magazine for Friends, published and edited 1866-72 by Esther K. Smedley, of West Chester, 1873 to 75 by Anna K. Bradley, her sister then of Coatesville, and in 1876 by M. G. Hough, of Philadelphia, after which time it was discontinued.

In the early days of the lesson helps, Louisa J. Roberts was the most prolific writer of the Bible series. When a First-day school paper was felt to be a necessity, she threw herself into the project with great zeal and worked for the establishment of the *Scattered Seeds* with much enthusiasm.

At the spring meeting of the Philadelphia First-day School Association, held in Darby Meeting House, Fourth month 17th, 1869, having previously written and spoken on the subject, her eloquent appeal—supported by others—brought forth money for a trial issue of the little paper. The first number appeared in Fifth month, 1869, Lydia H. Hall being editor.

In 1873, it was found best to organize the various First-day schools, in each Quarterly Meeting belonging to the Philadelphia Yearly Meeting First-day School Association into unions, and these unions reported to the Association. The Association meetings were held less frequently, one meeting in the fall and one in the spring. The unions were held as often as the members composing each, desired.

This completed the beginning of the organization of our system of First-day schools, and at this point my portion of the story closes.

Just a few words more: After writing the last paragraph, as I sat in the reading room of the Historical Library at Swarthmore, gazing for a moment reflectively out the open window across the campus in its fresh green, my heart was filled with tender thoughts of those who have gone before, those who had planted the oaks before my eyes, and the prayer went up that we might go on to do our work just as earnestly, guided by the same great purpose of good to the little ones, remembering always whence cometh our strength, and that it is the "spirit in which we do our work, and not the method, which tells."

Swarthmore. ALICE HALL PAXSON.

AT GREEN STREET.

On First-day and Fifth-day morning of Yearly Meeting week in Philadelphia the central meeting at Fifteenth and Race Streets is the attraction for those coming to the annual gathering of Friends. There are meetings at Girard Avenue, Germantown, and West Philadelphia in descending numbers relatively in the order named, down to the almost abandoned place of worship at Fourth and Green Streets, where one is fortunate to find ten persons at such times against the thousands at Race Street, whose capacity is mostly crowded, for here the most popular of our ministers are found at such times.

On the Fifth-day named, a few strangers from outside the city's gates, inclined to forego the inducements offered by other houses of worship, and to the wonderment of their fellows, went down to Green Street meeting house to sit with the faithful few who for so long have kept it up, but who, getting discouraged, are now willing to lay the meeting down, a willingness induced by the prospects of this old time shrine of Quakerism being disposed of so that it will be in line of Friendly work as the home of a Guild long in charge of our Society's members who have been in need of roomier quarters, and to this end are willing to part with it at less than half the price which real estate experts say it is worth; namely $85,000. Should the amount still lacking not be raised for its purchase, some $15,000, the tragedy long deferred, will come, and nothing be left here to mark the Friendly influence once here prevailing.

The grounds are at a rough estimate 150 feet square, and have streets on three sides, Fourth, Green and Orianna, these surroundings making the property so valuable. The meeting house is 80 x 60 feet and will seat 700 people. Built to it on the south side is a school house divided into four rooms, two in each story, which was for generations, including a two-roomed grammar school on one corner of the grounds, a noted center of education. The Friends' School at Fifth and Cherry Streets subsequently took up its higher departments, when it finally went down altogether. What was the grammar school is now the janitor's home. The larger school house was reached by an outer entry and stairway separating it from the meeting house proper. The walls, of course, as consistent with city meeting architecture, are of brick. I am pleased to say in connection with this that the material has no claim to British or Holland make, and came not over the waters with any Friendly ship, for such contentions have too often strained the credulity of the average person, as of the vasty lots of furniture which came over with the Mayflower. Abutting the southwestern corner of the grounds is a house covering two lot spaces, with a side yard, which was the home of that Friend, Jane Johnson, minister and First-day school worker, to whose interests she was faithful until death. Here, with her and before her, lived her parents, Jacob and Hannah Johnson, known for their hospitality towards Friends, particularly at Yearly Meeting time. This was on lines somewhat at variance with modern ideas of this attribute. Jane was wont to show late visitors to her ancestral home an ancient, broad disked center table whereon were placed beer and sundry cordials for their Yearly Meeting company. These were mainly, I trust, for men Friends. For both men and women were laid a score or so of long-stemmed "church wardens" with the necessary amount of tobacco for their charging, not forgetting a side line of snuff for those whose noses and gums needed stimulating. For the general use of the meeting a half-barrel of beer was found needed for refreshment, but for the large gatherings of the time and their ethical ideas of drink this could not have lasted over one day. Hannah Johnson was a Topliff, somewhat odd sounding, but not so much so but that it is used for a succeeding generation as a first name.

Some of the old school furniture is stored in the ancient home of learning, although efforts have been made to give it away. For some years the cellars of both buildings were used for the storage of household goods of members no longer keeping house, but insurance companies interested in the general property, stopped this for fear of fire during removals.

But in ancient times, the cellar of Green Street meeting house saw a different filling than that of the "lares and penates" of Friends tired of housekeeping, or overstocked with furniture. On the North side of Green Street, almost opposite, was the brewery of T. Morris Perot. He was a Friend, and, on the "better the day, better the deed" principle, he thought that there could be no superior place for ageing his products than the cellarage of the meeting houses, where he and his fellow Quakers held their semi-weekly gatherings. Everything went on such lines in those days, whether with Friend or Churchman, and the spirit of thrift favoring the move, the basement of the premises was for years rented to the Perots as a beer and ale vault. I do not know that the old maxim that "they who drink beer, think beer" held good in those times, for as far as I can learn, the sermons preached and the minds of the ministers and listeners were as spiritual then as now, but, in modern ways of thinking those Friends, as it were worshipped over a moral volcano.

But the light of these later days broke on and through the clouded spiritual ethics of Green Street Friends, though superinduced, I fear, by the outside pressure of those who had nothing to lose financially. The heads of the meeting kindly asked the lessee of the vaults to remove his brew, but Friend Perot was not in unity with this concern, and persisted in using the vaults; in the meanwhile trying to hold title by regularly tendering the rent to the trustees. But these last, being of less frugality of mind than their predecessors, and looking on the tender as not only illegal but tainted, firmly refused it, and the brewers finally took the malted liquor from the cellar, but still held with Friends. So nothing is left to remind those interested of the once use of the basement but the old style cellar doors where the barrels came and went, and the skids on which they rolled. The world has somewhat moved since the early days of Green Street meeting.

But are we to be the judges of the social and moral ethics of three generations ago as to the right or wrong of them? The lessors and lessees of the cellar in question were reputable, God-fearing people and lived up to their lights. They faithfully "kept their meetings," even as Horatius "kept the bridge," going miles in weather, fair or foul, where their descendants shrink at the distance of city squares in attending their places of worship. Their hospitality was such that country Friends were given bed and board on Yearly Meeting week, and these urban Friends did not expect double service from their guests when going to the country as summer boarders. In those times, in cases of serious and prolonged illness, neighbors took "turn about" in caring night and day for the sick, where hired nurses are now considered necessities, and at death the same neighbors did the first offices of the dead which are now relegated to the undertaker. At the grave the mourners remained until it was filled and arched by sympathetic friends, who, to muffle the sounds of the falling earth, covered the uncased coffin with straw. Traveling Friends were entertained and accompanied from meeting to meeting in journeys of days, and of many miles where trolleys and steam cars bear them now, and often alone. The gains of card parties in the shape of "prizes" or "trophies" would have then come under the head of gambling devices when a certain query was brought up at business meetings. And so I might go on with comparisons, so odious at the best. I only wish to show why we must not judge of the consistency of those ancients by modern standards.

Green Street Meeting bore its full share of the stress and turmoil of the separation. One of the five Monthly Meetings of Philadelphia Quarter, it was the only one not kept by the Orthodox branch, who here had but a dozen in sympathy with them in its membership. The Quarter of that body assumed the right to lay it down and of attaching its members to another meeting, and the few in unity with this took advantage of this and left Green Street. Resenting this, the main body joined themselves to Abington Quarter until those in sympathy in the other Monthly Meetings were organized, when a Philadelphia Quarter of their own belief was established, and has so continued. The possession of Arch Street Meeting property by the Conservatives through their title from William Penn and its affiliations with the other Monthly Meetings outside of Green Street, and its position as the place of the holding of the yearly business gathering of Friends was a great factor towards the loss by our Friends of the other meeting places.

The position of Green Street in its isolation was the cause of an unfortunate affair, in which, of course, both parties thought themselves in the right, in Fifth month, 1827. The tract known as Western District Grounds, bounded by Schuylkill, 6th and 7th Streets, now 16th and 17th, and Race and Cherry, was a jointly owned cemetery for the burial of the dead of Philadelphia Quarter. After the laying down of Green Street, the rights for burial of its members were denied, only as their fellowship with the Monthly Meeting they were assigned to was established. A discreditable series of events followed, wherein locks were broken from grave-yard gates and forcible entry made for burial by Green Street Friends. To avoid this mode of entrance which was resisted by legal process the trustees of the grounds apportioned to Green Street made a breach in the western wall and placed a gateway therein. Those active in this were Edmund Shotwell, Joseph Lukens and Charles Middleton, Green Street members, and Benjamin Beard and Moses Hopkins, the latter two colored laborers. These were all criminally arrested for riot, assault and battery and forcible entry, and, refusing to give bail or security to keep the peace, were put five days in jail, when through a writ of habeas corpus they were released. But the offending gate was removed, the breach closed and further abandoned by the alleged trespassers as a way to get into the grounds. The place is no longer used for burial, while the forthcoming boulevard from the Public Buildings will soon erase one corner of the once disputed grounds. Then will, to phrase,

> "City Parkway lines be staked
> Where once were Quaker graves."

The curious to see signs of contention of a sect

whose main attribute is peace can, at a point in the brick boundary wall of these grounds on 16th Street plainly see where this breach was made and then repaired, in those militant days of the Separation. It is hoped that the Parkway will so strike this graveyard that the blot on the walls will be forever erased as a reminder of those unhappy days when both sides were to blame and their actions only sources of regret to their descendants and their well wishers in the world at large.

Newtown, Pa. T. S. KENDERDINE.

(To be concluded.)

WHAT IT COSTS.

[The first prize essay on what the liquor business costs the city of Baltimore (1) morally, (2) physically, (3) mentally, (4) financially, (5) industrially, by John Roach Straton. For particulars* as to the other essays on the subject see issue of Sixth month 3rd, page 342.]

(Concluded.)

V. WHAT DOES IT COST INDUSTRIALLY?

The liquor traffic is not a producer. It is a parasite upon the body of society. It drains the resources of a people, and gives not one good thing in return. Every dollar that is spent across the bar of a saloon is a dollar taken from the channels of legitimate trade. If the $12,000,000 squandered annually in the saloons were spent for necessary things, it would boom every other interest, industry and trade in our city to an unprecedented extent.

The following is a table of Baltimore manufactures:

	Capital invested	Wage earners employed
Liquor (malt and distilled).....$	7,486,118	805
Men's clothing	8,946,613	8,555
All manufacturing industries...	148,763,503	65,224
Liquor's proportion of whole....	5%	1.23%

The liquor interest's proportion of the entire capital invested is 5 per cent., but their proportion of the wage earners employed is only 1.23 per cent. This means that if the money now invested in the manufacture of strong drink were invested in other and legitimate industries, it would employ over four times the number of men which are now employed by the liquor interests; and if it were invested in the manufacture of men's clothing, it would employ ten times as many. Thus the liquor manufacturers, in effect, keep many thousands of laborers out of employment, thereby lessen the demand for labor, and thus tend to reduce the wages of all other laborers. This undeniable truth is of direct interest to every laboring man in Baltimore, and is one reason why John Mitchell and the other great leaders of labor are so bitterly opposed to the liquor traffic. This loss to labor is not offset by those employed in retail saloons, as the experience of every prohibition city has demonstrated that all such employees immediately secure work through the enlargement of established industries, and in other lines of business that spring up, following prohibition.

Again, the direct industrial loss to the community through reduced efficiency on the part of those who drink is enormous. Aschaffenburg's experiments showed a loss of 10 per cent. in working efficiency by printers who were given about three glasses of beer a day.

"Kürz and Kraepelin estimate that after giving three glasses of beer per day to an individual for twelve successive days, the working capacity of that individual's mind was lessened by from 25 to 40 per cent. Smith found an impairment of the power to add, after twelve days, amounting to 40 per cent.; the power to memorize was reduced by about 70 per cent."

Congressman Hobson, applying these facts of the scientists to our economic interests as a whole, has estimated that the loss in productivity of those who drink is at least 21 per cent. of our efficiency as a nation of workers. He shows that this is equivalent to a national loss of at least $6,500,000,000 a year.

[It is interesting on this point that another essayist reports an examination of the Federal Census figures giving the earnings of working men in Massachusetts, showing that the average yearly earnings received by men in similar lines of industry is nearly 16 per cent. greater in "dry" cities than in license cities. Still other essays show also the loss to employers because laborers are incapacitated by drunkenness.—*Supt. M. A. S. L.*]

Prorated according to our population, this means a direct loss to Baltimore of $36,000,000 a year, through reduced efficiency in the ranks of our wage earners, caused by drink. This is of direct personal interest to every employer of wage earners in Baltimore.

Yet another industrial loss is the economic value of the lives of those who are killed or driven insane or made criminals or paupers by drink, for all such lives are taken directly out of productive activity, and their value is, consequently, lost to the community. What are these lost workers worth to us annually? Dr. Hillis says:

"Statisticians reckon the average man's value at $600 a year. Each worker stands for an engine or industrial plant worth $10,000, producing at 6

* Copies of this essay in leaflet form can be obtained from the Anti-Saloon League of Maryland, 802 American Building, Baltimore, for 50 cents per hundred, postpaid, and $3.00 per thousand, by express, not paid. It is printed in full in the *American Issue*, Maryland edition for Fifth month 27th.

per cent. an income of $600. The death of the average workman, therefore, is equivalent to the destruction of a $10,000 mill or engine."

Applying these figures, we have the following summary:

Five hundred killed by drink annually (practically all men), equivalent to a loss of $10,000 each	$ 5,000,000
Number which go insane from Baltimore each year, 500; 40 per cent. due to drink practically all men), which is 200, valued at $10,000 each, is	2,000,000
Number kept in jail, penitentiary, and House of Correction for an average of a year each, 1,536, annual value, $600 each	921,600
Deducting these from 16,369 annually arrested because of drink, we have 14,833. Estimate that the time lost by all of these is equivalent to a lost year for 2,000 workers (only about 12 per cent. of the whole). These, at $600 a year each, equal	1,200,000
Economic loss through reduced efficiency of wage earners	36,000,000
Amount spent for liquors	12,000,000
Cost of criminals, paupers, insane, etc., due to drink	1,000,000
Total	$58,121,600

When we remember that insurance companies have determined by their exact statistics that total abstainers live 20 per cent. longer than even the "very moderate" drinkers who are insurable, we get a further light on the industrial loss to the community through the shortening of valuable lives. Add a reasonable sum for this, and other incidental items, and we can safely say that the liquor traffic costs our city annually over $65,000,000. For extreme conservatism, deduct 25 per cent., to offset any possible too-high estimate, and it would still be about $50,000,000!

CONCLUSION.

The substantial accuracy of the facts and conclusions in this paper is proved by the vast improvement morally, mentally, physically, financially and industrially in those cities and states which have tried prohibition, even under the imperfect conditions of to-day. The reports from all such communities show, as a result of prohibition, reduced crime, insanity and pauperism, reduced death rates, reduced taxes, largely increased bank deposits, strengthened schools and churches, more home owners, and better business conditions in every industry.

The part of wisdom, therefore, would seem to be for our city to refuse longer to sanction a traffic so hurtful and expensive. The hideous evils and heavy losses which flow from the liquor traffic should all be charged to that traffic itself, and none of them to our government, which exists for the purpose of fighting the very evils which it now is partly responsible for through the countenance given by receiving the license money.

The object of government is to "promote the general welfare," to safeguard the health, morals, prosperity and security of the people. Our city government, therefore, will fulfill the real mission for which all government exists, only when it acts upon the new truth which modern science and practical experience have discovered concerning the monstrous character of the liquor traffic, and withdraws from the colossal and expensive evil which it now licenses, and sets itself resolutely against it.

By doing this, Baltimore, the recognized leader of the South, will put herself in line with the overwhelming sentiment of that section against the liquor traffic, instead of standing as she now does, as a place of refuge for these evils as they are driven out of the South. This will benefit her (as it will gain the confidence and love of the South) no less than the Southern States, which naturally look to her for leadership and help in their efforts to rid themselves of the gigantic octopus of strong drink.

By doing this, our city will also put herself in line with the great enlightened and righteous forces of the world, which are making for a new and higher type of civilization than men have yet known. The destruction of the liquor traffic is the next essential in the further evolution of human society. It is the next great stride in the material and moral progress of mankind. The foe is mighty and strongly entrenched, but the progress already made is marvelous and the final victory is sure. "Progress," said Victor Hugo, "is the stride of God, and God never takes a stride backward."

Let our beautiful city of homes and churches and schools heed the admonition of the Hebrew prophet: "Woe to him that buildeth a town with blood, and establisheth a city by iniquity;" and let her be the first of America's larger municipalities to throw off her bondage to the liquor traffic, and strike a decisive blow against this monster which has so long destroyed men, wrecked human happiness and retarded the beneficent plans of God.

That so many different phases of the woman question are being discussed with such frankness and dignity bespeaks the strength of the movement which aims not so much to give women the same rights as men, but also to give them their rights as women.—*George Middleton in The Bookman in review of Olive Schreiner's "Woman and Labor" and Ellen Key's "Love and Marriage."*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SEVENTH MONTH 1, 1911.

THE SUMMER SCHOOL.

When this issue of *Friends' Intelligencer* reaches its readers the Swarthmore Summer School of 1911 will have become a part of the history of our Society, but the influence that must surely go out from it will have only begun. The enrollment has been larger than in 1909 despite the fact that Friends belonging to the western Yearly Meetings were comparatively few, as many of them are expecting to attend the Summer School at Richmond in Eighth month. The proportion of Friends between the ages of twenty and thirty-five was gratifyingly larger than two years ago, and the three young men from England whose presence was so acceptable and helpful appeared to be within these age limits. Many of these young people took an active part in the morning devotional meetings and in the various group meetings.

The times that were set apart for pleasure and recreation were thoroughly enjoyed and the students entered with zest into the various sports and amusements, but it was very evident that those in attendance had come because they wanted to find out how to grow themselves and to be of service to others. Practically everybody attended the morning and evening lectures and the seminar periods, and also the two extra lectures that were held in the afternoon.

The thought that seemed to take deepest hold was the desire on the part of older Friends that our meetings might be so strengthened and vitalized that the young people would feel they could not afford to stay away from them. On the part of the younger Friends there was a corresponding desire that they might find out how to be of more service to the meeting. The outcome of this desire was the formation of a Fellowship Circle which is as yet in its initial stages. The purpose of this circle as outlined is to further the spiritual development of the individual and increase the efficiency of our meetings for worship and business. As we understand it one or more members of any meeting may become members of this Fellowship Circle by complying with its conditions, but no one is to be importuned to join; membership in it will be looked upon as a privilege rather than a duty.

There are those who have feared that with the disappearance of the Friendly garb the testimony in favor of plainness and simplicity would have little force. It ought to be a source of encouragement to these that at the recent session of Philadelphia Yearly Meeting there was a noticeable absence among the women of large hats, and at the Summer School the present fashion of arranging the hair so as to make the head three times its natural size was not in evidence. It was a pleasure to look over the auditorium or the dining-room and see how simply and sensibly most of those in attendance were attired. Of course there were about ten women to one man, for men do not seem to be able to get away from business for two weeks of daytime study; in the evenings the number of men in attendance was perceptibly increased.

All the lecturers on the course so handled their subjects as to make them bear upon the social side of religion. The old idea of saving the individual soul for a heaven hereafter is giving place to the teaching of Jesus so long kept in the background that the work of the Christian is to help establish the kingdom of God among men here on earth, and that our first duty is to work with our fellows for the betterment of the conditions under which we are living to-day. As a preparation for doing this work effectively the emphasis was placed upon the strength that comes from consciousness of the divine presence and daily communion with divine wisdom.

SUMMER SCHOOL NOTES.

When the first day of the summer school was ended, it seemed to some in attendance that it would hardly be possible to continue through the whole session at the high mark of interest and inspiration reached in the opening hours of the school. But at this writing, with only a day and a half still before us, it may be said truly, that there has been no falling off. The inspiration began with the committee who arranged the program; who saw so clearly what would be of greatest value for the two precious weeks, and chose so wisely the men and women who should teach and guide. It has not been an occasion for "glittering generalities," the teaching has been most explicit and direct.

The inclusive subject before the school might be designated the Kingdom of God. *Scholars* have been with us to give us the results of modern

scholarship in the realm of thought and the things of the spirit. Along with these, each day, "lest we forget" the feeble in mind or body, the neglected or the wronged, there has been some man or woman of *deeds*, to point out the way in which the highest and broadest and deepest thought may be applied to the needs of the present. What combination of wisdom could be better!

It has been a time of emancipation for some minds. The thought of the scholars may have emancipated us from bondage to some of the Apostle Paul's interpretations of the Scriptures and of Jesus. We may have learned that freedom is the watchward of the religion taught by Jesus—"Ye shall know the truth, and the truth shall set you free;" that nothing is true for us unless we have worked out the reason why; that there is no such thing as authority that people should feel themselves bound to accept; that in religion every one is a specialist; that the Prophets of Israel were not philosophers but religious geniuses; that it was a great step forward in religious thought when it was proclaimed that Israel was chosen not for the few, but for the whole world, by a God of power, of goodness, of love, demanding righteousness; that when we know the God of the Prophets we virtually know the God of Jesus; that Jesus emphasized the Fatherhood of God and cast out fear—that his simple faith in God made him the optimist; that he died not for a belief but for a cause; that we must judge systems as we do men by their *fruits*; that the real Christian is one who is in sympathy with the underlying purpose of Jesus' life—the promotion of the Kingdom of God on this earth; that the Messianic prophets foretold not Jesus, but an earthly King of the house of David.

We have had a chance to learn that the vigorous mind and soul have no more need for crutches than the vigorous body.

The "doers of the word" have faithfully brought before us the claim of Social Service. One consecrated young woman whose genius ranks with poet and artist has shown in her ways of teaching the young the open secrets of life, truly the way of salvation. A whole hour given to the subject of suffrage for woman could hardly have been more effective than the pause of Alexander Johnson in his appeal to his audience to demand of the State the right care for its children—a pause to say: "I beg your pardon, ladies, you are not citizens—would to God that you were!" The best ways of organizing the services of the young people have been broadly considered. We have been given a new standard by which to measure social relations and social values; a new hope for the dynamic power of Religion in the light of Social Enthusiasm; a new stimulus to the young to ally themselves to a great cause. The progress of the colored race has been one of the subjects claiming our attention. The Downingtown School for neglected colored youths was ably reported by its superintendent. We were favored to have with us Mrs. Mary Church Terrell, a graduate of Oberlin, and member of the School Board of Washington, D. C., to speak of the work of colored women since emancipation. How could we hear ourselves addressed as the "dominant race" by this woman of equal culture and wisdom, and not feel the *responsibility* of *dominance!*

Prof. Pearson, of Swarthmore, and Charles F. Underhill, of Brooklyn, have given us evenings of delightful entertainment and much more. Music has had an honored place among us.

Our English guests have greatly endeared themselves to us by their hearty interest in the work and recreations of the school; by their full reports of the activities of young Friends in England; and by their distinct contribution to the spiritual uplift of these memorable days.

It should be said that Henry W. Wilbur's address on "The Development of the Friendly Faith" might well be made a text-book for all study-groups among Friends, and for seed-sowing broadcast.

ELIZABETH POWELL BOND.

ENDOWMENT FOR SOUTHERN SCHOOLS.

SCHOFIELD SCHOOL.

Already acknowledged	$5,302.25
Collected by Martha Schofield	2,078.00
Chicago Meeting and F. D. S.	10.50
Received and promised	$7,390.75

LAING SCHOOL.

Already acknowledged	$1,814.70
Sarah C. Fox	100.00
Estate of Fannie H. Lightner	100.00
	$2,014.70

We have admitted woman's right to property and education. It is then only a question of time until we admit her right to the ballot; for by it she can best protect the one and express the other. It seems to me that in this fact of woman's admission to property and education the gist of the whole matter lies.

—Dr. W. S. Rainsford.

A PLACE OF PILGRIMAGE.

[Under the head of "Jordans, The Friends' Mecca," by Rambler, the following appears in the London *Morning Leader* for Fifth month 27th.]

To-morrow there will be many members of the Society of Friends at the chief meeting of the year at Jordans. This eye of all the brilliant rural beauty of Buckinghamshire, will gain fresh admirers, and many for whom the inevitable has no terrors will be moved to envy Penn and Ellwood the perfect serenity of their long home. There is a whole sermon in simplicity in the first glimpse one gains of what is assuredly the most appealing God's Acre in the wide world—so distinct is it from all the mournful trappings of the tombs which vulgarians have raised over the people whose greatness they desire to perpetuate.

It has been said of many good parsons, among other heroes, that they have taught us how to die. Jordans teaches us as salutary a lesson—how to bury our honored dead. The sacredness of the spot is undisturbed by a single ill-keeping, distasteful, or intrusive feature. The grassy mounds, the plain headstones, the simple inscriptions—here, indeed, are all the elements of humility, sincere, unaffected. A larger gathering than usual is anticipated at this May meeting, from the fact that this summer is to see many American members of the Society in the Mother Country, among the Coronation visitors. And this sequestered spot, so poorly represented in its natural loveliness by the descriptive label which the tourist guides have attached to it—"the Westminster Abbey of the Friends"—will attract them with all the magnetic power of its mingled historic, pathetic, and sacred associations.

A MEMORY OF PENN.

There is no longer any ardent desire on the part of thoughtful Pennsylvanians, to carry the ashes of the founder of their State to Pennsbury Manor, on the Delaware River, or to any other spot in America, which had seemed to them a suitable resting place for the remains of the Father of the Colony. Not even "the land lying between Maryland and New York," which William Penn received from James II, in satisfaction of the debts due to his father—that Admiral Sir William Penn for whom Pepys entertained a cordial dislike which he does not conceal from his "Diary"—boasts a sweeter air or a more serene quiet than Jordans, where ambition sleeps so well. True admirers of Penn in that Pennsylvania which, in one of his last letters, before paralysis seized him, he upbraided for its ingratitude to its first Governor, have fully realized that it would be nothing short of desecration to separate his remains from those of his best beloved, who sleep the long sleep by his side—Gulielma Springett, the step-daughter of Isaac Pennington, and Penn's first wife, Hannah, his second wife, and his five children.

He could not "but think it hard measure," he wrote to the colonists in 1710, "that, while that has proved a land of freedom and flourishing, it should become to me, by whose means it was principally made a country, the cause of grief, trouble and poverty." Then was the time to heal the wounds of the great spirit; but the opportunity was not seized. Fresh experiences of the "grief, trouble, and poverty" finally broke the strong man, who had stood against kings and unrighteous laws; he was struck down by apoplexy in 1712, just as he was on the point of selling to the Crown his rights as proprietor of Pennsylvania, and, though his life was prolonged, by the unremitting attentions of his home circle and the members at Jordans, till 1718, he was incapable of further attention to affairs. Bearing in mind these faithful records, the better mind of America has been persuaded that it would not be in the fitness of things to persist in the request—not to speak of any sort of truculent demand—that all that is mortal of Penn should sail again, in another "Welcome" to the great city and state which he founded. Where he found a lasting peace, and surcease of all ambition and the vexation that it brings, he is to be left in undisturbed possession.

A HALLOWED SPOT.

Happily this is so, for there is reason for believing that the precise spot of Penn's interment is no more positively ascertained than was that of John Hampden, even when a somewhat ghoulish curiosity, decently cloaked under the garb of "historical research," dug and pried to no purpose there about the altar in the choice little church at Great Hampden, on the verge of the Chiltern Hills, where are the brasses of the great patriot and his pretty ones all in a row. We know that Penn's body was laid in a leaden coffin, but for many years there was no headstone to distinguish his grave from the graves of his wives and daughters, or of such relatives and friends as Isaac Pennington and Thomas Ellwood, who, in their turn—for we are in noble company here in the heart of Beechy Bucks—were close friends of John Milton and eyes to the blind poet. Jordans, then, we will trust and believe, is to be altogether spared from the desecrator. To look upon the sacred spot, to breathe its air, and to allow its deep peace to sink into one's soul and nature, is to forbid forever the harboring of any such harmful thought.

Just above, on the hill whence you have

descended from the lovely orchard way which you caught up from the pathfields you crossed on your pleasant walk from Amersham station, your attention was arrested by a deserted farm, with a building more like a Quaker meeting-house than a farm homestead. Your guess was shrewd. Friends met there also in the days gone by. But the great May meeting to-morrow, for which all Bucks roads—from Gerrard's Cross, from Beaconsfield, from Amersham, from the Chalfonts, from Coleshill, and from Rickmansworth—will lead to Jordans, will be held in that plain, unostentatious room hard by the graveyard.

THE PILGRIMAGE.

If you go to the rear of it, you will find a long, low stable, in which the sure-footed nags ridden by Friends from far and near emptied their nosebags whilst their masters heard the Word or meditated in unbroken silence in the whitewashed room above. The amplitude of accommodation points to the numbers who, on occasions such as this, came to meeting. To-day they are expecting at least two hundred visitors and Friends at Jordans, and there will be many pages of additions to the pilgrims' book, and the shutters will be withdrawn from the gallery, every seat in which will be requisitioned, so that, for the nonce, it will lose its every-day appearance as an ordinary room in the dwelling of the obliging caretakers. Whether, in that mixture of worldly wisdom and genuine piety, which was attributed to the followers of Fox, this was ever used as a means of concealment when one of the vicious sports of authority in this country was the harrying of Quakers, is now a matter of imagination. For one thing, the present building may not have existed in those ruder times which saw Penn himself, the son of Cromwell's admiral, imprisoned in the Tower and at Newgate for the mere propagation of Quaker doctrines.

The practical convenience of the arrangement will justify itself to-day, apart from all concealments, when the ordinary Sunday morning meeting of thirty souls swells to seven times its usual proportions. They will all find it good to be there, even if only to catch the inspiration of the rare simplicity and real humility which characterize the life and the religion which Penn, and Ellwood, and Pennington espoused in times that tried men's souls.

The correct principle is that women are not only justified, but exhibit the most exalted virtue, when they enter on the concerns of their country, of humanity, and of their God.

—*John Quincy Adams.*

THE TEMPERANCE MOVEMENT AND SOCIALISM.

[Read by Elizabeth B. Passmore at a regular meeting of the Young Friends' Association of Oxford, Pa. Other topics in the program of the same meeting were: 'What is Socialism?" "How Socialism Won in Milwaukee," "Does Socialism Benefit the Workingman?"]

(Concluded)

We are terrified at the awful spectacle of debauchery and crime resulting from this monster of iniquity. The evils of intemperance have caused more disasters than war, pestilence and famine combined. What Herculean efforts have been made to overthrow the cause of Intemperance; and yet, with all that has been accomplished the evil, in its effects, seems to be just as black and withering as ever.

Look at the question soberly for a moment and ask ourselves what is the main cause that keeps intemperance alive? What will be the answer? Will you say it is a desire on the part of men to spend their hard earned savings? Surely that will not be correct. Will you say it is the demand of people to gratify a craving appetite? We are coming nearer to the solution of the problem, and no doubt this is one great cause of the evil. But think only of the other and greater problem—the profit that men make in the liquor business, a profit that is made by selling men, body and soul.

That is by far the greater cause of intemperance than most people imagine. Social reform is looking forward to sweeping away this phase of the whole business. It would then no longer be profitable for any person to make or sell intoxicating drinks. The more we think of this the more we are impressed with the strength of it as a cause of intemperance. When the day comes, when a man shall receive just as much remuneration at any other kind of work as at manufacturing and selling strong drink, or in other words—when no more strong drink is made than human society permits, and then made without profit to the individual, intemperance will receive a blow from which it can never recover and do the evil which it is now doing under our present economic system. A certain writer has said: "Take away the power of making money by this traffic, and the heaviest gun of the enemy will be spiked." Reformers will then have more chance to overcome the evils in connection with a depraved appetite.

In the light of this and many other instances that might be given, it can be seen that when Social reform destroys private capital, and therefore eliminates the system of profit and competition in business, it will then strike the most effective blow King Alcohol has ever received.

When it comes to a discussion of this phase of the subject, it must be understood that Socialists make no pretentions of being moral crusaders. The Socialists are fighting for a change in the method of conducting industry from the capitalist to the social system. Their contention has ever been that moral conditions must be determined largely by economic conditions. The saloon-keeper is governed by his desire to make money, hence he uses the methods, and sells the kind of poison that will make him profit as does any other business man.

In its results, poverty forces human beings into crowded tenements, and starvation wages force girls into lives of Prostitution. The Socialist knows that while these conditions exist, all the preaching and all the crusading will come to naught, and poverty and disaster will inevitably force these people back into the same old channel.

The Socialist does not believe that humanity is naturally depraved, but he does believe that when you give people a chance to be good, in an effort to change their former environment, they will choose that rather than evil.

Recently, when the Socialists finally controlled the Council of Milwaukee, they took away all the dives where the sale of liquor and prostitution go hand in hand. At one blow they wiped out one hundred of these resorts. To-day there are no longer dives of this kind in Milwaukee and there are no licensed houses of prostitution.

Those of us who claim to be Christians, those of us who believe in the higher and holier impulses, ought to set the forces in motion in our modern civilization, which shall secure, first, recognition of the worker, then pay commensurate with the work.

We, as thoughful conscientious men and women, have no right to remain in ignorance of the way the other half live. But we shall never do it, until we get the guidance, which will bring us into active sympathy with the people, especially those of the cities, who toil in the dark, that we may live in the light; and we shall never get the peace of the right conscience, until the light which is ours, will be the light of these more unfortunate ones.

"The spirit of Christ is awake and alive,
In the work of the world it is shown;
Crying loud, crying clear that the kingdom is here
And that all men are heirs to the throne.
There never was a time since the making of men
When love was so near to its own."—

The tall, modern, expensive looking tenements of our larger cities, fair on the outside, but whited sepulchres, contain within dark rooms and narrow air shafts, poisonous plumbing and countless other evils.—*J. H. Crooker.*

QUARTERLY MEETING AT SANDY SPRING.

Baltimore Quarterly Meeting held its summer session at Sandy Spring, Md., on the 12th. As usual, the meeting of ministers and elders was held on the Seventh-day afternoon, preceding the 10th, when there were Friends present from all the monthly meetings, Baltimore, Sandy Spring, Gunpowder and Little Falls. In the course of the meeting there was some discussion as to the wisdom for the present day, of continuing the practice of recording ministers and some thought it ought to be stopped, while others thought it a helpful custom. Word was received from Baltimore that Pauline W. Holme had recently been recorded as a minister there.

It had been planned by the Advancement Committee of Sandy Spring Monthly Meeting to hold a conference in the evening, but this was rendered impossible by a terrific storm.

On First-day morning the meeting house, a most beautifully located house of worship, was almost filled with Friends of both branches and other people from the neighborhood. With perfect weather prevailing, the surrounding trees and wild shrubbery at their best, and numerous birds singing on all sides, the setting was about all that could be desired for a meeting for worship. There was speaking by Jesse H. Holmes, O. Edward Janney and Jeremiah Starr. Sermons that had in them powerful inspiration and a striking and convincing presentation of the things for which Friends stand were preached. It was said that God to be of any account in influencing thinking and life must be in experience; we cannot really comprehend the meaning of the Creator of heaven and earth, of the Almighty. To be of value to us, God must be comprehensible. God is the influence in human nature that enables men to choose between good and bad, right and wrong, and to discern truth. The creeds and forms of belief make no difference; we must know God as an experience of life. A God of experience is what present-day society needs far more than a God of history.

On First-day afternoon a very interesting session of the First-day school Union was held. Edward C. Wilson presided and Anna Corse acted as secretary. Henry R. Sharpless was appointed general chairman. Papers were read by Martha Moore, Helen Thomas Nesbitt, Annie Miller, Marjorie Snowden and Douglass Farquhar, and there were recitations by Floyd Nesbitt, Edgar H. Stabler and George F. Corse. An address was made by Jesse H. Holmes, in which he urged that First-day school work in all its departments be taken seriously. He took the ground that the aim ought always to be to reach up to the highest standards in matter taught, in methods of teach-

ing and in those doing the teaching. Real study and regular attendance of pupils should be required and there should be careful and systematic planning of study courses. Teachers should be appointed to classes because of their ability to really teach, and not simply because of their willingness to take a class. No class should be permitted to spend its time in haphazard work.

The conference postponed on account of stormy weather, was held this evening at the home of John Bentley, on the lawn. Perhaps seventy-five Friends of the Sandy Spring and other meetings were present, many of them being young people. An animated discussion took place on the question, "How can we make our meeting house more useful in the community?" Several members of the home meeting read papers and spoke against using the meeting house for any other purpose than the holding of distinctly religious meetings. They qualified this stand with the statement that there were other buildings in Sandy Spring to be used for political and social gatherings, making it unnecessary to use the meeting house for such purposes. The objection to using the meeting house as a general community centre, was that it was a sacred edifice and ought not to be subjected to the possibility of desecration by inappreciative people.

People at the conference from other meetings advocated using meeting houses for any and every purpose that would advance the cause of religion in the broad sense, the ground being taken that there should be no such division in life interests and activities as sacred and secular. Any undertaking that had for its object better conditions in the community, was worthy of discussion in the meeting. It was admitted, however, that with other halls in the village there was probably no need for using Sandy Spring meeting house for general purposes.

The chief matter of interest in the regular session of the Quarterly Meeting on the 12th, was a report from Sandy Spring meeting, read by Dr. Stabler, on the situation regarding gambling at agricultural fairs in Maryland. It was stated that this form of gambling had recently been declared illegal by the Circuit Court for Montgomery and Frederic counties. The matter had been taken up with the Governor by Sandy Spring Friends, in an effort to get an opinion from the Attorney General on the gambling law that would apply to the entire state. In the meantime, it was desired to have all possible support from Friends throughout the state in arousing sentiment for the enforcement of the bill and it was stated that an effort ought to be made to secure the co-operation of all clergymen and of many different organizations throughout Maryland in the crusade against gambling. The work of Sandy Spring Friends was heartily commended and a committee was appointed to help them. It was also decided to bring the subject of gambling up for consideration by the Yearly Meeting next fall.

An exceedingly interesting paper on the recent peace conference at Lake Mohonk was read by Allan Farquhar.

WOMAN SUFFRAGE AT TRENTON.

[From the *Evening Times*, Trenton, N. J.]

In his address on "Suffrage," before the Women's Christian Temperance Union at Library Hall, Tuesday afternoon, Counsellor Linton Satterthwaite defined suffrage as merely the expression of opinion on some public question at a time prescribed by law.

Women form opinions on public questions and they should have an opportunity to express them.

Women are constantly voting by expressing opinions in determining action in matters affecting family or business matters. No one feels that they are not competent for that, or that when a woman expresses her opinion on public or private matters that she is unsexing herself—the question is whether women should, by simply casting a ballot, have the opportunity of expressing themselves on public questions.

This is becoming an age of thought, not of force and women should be permitted to express their thoughts as well as men. The appeal should be made to the intelligence of men and women. Many women are afraid to advocate suffrage because they feel that their gentlemen friends dislike women who desire to vote. I have never yet seen a valid argument against equal suffrage.

The fear that women's interest in public affairs may cause neglect of the home or tend in any way to unsex them is without any ground whatever. The bargain sales, the payment of tax and water bills take far more of women's time than the few minutes twice a year for the casting of the ballot. Prof. Frank Parsons declares that national equal suffrage in New Zealand has resulted neither in divided homes nor divided skirts.

Mr. Satterthwaite pointed out the fact, becoming more and more widely recognized, that pure municipal government is the great need of the times. It is the basis of good government in the state and nation.

If women are capable of voting intelligently on municipal questions, the whole principle of suffrage is conceded to them. If the schools and colleges fail to fit their women graduates to form intelligent opinions on public questions they are failures.

The suffrage is not only desirable to women for their own and their families' betterment and pro-

tection. It is also desirable as an asset to the state which needs the combined wisdom of all its best citizens, regardless of sex.

FARMING AS AN OUTLET FOR UNEMPLOYMENT.

Farming is one of the industries in which common report has it that the labor supply is inadequate. "The results of our inquiry," says the supplementary report of the New York Commission on Employers' Liability, "by no means confirm the popular opinion that farm labor offers unlimited opportunity to the unemployed if only they could be induced to accept it." The inquiry does show that during the harvest season there is a very large unsatisfied demand for farm labor, since farming is a seasonal trade *par excellence*. In many sections of the state, too, the supply of permanent workmen on farms is inadequate. In spite of low pay, averaging $1.26 a day with board or $1.65 without, and for harvest work $1.74 with or $2.07 without board, and long hours, the day averaging nine and one-half hours, exclusive of chores, which take from one to five hours, it is an undoubted fact that some men would undertake this employment if a system of labor bureaus were available through which they could hear of the work. —*The Survey.*

FRIENDS' ASSOCIATIONS.

The Thornbury, Pa., Young Friends' Association held its regular meeting at the home of Jacob and Ada Temple, Sixth month 9th. It was decided that no meeting would be held during the Seventh month. Lewis V. Smedley gave a short account of the Central Bureau of the Philadelphia Yearly Meeting. The paper, "Conditions that make for War," by Edward Clarkson Wilson, was reviewed by Henry Smithson and discussed by John W. James and other members. Current Events were given by Mary P. Cheyney. Helen Smedley read James Whitcomb Riley's poem, "A Funny Little Fellow." HELEN CHEYNEY, *Sec.*

A meeting of the Friends' Association of Medford, N. J., was held at the home of Robert and Mary Ballinger on the evening of Sixth month 9th, 1911. About fifty members were present beside several visitors. It was regularly moved and seconded that a committee be appointed to fix a time and place of our picnic.

Treasurer reported balance on hand $11.27. The program consisted of a Bible reading by Anna P. W. Cowperthwait. Recitation, Verna L. Knight. Debate, Which is the pleasanter season of the year, Summer or Autumn? William D. Cowperthwait and Verona Jones, Summer; Ella Engle and Arthur Prickett, Autumn. Arabella Carter, of Philadelphia, gave us the "History of the Association Movement." The president appointed Ella Ballinger, Helen Kirby, Wm. D. Cowperthwait and Wilson T. Haines to serve on Picnic Committee. The meeting then closed.

BESSIE A. HAINES, *Sec.*

The closing meeting for the summer of Newtown, Pa., Friends' Association, was held in the Meeting House Sixth month 12th, most of the members and some friends being present, in spite of a threatening thunder storm. Milton D. Ritter discussed some of the remarkable prophesies of the Jews, as found in the Old Testament, with their accepted verification to-day. As to the probable future of the Hebrew race, he thought the Jews would gradually be assimilated with others instead of having a country and government of their own. "Is conscience above human law?" was answered by Elizabeth G. Stapler. "The Value of the Birthright System" was dwelt upon by Elizabeth G. Parker. All of these excellent papers were freely discussed by the members, bringing out a variety of opinions. "The Making of Richard Morrison," a short sketch with a moral, was read by Elva Van Horn. Adjourned to Tenth month 11th. LAURA W. WHITE.

The meeting of the Young Friends' Association of Pasadena, Cal., for Fifth month, was held at the home of George F. Howell, and Dr. Levi and Mary Howell Taylor. After the routine business, Anna Walter Speakman read one of Hamilton Wright Mabie's essays on Work. This was much appreciated and recalled a few personal reminiscences of the writer. A delightful feature of the evening was the music given by George F. Howell on the mandolin, with accompaniment by his sister, Mary Howell Taylor, and there also were several vocal and instrumental selections on the victrola.

With most entertaining pen-pictures, Wendell P. Hoge brought before the company the illustrious astronomers from many lands and climes, who assembled at the noted Observatory on Mt. Wilson last summer, for the first world's gathering held in this country. It was his great privilege to meet this party in Boston and conduct them across the continent to Pasadena, from whence they made the ascent up Mt. Wilson.

Dr. Taylor told of his visit in nineteen hundred to Oberammergau, and the Passion Play. His sketch was most interesting, in that he spoke of many things which other speakers omit, or did not see. The slides which he threw upon the screen, were from his own photographs. The meeting closed at the usual hour.

MARY E. YEO, *Secretary.*

THE YOUNG TEACHER.

Facing the hill-slopes, radiant she stands,
Searching the stars, in her dauntless youth,
She with the touch of the *blessed hands*,
She of the clan of the Builders of Truth.

Shattered what though your faith and mine,
Doubting the day in which it stood—
She with the gift of the superfine,
Knowing The Vision, has found it good.

Men, in our wizardry, masterful, sure,
Shamed are we all in our bold conceit!
Patient and prayerful, born to endure—
Kneel to her now, in reverence meet.

There is a love gives depth to her sight,
Secret of gleam though the darkness fall,
Hope that is born of the dawn-flung light—
Hers be the Queenhood, after all!

Facing the hill-slopes, radiant she stands,
Searching the stars, in her dauntless youth.
She with the touch of the blessed hands,
She of the clan of the Builders of Truth.

Greeley, Col. MARSHALL PANCOAST.

BIRTHS.

PEPLER.—On Fifth month 30th, at 14 Hammersmith Terrace, London, England, to Clare and Douglas Pepler, a son who is named Mark Bindon Clare.

MARRIAGES.

COX—MACGAUGHEY.—On Sixth month 17th, at the home of the bride's parents in Willistown, Chester Co., Pa., Helen Mary, daughter of Wilmer B. and Sallie R. Cox, to Dr. James David MacGaughey, Jr., of Wallingford, Conn.

VanDOREN—WILSON.—At Newtown meeting house, Sixth month 10th, by Friends' ceremony, John Addison VanDoren, of Bound Brook, N. J., and Martha Comly Wilson, of Newtown township, Bucks County, Pa.

DEATHS.

HOLLINGSWORTH.—At the home of Lydia Wood, in Springboro, Ohio, Sixth month 16th, 1911, Moses W. Hollingsworth, in his 89th year. He was born near Rochester, Ohio, but had lived since 1857 in Springboro. He was a lifelong and consistent member of the Society of Friends.

TOMLINSON.—At the home of his son-in-law, Francis Tomlinson, Somerton, Philadelphia, Pa., Sixth-day, Fifth month 19th, 1911. Watson Tomlinson, in his 88th year. A member, and for many years a minister, of Byberry Monthly Meeting of Friends.

NOTES AND ANNOUNCEMENTS.

The first response to Philadelphia Yearly Meeting's letter to its distant members is from a young married woman living in Providence, R. I. She writes that she is very much pleased to live in a city where there is a Friends' meeting even if it does differ in many ways from her old home meeting. She says: "The meeting that I attend here is not of our branch, but I get great comfort out of the midweek meetings, which are attended by the older Friends, and are blessed by peace and quiet, broken by a few helpful remarks. The First-day meetings are entirely different; whenever the Friends are not speaking the young people are singing Moody and Sankey hymns, and it almost approaches a revival meeting at times. There are no hymn books and no organ. The meeting house is quaint and they celebrate their two hundred and fiftieth anniversary on Seventh-day [Sixth month 24th.]. Isaac Sharpless, of Philadelphia, is to make one of the addresses."

Isaac Wilson, on his return to Pennsylvania from Genesee Yearly Meeting, held at Bloomfield, Ont., attended Fishing Creek Half Yearly Meeting at Millville, Pa. He is now spending a few days at Buck Hill Falls, where his son, Edward C. Wilson, has a cottage.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30, Fairhill (Germantown Ave. and Cambria St.) at 3.30 p. m.

—At Green St., Phila., the First-day morning and the mid-week meeting will be discontinued through 6th, 7th, 8th and 9th month. The business meetings will be held as usual.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

SEVENTH MONTH 2D (1ST-DAY).

—Meeting of Friends at White Plains, N. Y., at home of E. Komori, No. 3 Bank St., at 11 a. m.

—A circular meeting, appointed by a committee of Concord Quarterly Meeting of Friends, within the limits of the Goshen Monthly Meeting, will be held in Warren Hall, Malvern, Pa.,

ROYAL


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Absolutely Pure
The only baking powder made from Royal Grape Cream of Tartar
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The Newest Friendly Biography

LIFE and LABORS of ELIAS HICKS

By HENRY W. WILBUR

Introduction by Elizabeth Powell Bond

What Reviewers Say.

British Friend. "Henry W. Wilbur, of Philadelphia, has done an excellent piece of work in the short Life of Elias Hicks, which has been published by the 'General Conference Advancement Committee' of his branch of Friends in America, and we cordially advise the dispassionate study of the book, especially by those who approach it with different prepossessions from the author's. However they may disagree with the opinions of the great Quaker preacher, they will find that his biographer has written in an eminently Christian spirit."

The Friend, London. "This is a record of one around whose teachings strong controversies have raged; it abounds with incidents and cannot fail to be of interest to Friends and others who desire to understand the varieties of religious thought among Friends in America. The brief introduction by Elizabeth Powell Bond is a literary gem; and the biography which follows also abounds in interest."

Christian Register. "In this interesting biography the writer has endeavored to let Elias Hicks be his own interpreter, so far as possible, measuring him largely by his private correspondence and his public utterances."

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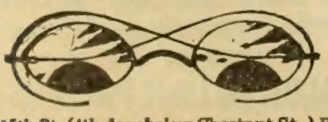
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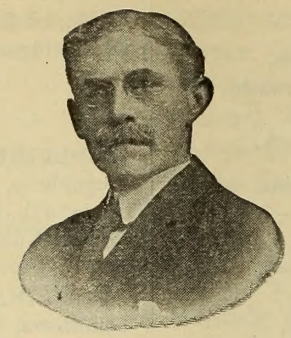
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—Chesterfield Monthly Meeting of Friends held at Crosswicks at 2.30 o'clock.

SEVENTH MO. 8TH (7TH-DAY).

—New York Monthly Meeting at Rutherfurd Place and 15th St., New York, at 2.30 p. m.

SEVENTH MO. 9TH (1ST-DAY).

—At Newtown, Pa., meeting, visitors from Young Friends' Association of Philadelphia.

—A circular meeting at Pennsgrove, Pa., at 3 p. m., under care of Western Quarterly Meeting.

BOOK NOTES.

In his new volume, "Members of the Family," Owen Wister tells tales of some of the same people who figured in his book "The Virginian" some years ago. The atmosphere of the far West, the mystery of the prairies and great mountains, the rough, but honest character of the westerners,—all are portrayed with zest and affection. "I own to an attachment for the members of this family," says the author; "I would fain follow their lives a little more, into twentieth century Wyoming, which knows not the cow-boy." Thus does he avow his liking for the new West that has grown out of the old and ruder West, though he often glances back wistfully at the picturesque days of old.

The author's prefatory essay contains much that will interest students of the story-writing art. His own literary masters, he says, have been Stevenson, Kipling, Mérimée, and Henry James.—*Macmillan.*

A reprint of a very interesting old book has just been issued by The Biddle Press. It is

Experiences in the Life of Mary Penington

(*Written by herself*)

with introduction and notes by Norman Penney, F. S. A., F. R. Hist. S., of London, England.

This book has been printed several times and extracts have been given in several periodicals, but at the present time there seem to be no copies available for sale—hence this reprint. As a true and lively picture of the times of the early Friends, this is both entertaining and instructive and is of particular interest to Pennsylvanians in that Mary Penington was the mother of Gulielma Maria Penn, the wife of William Penn, and that the Peningtons of Philadelphia are directly descended from her, by her second marriage with Isaac Penington, a voluminous writer on Friendly subjects of the Seventeenth century.

This book is illustrated with pictures of Jordans Meeting House and the burial ground at Jordans where the Penns and Peningtons are buried. It also contains a Bibliography, Abstract of the Will of Mary Penington and a Geneaology, all of interest.

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Continued on page iii.

BUCK HILL FALLS

The temperature on First-day last at Buck Hill was very high and there were many queries from new guests "was it often as hot as this?" and "wa this usual Buck Hill weather?" It was not until Second-day morning when the papers arrived and the extent of the hot wave was noted that we began to appreciate how fortunate we were. The thermometer maximum was 92.5 degrees about noon on 7th month 3rd. On the 4th a terrific thunderstorm about 12 o'clock sent the mercury tumbling fifteen degrees in twenty minutes and from this great fall it did not recover. Our Buck Hill "Old Prob." says that it was the highest temperature since the records were started in 1903.

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EDUCATIONAL

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Philadelphia Yearly Meeting
ELLEN H. E. PRICE, A. M., Swarthmore.
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Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our strength of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace.

WALTER RAUSCHENBUSCH.

In "For God and the People."

"MIND THE LIGHT."*

Lend me, Lord, thy kindly grace,
Thy aid through day and night;
Shine on me with friendly face,
And help me mind the Light.
Stand beside me through the storm,
Cheer my soul with radiance bright;
With thy heavenly comfort warm,
And help me mind the Light.

Lord, I lay my trust in Thee,
My faith through day and night;
Through all hours my comfort be
And help me mind the Light.
Never shall I quail or fear,
Feeling still thy heavenly might,
Knowing, Lord, how Thou art near
To help me mind the Light.

—J. R. H.

A SOCIAL SURVEY OF WESTERN AND CONCORD QUARTERLY MEETING.

[Report of a study of conditions made by Lydia C. Lewis for the Social Service Committee of the Woodbrookers in America.]

When this committee was appointed a year ago, it organized with the following "Aims."

First. To unite the efforts of all Friends in social service in order to strengthen their influence and usefulness by concerted action.

Second. To arouse them to high ideals of social helpfulness, and to the need of modern methods in philanthropic work.

Third. To collect information about work being done among Friends and elsewhere, and to serve as an exchange bureau for ideas, experience, and methods.

Fourth. To encourage the work being done, especially in rural communities, and to help start new work.

The first thing needed was concrete information, and so a survey of the two Quarterly Meetings with which this report deals, was decided upon. The outline on which the investigation was based was compiled from suggestions given by prominent Friends, social workers, college professors, and various other classes of people whose opinions promised to be suggestive to us, about thirty people in all. At the time it seemed exhaustive, but as the work progressed, its limitations became apparent, and we realized better than any one else can, that what we have been able to collect on this outline in a day's visit to a place, or only to a Young Friends' Association meeting, is more or less superficial, vague and dependent on hearsay. The secretary has been unavoidedly prevented from completely covering the territory planned, there being two monthly meetings not visited at all, so the report is not entirely comprehensive, but the places visited are typical and give a good idea of conditions everywhere.

We feel, however, that with all its faults, this work is of value in that it is the first attempt ever made to get at what Friends really stand for in social service, and we hope that it may prove suggestive.

First of all it may be well to sketch the regular conventional philanthropic work of every Friendly community, which consists of three lines of work. First, each quarter has a Philanthropic Committee which holds a conference in every meeting sometime during the year. These conferences have generally been on live, suggestive topics, with live speakers to discuss them. The great difficulty almost everywhere seems to be the small attendance at such conferences. In many places this is all the philanthropic work done in the name of Friends. Western has only one local Philanthropic Committee, but the members of the Quarterly Meeting's Committee are supposed to see to any local philanthropic work. Concord has six monthly meeting philanthropic committees, who are not all in as close touch as might be with the Quarterly Meeting's committee. Secondly, practically every Friendly center has its Women's Christian Temperance Union or Christian Temperance League with a very active Friendly element. The lines of work they take up are too well known to need enlarging upon here. Thirdly, practically every meeting sends

*These verses, written at the Swarthmore Summer School, to music by Charles T. Sempers, are offered as a "Quaker Hymn."

barrels and money to the southern colored schools. The variety of methods by which this last is done is typical of our haphazard standards, not that it makes any difference in this case, but it might in other lines of work. In five places the Philanthropic Committee has charge. In one the business meeting of the First-day school; in one, the Philanthropic Committee of the Young Friends' Association, which reports to the Preparative Meeting direct; in three, individuals collect for barrels; and in one each individual sends when his barrel is full, with no concerted action. This sums up the work common to all Friendly centers and meetings. One or two meetings still take the stand that philanthropic work is not the meeting's business.

Besides these lines of common activity each group of Friends has its own lines of philanthropic work. Six places contribute towards the Neighborhood Guild, four of them by flower mission, one by the work of a sewing circle held once a month, one by scrap books, etc., at Christmas, and several by money contributions. There are two sewing schools with mother's meetings attached, held in meeting houses by Friends, and there are five First-day schools that are largely or entirely mission, that is, composed of working class children. Wilmington supports a free kindergarten in a public school building.

Friends are active in work in other non-sectarian organizations in many places. As mentioned before the W. C. T. U. is everywhere. There are three Woman's Suffrage societies in our territory in which Friends work; five branches of Children's Aid Societies; nine of Needlework Guilds; one W. C. T. U. that has a visiting nurse; four organizations working for civic improvement; eight women's clubs; three Home and School Associations; seven libraries; three hospitals; five flower missions; two Consumers' Leagues and one Child Labor Committee.

One of the most vital among modern social interests is the use of common property such as churches, schools, for common good; and the uses to which our meeting houses, ground and school houses are put, has been one of the most interesting parts of our investigation. The regular conventional uses for meeting houses which keep them occupied for about one hundred and twenty-five or one hundred and seventy-seven hours a year according to whether there is a mid-week meeting or not, are as follows: First-day school, meeting (once or twice a week), monthly meeting or preparative meeting; philanthropic conference once a year; Christmas entertainment for First-day school; temperance meetings and lectures (a few meetings only having the last two). Then three meetings have held receptions in the meeting house, with refreshments and games. One is debarred from doing so because a carpet for the meeting house was presented and accepted on condition that there should be no eating there. One has, through a First-day school class, entertained a party of Neighborhood Guild children at the meeting house with games in the basement, lantern pictures and supper, and is planning a picnic soon for the same children. The sewing schools held in meeting houses have been mentioned. One or two First-day schools hold their picnic on the meeting house grounds. One has its gates padlocked so that no one can get into the grounds except at meeting time. West Chester has made the most original use of its fine large grounds. Some boys, members of the meeting and First-day school, asked the monthly meeting for permission to use it for a ball field and play ground, making themselves responsible for the behavior of themselves and of their playmates. It was granted and has been a great success. This is the only place where anything systematic has been done to make use of grounds, and not one meeting house is used two hundred hours a year.

Community conditions and needs were considered under the following heads:

1. Health and Sanitation.
2. Industrial Conditions.
3. Educational Conditions.
4. Recreation and Amusements.
5. Moral Conditions.
6. Civic Spirit.
7. Relief.
8. Work of other denominations.

This part of the investigation we repeat is very inadequate, as it was impossible for the secretary to get first-hand knowledge of conditions in a few hours' visit, and hearsay is always inaccurate and vague. I. Very few people seem to have adequate knowledge of general social conditions in their own homes, Friends along with others. One thing we all sorely need, is a knowledge of laws pertaining to public good, especially housing and health laws with a view to improving conditions by their better enforcement. In many places visited it was found that the only definite function associated in people's minds with the Board of Health was quarantine for contagious diseases, and one or two places still have garbage dumped in the back streets. Few people seem to have any standards to judge of housing conditions, and few seem able to understand that overcrowding and bad drainage often make far worse slums in the country than there are in the big cities. There are some neighborhoods in which are situated abandoned mills with their old-fash-

ioned mill banks of houses. Too frequently the owners seem to care nothing about these worthless old shacks, except the money they can get out of them by renting to the lowest grades of people, and refuse to put any repairs on them whatever, with the consequence that they are overflowing with ignorant foreigners and the lowest grade of natives living in a state of over-crowding that makes decency and morality impossible. Like conditions frequently obtain in negro quarters, caused often by the fact that the prejudice against them makes it impossible for them to rent, except in the sections their race already occupy, which are often so crowded that rents are twenty-five per cent. higher for accommodations twenty-five per cent. less comfortable than those of the whites. This combined with the generally lower rate of wages they receive, forces down their standard of living. We have a testimony about colored people, but most of us take it out in sending barrels south. In hardly a place visited did Friends seem to have an adequate knowledge of their colored neighbors. In a few places the general idea seemed to be that the colored people in the neighborhood were rather a decent sort, but often the attiude was that they were, like most darkies, worthless, shiftless and lazy, and generally not worth bothering about. Very likely they are, but who has ever made any attempt to make them any better? Who is doing anything for their children? There are at least ten negro colonies quite close to meetings in these quarters, and in just three of these is any work being done. In one by the meeting's Philanthropic Committee, one by individual Friends, and one by outsiders.

II. Definite information about industrial conditions was hard to get. Most Friends have a vague impression that in their district, factory laws are obeyed, that sanitation in the buildings is good, and that hours of labor are not too long. There have been a few rumors in some places of child labor, and fire protection is frequently far from adequate. There are several quarries in the territory covered, worked mostly by foreigners, and there is a great field for work in these colonies. The people are cheap labor and their standard of living is low because their lack of knowledge of the language makes them helpless, and also makes it difficult for them to mix with others, and thus be Americanized. As a result they get no comprehension of American laws and standards, and speak-easies and feuds are a matter of course. Eight meetings have such colonies near, and in only two places is any attempt made to reach them, in neither case by Friends. It frequently happens that the parish priest is Irish, and despises and ignores the foreigners. A worker in an Italian Sunday School told of the pathetic desire of the parents to learn English in order to keep up with their children, and the eagerness with which they grasped a chance to come to night school. There is a great deal of talk of getting people like this to the country, but we must make efforts to make the country attractive, and Americanization possible there, if this is to be effected.

With regard to "hired help" in the country, Friends seem to feel that conditions are getting better, hours shorter, and privileges more. Tenant houses are making it possible for men with families to settle on farms, and this makes them more liable to stay in one place. There is still great demand for single men and single women to work and board with the farmers' families, but this is necessarily a floating class. The general opinion seemed to be that moving families from the city is not a success, as city-bred people know nothing of country ways, or country work, and farmers have not the time or patience to teach them.

III. On educational interests Friends are generally well up. In over half the meeting centers there are Friends on school boards who take an active part, and are influential in school affairs. In all the eight centers where Friends are active, the school interests are well kept up. Four Home and School Associations flourish in our territory, and lecture courses, etc., are quite common. Some of the members of one board are hoping for school gardens in the future. Nothing much has been done yet towards making the buildings social centers, and kindergartens are the exception. The standard of teaching is fairly good, and in some places excellent. There is no moral or peace training. Many of the country schools are ungraded, and children are sent to the neighboring high schools at the county's expense. Libraries are accessible to most Friends.

IV. Any sort of organized amusement is conspicuous by its absence in most places visited. Play grounds have been established in two places, one city, one suburban, and are generally advanced by Friends in both places. One town has a public play ground on its school grounds. There is a very successful working girls' club in one factory town run practically altogether by Friends. The same town has a reading room run by the W. C. T. U. There are Y. M. C. A. branches in one or two places, but they do not amount to much outside of cities. The possibilities of the county work, which the national association is now organizing, are great when it is gotten under way. The Boy Scout movement is taking hold in several Friendly communities with very good effect. There are several organized athletic clubs in the

towns, and in one place the club is allowed the use of the gymnasium of a boarding school near by.

V. Now to come to moral conditions. Of the places visited eight are licensed towns, and several others have saloons just over their borders. In two places license is kept out only by strenuous work on the part of the people of the town. In West Grove the citizens even went so far as to form a stock company, and built a hotel themselves, when the proprietor of the one then open had closed up because he was refused a license, and the Judge had warned them that they must provide some place for the accommodation of transients, or he would grant the licenses the next year. One or two temperance towns are not sure that the law is observed, and complain of the delivery to private houses by bottlers, which is legal, but which encourages speak-easies, several of which are thought to exist. The citizens of the town which built its own hotel got rid of such a place some time ago by means of private detectives to get evidence. Friends take much interest in remonstrances, and two monthly meetings wrote commendatory letters to the Judges who refused the license to the new hotel men near the 69th Street Terminal. One place has a saloon across the street from the base ball field, the proprietor treating the winning team and its adherents after each game, which has a very demoralizing influence in the community.

General ignorance prevails regarding social purity. One town speaks with some pride of having driven from its borders a family of immoral women, its only moral plague spot. Of course it has cleared its own skirts, but has it done anything really effective to society as a whole? It has certainly complicated the problem of some other place, probably a city where conditions are infinitely complex already, by sending to it a group of women undoubtedly defective who need social care. This whole problem is one that needs careful study on the part of Friends and others.

Little information could be obtained in regard to gambling. Some crap shooting, particularly among negroes, was spoken of. One town has a very successful fire company, largely supported by an annual supper in which the whole community took part, until this was changed into a carnival with slot machines and other games of chance, which caused Friends and those like minded to withdraw their help. All attempts to stop it have so far failed, although it is against the law. The district attorney refuses to do anything, saying that public opinion would not support him. Cheap theatres and picture shows of doubtful standard exist in some places, as do also dance halls which are thoroughly demoralizing, but very little other amusement within the means of working people is provided.

VI. Civic Improvement Societies are needed in many places. Only one town has one, and it has been very successful. It conducts an annual contest in which practically every place in the town is entered, and in which every one takes an interest. It also organized a "Sane Fourth." Another town has a Natural History Club which is trying to do the same work, and had a contest last year, and in still another this work is done by the Women's Club which has persuaded the school authorities to give a half holiday for cleaning-up day in which each child cleans out his own yard, and the business men of the town lend teams to carry away the rubbish. This same club had a very successful "Sane Fourth" last year, including a picnic, which absolutely did away with the ordinary rowdyism. It is a place where the meeting is not at all active and no philanthropic work is done by Friends officially, but half the members of this club are members of meeting of one branch or the other.

Local politics are thoroughly bad in a large portion of the places under consideration. Friends of both branches are active in about seven places, having been fairly successful in some of them in their endeavor to better conditions, but there is much room for improvement still. Everywhere except in county seats, ignorance of public institutions was profound, partly due to the fact that in the counties visited there are no very grave abuses and partly to ignorance of the possibilities of constructive work in jails and almshouses. When one hears what has been done in other places in the way of giving work to almshouse inmates, one feels something might be done. The Children's Aid Society in two counties, Chester and Delaware, provide for dependent children outside of the almshouse, and these are carried on largely by Friends. Wilmington's Philanthropic Committee has classes in the county prison which are very successful, morally as well as educationally. The probation system for children is under way. Houses of detention and probation officers are provided, but not enough of the latter to be as effective as might be. Friends are active in this too.

VII. Knowledge of relief and its possibilities is largely lacking. Outdoor relief is provided, but except in case of contagious diseases, is so inadequate, it is practically neglected by those who should have it, and given out in dribs to those it keeps in misery. Private relief is usually haphazard. Two places distribute what is given through the Needle Work Guild. In three towns

it is in the hands of the King's Daughters, who centralize it to some degree, but who are all busy people, and not technically trained social workers, so that they do not know how to do things to the best advantage. Wilmington, being a city, has a regular Associated Charities, and next fall a trained worker is to be started in the district around Darby and Lansdowne, the whole community aroused to the need of better organization of work in the poor districts surrounding. West Chester has an endowed local relief association. Sunshine Guilds are active in two or three country neighborhoods.

VIII. There is not as much knowledge as might be of the work of other denominations, or as much co-operation with them. One Young Friends' Association has had a series of open meetings this winter, each addressed by the clergyman of a church in the neighborhood on the work his church is doing and plans it has made. This is in a community with unusual community spirit anyway, and it is felt that these meetings have been very valuable. The Presbyterian Church there is conducting an Italian Sunday School and is eager for helpers of any denomination. Some of the teachers in one First-day school attended the teacher's training class of the Methodist church which was open to all, and got great benefit from it. A church census was lately taken in that place, the whole town being covered in an hour by a large number of workers from all churches. Friends helped in this, and the meeting house was used for committee meetings. Calls are being made on the few not already on the list who express a preference for Friends, and letters written to all having no preference at all.

The information we set out to get was of two kinds:—What philanthropic work Friends are doing, and what comunity needs and conditions are. In attempting to combine these two divisions of our information and get at definite knowledge of what Friends are doing to meet the needs of their home neighborhoods, we inevitably reach the conclusion that Friendly communities are not working with any greater breadth of vision than are others. We lack the definite social program that comes with definite social knowledge of present conditions, and an intelligent desire to permanently improve in them. We lack the grasp of present machinery which would enable us to use it to the best advantage, to determine what new tools are needed and to understand the interrelation of social forces. In short we lack the sense of social solidarity, the capacity to think in communities. We all seem to be working at tag ends of social conditions, not realizing what a tangled skein it is, and how we need an understanding of the whole thing, in order that disentangling our own thread we may watch our neighbor's too, and not snarl his end worse in untying our own knots. We oppose surface evils, but do not look to the root of the matter. For instance, we are all of us interested in doing away with saloons, but not all of us have a knowledge and understanding of the social and political conditions that bring them into being, and keep them existent, and of the need of social education to get rid not only of them, but of the point of view which fosters them.

Of course this concept of social solidarity is more or less a modern one, and communities everywhere are just arousing themselves to it. That concept makes the vital difference between old-fashioned charitable philanthropic work and modern social service. We Friends have always laid great emphasis on good works as the great part of religion. We must justify the stress upon this by making our efforts count for the most possible to society at large, that we may be a power in the land. The way to do this is to see things in the large, not to be so absorbed in our own little corner of work that we forget the whole.

A *systematic study* of *social principles* is needed in local centers. Prof. Carl Kelsey, of the University of Pennsylvania, made a very valuable outline of practical philanthropy with references for collateral reading which was published among our lesson leaves. One First-day school class of young people has been using this with great success this winter. It has developed an interest and a knowledge of present-day conditions that ought to make them much more useful members of society.

Also a *better knowledge* of *local conditions* is needed. We suggest that any Friendly bodies, monthly meetings, philanthropic committees, Young Friends' Associations, etc., interested in social service, conduct a complete survey of their own neighborhoods with the view to getting definite knowledge of what conditions and needs are and how they may be met; what the resources are, and what the undeveloped fields. One meeting of the other branch has had a worker do this with great interest and success. It could be done perfectly well by members of First-day school classes. A most suggestive pamphlet called "What the Social Worker Should Know About His Own Community," has recently been issued by the Russell Sage Foundation. It consists of an outline covering the main points about which knowledge is needed, with instructions how and where to get the information desired. Much of it is intended for the city, but a great deal is equally applicable to the country. Definite knowledge such as this sort of investigation gives, opens up new chan-

nels of activity, and enlarges the usefulness of those already at work.

Everywhere the secretary has been, Friends are eager and anxious for suggestions to make their work more efficient and the interest in it greater. Every community seems to feel the need of a trained adviser who has the knowledge of the whole social field, and knows how to fit Friends' work and methods into it to the best advantage. An authority on social service said to me, in connection with this present survey, that he thought the most fruitful work in the future for the social worker was going to be the directing of the efforts of good people, especially church members, into the most useful channels, and what we need is some one to perform this function for Friends.

PRAYERS OF THE SOCIAL AWAKENING.

Dr. Walter Rauschenbusch, whose talks at the Swarthmore Summer School inspired his listeners with a desire to do things, has put into a book* a number of prayers that he has written as he was moved by the social needs of the time. Realizing that some of the old religious appeals have lost their power over us, he voices the feelings of many who have new conceptions of God and the religious life.

By way of introduction he gives the social meaning of the Lord's Prayer as he understands it. Concerning the petition for daily bread he says: "We have to ask in common for our daily bread. We sit at the common table in God's great house, and the supply of each depends on the security of all. The more society is socialized, the clearer does that fact become, and the more just and humane its organization becomes, the more will that recognition be at the bottom of all our institutions. As we stand thus in common, looking up to God for our bread, every one of us ought to feel the sin and shame of it if he habitually takes more than his fair share and leaves others hungry that he may surfeit."

The book contains over twenty prayers for Morning, Noon and Night; two of Praise and Thanksgiving; twenty-one for Social Groups and Classes; four Prayers of Wrath (these are against War, Alcoholism, the Servants of Mammon, and Impurity); nine concerning the Progress of Humanity. We give the concluding paragraph of the last of these: "We pray thee to revive in us the hardy spirit of our forefathers that we may establish and complete their work, building on the basis of their democracy the firm edifice of a co-operative commonwealth, in which both government and industry shall be of the people, by the people, and for the people. May we, who now live, see the oncoming of the great day of God, when all men shall stand side by side in equal worth and real freedom, all toiling and all reaping, masters of nature but brothers of men, exultant in the tide of the common life, and jubilant in the adoration of Thee, the source of their blessing and the Father of all." E. L.

*"For God and the People, Prayers of the Social Awakening," The Pilgrim Press, Boston. Price $1.00

GEORGE SCHOOL COMMENCEMENT.

The seventeenth annual commencement of George School was held on the 15th George H. Nutt, taking the place of Dr. Walton, opened the exercises with a Bible reading.

Helen C. Wilson gave an oration, "Social Reform in the Country." "Robert E. Lee—the Man," was given by Hadassah J. Moore; Arthur L. Smith, "American Democracy." The commencement address, "The Higher Provincialism," was given by Dr. Cornelius Weygandt, of the University of Pennsylvania.

George Nutt presented the class with their diplomas, after which he gave them a few parting words of advice and encouragement for their future.

The class numbers fifteen members. The largest class graduated was that of 1897, which numbered 35 members. The class of 1895 numbered 11; that of 1902, 14, and that of 1906, only 7 members.

The graduates are: Mahlon H. Dunn, Morrisville, Pa.; Helen M. Farley, Swarthmore, Pa.; C. Leland Harmonson, Clayton, Del.; Esther M. Jenkins, Gwynedd, Pa.; Hanna C. Lewis, Media, Pa.; Edith M. Maule, Kennett Square, Pa.; Wyatt A. Miller, Salem, N. J.; Hadassah J. Moore, Sandy Spring, Md.; Mary E. Nicholas, Purcellville, Va.; Paul H. Parker, Southampton, Pa.; Clarence J. Robinson, Winchester, Va.; Arthur L. Smith, Eureka, N. Y.; Jennie W. Twining, Hatboro, Pa.; Carrie M. Webb, Delta, Pa.; Helen C. Wilson, Newtown, Pa.

FIRST-DAY SCHOOLS OF BURLINGTON QUARTERLY MEETING.

The Burlington First-day School Union was held at Upper Springfield Sixth month 10th. At the opening of the meeting the Lord's Prayer was repeated in concert, followed by the reading of the minutes, which were adopted.

The reports from the different schools were next read and all were found working earnestly, but we were sorry to learn from Crosswicks that they had lost through death two earnest workers, Mary T. Black and Eliza B. Wilkins. Mt. Holly and Crosswicks reported that they would close for the summer months which they thought was a benefit to both pupils and teachers. Mt. Holly also

reported that they were going to send a delegate to the Summer School at Swarthmore.

We had been called together in a Meeting House just completed, marking the site of the original building, built in 1727, for which a very appropriate paper was prepared by Martha E. Gibbs and read as follows:

Back again to Upper Springfield
We have come from far and near,
Back again to Upper Springfield.
With its many memories dear,
Back again to Upper Springfield
Where we thought to come no more,
When we heard the woeful tidings
That the "*fire message*" bore.

Two years and more, it laid in ashes
Prone, and desolate, and bare,
But Phoenix-like it has arisen,
Looking young and fresh and fair,
May the kind thought that inspired
The many friends of this lone spot,
To contribute of their substance
To assist, what e'er their lot.

And to help restore this building,
Which near two centuries has stood,
In the lone, sequestered shelter
Of the shadow of the wood;
May that kindly thought and spirit
Ever to their credit be,
May they reap a fruitful harvest,
Both *here*, and in eternity!

Though we *seem* in new surroundings
Though the house *is* new and strange
Yet the same old bricks enclose us
And with them there is *no change*.
It has been said they came from England
Brought for *us* across the sea,
By our staid and sturdy fathers,
Who builded well and worthily!

And at this happy, glad re-union,
We are all well pleased to be,
Here to meet our friends and neighbors,
And hold communion frank and free,
Let us voice our thanks and praises
To those friends who've helped us here,
Helped restore this ancient building
With such courage and good cheer.

Yet o'er all, there broods a sorrow,
For a friend now far away
One whose help, with that of another
Enabled us to see this day,
Who took such interest in this structure,
That he helped to start the work,
Though in health so weak and suffering
Yet in his efforts did not shirk.

Could he but be here to meet you,
In this house he helped to plan,
I'm sure he would be pleased to greet you
Every woman, child and man,
Let us hope that in the future,
Interest here may be revived,
And the friends around here gather,
Help to keep the house alive.

It may cost you time and labor,
But we think it *could* be done
For with persevering effort
Victory is ever won!
Thus the labor of the builders
Will not then have been in vain
So we leave this message with you
May it in your hearts remain!

At roll call of delegates of the thirty appointed, six were found to be absent, one on acount of sickness.

The afternoon session was opened by exercises by the different schools and was very much enjoyed by all, followed by answers to the different questions.

1. Do the Friends' Lesson Leaves meet the need of our First-day school was answered by Crosswicks. They find them satisfactory and feel that the year's lessons have given a plainer and fuller meaning to the book of Acts and the Epistles of Paul.

2. Individually do we embrace the opportunities to increase the attendance and interest of our First-day school? assigned to Mt. Holly. This paper stated that they had embraced the opportunity of increasing the interest in their First-day school. The teachers were in their places and the pupils come, knowing that they are expected and thus keep their interest in the work.

3. Are we living to our highest ideal for the benefit of others rather than ourselves was very capably answered by its writer, Jane B. Horsnall, of the Trenton school. She expressed very beautifully the need that we all feel for high ideals and the perpetual struggle that we must be willing to make to attain them.

Under the head of new business a committee was appointed to arrange for a meeting to be held at Upper Springfield on Sixth month 18th, 1911, for the purpose of organizing a Bible Class as the people of that locality were anxious for something of the kind.

The business committee made the following report:

Question assigned to Mansfield:

1. Has there been an advance in the activities of our young friends in our meetings, if so, give the cause?

2. Assigned to Crosswicks:

What influence outside the scope of the Elders may be brought to bear to maintain peace and unity in the Society when differences arise?

The next Union to be held at Mansfield on Ninth month 9th, 1911.

HOWARD M. ROGERS,
EDITH S. GIBBS,
Clerks.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 8, 1911.

IMPORTING MINISTRY.

Whenever there is anxiety among any group of Friends as to the place their meeting is taking in the neighborhood, and ways and means are discussed with a view to getting more people to avail themselves of it by attending meeting and taking part in it, the suggestion is sure to be made that Friends from other meetings who are known to be good speakers should be asked to attend. There are usually those present who feel that this is not a "Friendly" way to do. Even some of those who are ready to have recourse to this method feel that it is not exactly the "Friendly" way but that in times of desperate illness, desperate remedies must be resorted to. There will be criticism too from others who are not to be found in such a conference, from those who keep close to the traditional ways of doing and of thinking. The feeling with them is that the members of a meeting should not expect to build up their meeting and themselves by calling others in. It is said that all the invited speakers can do is to give instruction which is not the purpose of a meeting for worship, that the message is in danger of being forced since it is called for at a particular time and must be ready for that time.

And yet if any have the hardihood to go ahead and arrange for visiting speakers, all come to the meeting and all feel more or less refreshed in spite of misgiving as to the orthodoxy of the proceeding.

It is time we were being more frank and straightforward about this matter. It may be very true that one who has to speak at a stated time may not have a message at that time and the speaking then will be forced. As a matter of actual experience, however, we know that those who speak in public are ready with their message usually whenever the occasion calls it forth. It practically never occurs that these "ministering" Friends sit silent in a meeting unless it be the home meeting or unless there be over many speakers. There is not a meeting that is always or usually silent that would not be benefited by having a visiting Friend come in and speak. Especially if it has come to the pass that the attenders feel that the meeting is not amounting to what it ought, is it time for them to have fellowship with others and the inspiration that comes with a new face and a welcomed voice. It is after all no more unfriendly to invite a Friend of another meeting than it is to invite a next door neighbor or a guest to go to meeting with you. That such an invited one speaks acceptably when he attends meeting does not in any way make it unfriendly to invite him.

What we need to do in planning for the advancement of our principles is to get ourselves free from our Friendly superstitions and obey the spirit of our own time in view of our own tasks. It will not do for us to wait in silence, doing nothing until we can hear the voice of our ancestors. We must ourselves be alive and have the courage of our convictions.

It is impossible to give any full report of the lectures and adresses of the Summer School, much less to reproduce the good that those in attendance received from the social mingling and the study classes. The only way to get the good of a summer school is to attend it.

In the case of one of the lecturers, however, and of one who made a deep impression and many friends, much of his message may be had in permanent form from his book. For those who did not attend as well as those who did "Christianity and the Social Crisis," by Walter Rauschenbusch, will be found valuable.*

For Elbert Russell's message we have his "Jesus of Nazereth in the Light of To-day."

Learning that a Canadian woman is under sentence of death because she shot her husband for demanding that she should prostitute herself for his profit, the Swarthmore Summer School sent the following letter to the Governor General of Canada:

"Members of the Summer School of the Religious Society of Friends, in session in Swarthmore College, Pennsylvania, hereby voice a strong protest against the verdict of death that has been pronounced against Angelino Mapolitano of Sault Ste Marie.

"Believing that a woman's honor is her greatest treasure, they feel that one who preserves it, even to the point of taking life, deserves sympathy and

*It may be had through Walter H. Jenkins, 140 N. 15th Street; $1.50. Elbert Russell's book, 60 cents.

assistance rather than condemnation to death, and they pray thee to intercede that this crime against justice may not be committed."

The attendance at the Summer School may be summarized as follows, by periods: Average attendance first period, from 9 to 9.45, 138; second period, from 10 to 10.45, 140; third period, which covered the seminar work, 136; evening, 155. The average attendance at meals was, breakfast, 126; dinner, 133; supper, 130. As the same people quite generally bought single admission tickets, it is practically impossible to more than guess the number of different people who for at least one session, attended the school.

The attendance by Yearly Meetings was as follows: Philadelphia, 110; Baltimore, 28; New York, 20; Illinois, 1; Indiana, 1; Ohio, 1; London, 4. These figures do not include the transients, that is those who came only for an evening lecture or a morning period. Among the students were a few not members of the Society of Friends. It should also be stated that the lecturers are not included in the count.

In his valued editorial columns the editor of the *Christian Register* has the following:

"We once played whist with a number of well-known people who had all graduated from the Friends' Yearly Meeting. One of them told the writer the following story: Soon after she was married she, with her husband and other young people, was playing cards. Her mother-in-law, still a member of the Yearly Meeting, was looking over her husband's shoulder as he played. When he laid down a certain card, she pointed to another in his hand and said, 'Why didn't thee play that card?' Whereupon they turned upon her in amazement and asked, 'How do you know about playing cards?' To which the dame gently replied, 'Oh, thy father and I used to play in the barn when we were children.'"

In the same issue of the *Register*, in the column of "Pleasantries" with which the advertising pages are enlivened appears the following (from *Harper's Magazine*):

"A gentleman attached to our embassy at London tells this story of Sabbath-breaking north of the Tweed. A brawny Scot was hammering away at the bottom of his wheelbarrow when his wife came to the door. 'Mon! Mon' she exclaimed, 'You're making such a clatter, what wull the neebours say?' 'Never mind the neebours,' returned the busy husband, 'I maun get ma barrow mendit.' 'Oh, but Donal,' it's vera wrong to wurk on the Sawbuth,' protested the good woman. 'Ye ought to use screws.'"

To these two illustrations needs only to be added some one of the well-worn pleasant stories of some New England deacon and his business tricks to illustrate very well the extent geographically, and the interdenominational character of the Puritan taint.

MEETING OF THE JOINT COMMITTEE ON ISOLATED MEMBERS.

At the meeting in Lincolnville, Ind., last year the Joint Committee of the Seven Yearly Meetings, for Work Among Isolated Members adjourned to meet at Menallen Meeting House, Adams County, Pa., at a time in Eighth month that would not conflict with any of the western Yearly Meetings. The Friends of Menallen would prefer to have this committee at the time of Warrington Quarterly Meeting, but as this would conflict with Ohio Yearly Meeting the time selected is Eighth month 4th to 7th. The members of the committee will arrive on the afternoon or evening of the 4th. On Seventh-day the 5th, the Committee will meet morning and afternoon for the transaction of its business. The meetings of the Committee will be open to any Friends who wish to attend them. On Seventh-day evening, a conference will be held at which papers will be read by Menallen Friends, and discussed by visiting Friends and others. On First-day morning, there will be the usual meeting for worship. Sometime in the afternoon or early evening a brief meeting of the committee will be held to consider the report to the Yearly Meetings. In the evening there will be another public meeting the character of which has not yet been determined. On Second-day, the 7th, the members of the committee will return to their homes. Friends not members of the committee desiring to visit Menallen at this time and interested in these meetings will be welcomed.

The stations nearest the Meeting House are Bendersville, Guernsey, and Biglerville on the Gettysburg and Harrisburg Railway. Trains leave Harrisburg at 1.50 and 7.15 p. m. The Reading train leaving New York at 8.50 a. m., arrives at Biglerville without change at 3.04 p. m. The train which leaves Reading Terminal, Philadelphia, at 10.30 a. m., connects with this at Reading. The chair car on train leaving Reading Terminal at 4.35 p. m., goes through to Guernsey without change, reaching there at 8.45 p. m. A buffet supper may be eaten on the train. Friends using the Pennsylvania Road must change at Harrisburg; the stations of the two roads are not far apart.

All who have a prospect of attending these meetings should write to Maria E. Tyson, Guernsey, Pa. It is hoped that every Yearly Meeting will be represented. ELIZABETH LLOYD, *Clerk.*

The socializing of religion is not a project for the future, but a process already well under way.

—*Simon N. Patten.*

In "The Social Basis of Religion."

THE VACATION BIBLE SCHOOL.

Ten years ago a far-seeing man in the city of New York, noticed three great groups of idleness existing coincidently throughout the long summers.

First.—The idle children, myriads of whom thronged the streets, and lost in a month all that they had painfully absorbed in school during ten months.

Second.—Idle church buildings, with pleasant, cool rooms, and perhaps attractive grounds, either shut entirely for the summer, or open only on Sundays.

Third.—Idle students from scores of colleges and universities, many of whom even longed for real service, but knew not how to set about it.

No one so blind that he could not see and deplore at least one of these idle groups; it remained for this man to see all, and to combine the last two for the benefit of the first. In 1901, he founded the first Vacation Bible School. Now eleven cities, ranging geographically from Boston to Kansas City, support them. Last summer, over 11,000 attended the schools in Philadelphia alone, and nearly that number in New York.

What do the children learn in these six weeks of vacation school? They learn to use their hands in making hammocks and baskets, in caning chairs, in sewing or even in raffia work. Besides this, the program includes singing lessons, calisthenics, and the Bible Lesson, presented in an absolutely unsectarian manner, either by story or by "acting out." Lessons, if they may be called such, end at noon, but not the constant training in habits, manners, and morals, conscious and unconscious, which is really the most important feature of the Vacation School. The afternoon is devoted to open air games directed by the teachers, or perhaps to a trolley-ride to some park or beauty spot near by, but which nine-tenths of the children have probably never seen.

Philadelphia last year was the banner city of the country in the number of Vacation Schools conducted, 42 in all, with 11,136 children enrolled. For this year the plans were larger than ever when brought to a temporary halt by the lack of money. It is greatly desired that two schools be established in one of the neediest parts of the city. More than enough teachers have volunteered, the children may be obtained at will, the places of holding the sessions are practically determined. Nothing is lacking but money, $200.00 for each school, for necessary expenses and an occasional small trip for the children. There is no monetary profit in these schools for anybody, not even the teachers, the salaries paid whom barely cover expenses.

Several of the Swarthmore students who are desirous of teaching this summer have undertaken to raise $200.00 for one school, $400.00 for both if possible. Indeed, they have in mind the permanent endowment of the schools as an ultimate end. With the hearty co-operation of Dr. Holmes and George Walton, the matter was presented to the Swarthmore Summer School, the members of which signified in most substantial fashion their approval of the plan. In the hope that it may not be in vain, an appeal is now made to the larger public of the *Intelligencer*. Please address all communications to Box 123, Swarthmore, Pa. You will find no charity more deserving, and none in which the results are more quickly seen.

JONATHAN PLUMMER AND THE SUMMER SCHOOL.

A letter of appreciation and sympathy, signed by many of the students of the Swarthmore Summer School, was sent to Jonathan W. Plummer of Glencoe, Ill. In his reply, which did not come until after the close of the school, he says:

"The greeting from the many friends who were in attendance upon the meeting of the Summer School for Religious and Social Study, was received on Seventh-day and warmly appreciated as a greeting from loving friends so far distant. I did not feel that I was entitled to so strong a statement of the value and strength of such work as I was able to do in my early working days, in lines in harmony with the principles of our Society, but a friendly and loving memory of the pleasant and helpful association with the many Friends of the Eastern Meetings was a comfort. . . It would be delight in full degree if I could meet with the summer school members and share with them in their work, but unable to do so I can rejoice in their work and the steady growth of public sentiment in almost all religious bodies, in behalf of practical personal work for the moral and truly religious uplift of public standards of helpfulness toward those needing help. . . . May the work of the school prosper and its helpfulness increase as the years come and pass."

If the principle on which we founded our government is true, that taxation must not be without representation, and if women hold property and are taxed, it follows that women should be represented in the state by their votes. * * * I think the state can no more afford to dispense with the votes of women in its affairs than the family. —*Harriet Beecher Stowe.*

ABOUT WOODBROOKE.

I have long had it in my mind to write to my many known, and unknown, friends in America about Woodbrooke in general, but now I want to write about it in particular.

All Old Woodbrookers will know about the additions that are being made to the main house. The impression has got abroad that we are going to greatly increase the number of students. This is not the case because, delightful as it is to have many students, after a certain point we feel that the warm family feeling, and the freedom and helpfulness of our intercourse will be hindered. When the alterations are finished we shall have accommodation for forty-five full-term students, five rooms in which occasional students who come for a week or so may find a resting place, and two or three guest rooms for those who know Woodbrooke and those who would like to know it. All full-term students will thus be able to have a single study-bedroom where they may have an opportunity for real study and for quiet times. There will also be a new common room which will delight the hearts of those who love space and airiness.

It is probably very well-known that our friends George and Elsie Cadbury have given munificently to Woodbrooke. Not only the original house, with an endowment, but also several additional buildings, such as the Chalet and the Lecture Hall, Holland House and substantial alterations in the present house, as well as gifts of a number of scholarships from year to year. It seemed to the committee that the time had arrived when other friends should have an opportunity of helping forward the good work going on here. So great was the enthusiasm of the wardens on the subject that they were allowed the privilege of collecting. This they undertook with hope and glee, being greatly assisted by one or two interested Friends. With very little difficulty over £3,000 has been collected, but there is still needed nearly £1,000 to complete the building and to furnish it throughout. It is because of this need that I am sending this letter.

Our thoughts often turn to the many Americans who have been over to Woodbrooke and who have gone back to their homes with a warm love in their hearts for it, and with a wider and deeper spiritual outlook. Is it not suitable that they and their friends should have an opportunity of giving a practical manifestation of their interest? I know there are very many calls, but I also know that the more one gives the more one can, and I do want to make a strong appeal just now for some substantial help towards finishing the new building. It seems very fitting that American Friends, who have so often rejoiced over the liberality of English Friends towards many of their colleges, should give something to this institution which is not English alone, but truly international.

It may be also that some Friends would like to help forward the regular work by an annual subscription. Of course, the current expenses are larger than the receipts from the students, and if English Friends did not contribute large sums the work could not go forward. A larger income would tend to greater efficiency.

I only wish I could come round and visit a number of my friends. I am sure they would not say "No," for they do not say "No" in England as a rule, when the matter is properly put before them. By properly I mean making them understand that we are not trying to get something out of them, but are giving them a beautiful opportunity of helping forward the Lord's work in different countries, and a chance of having a share in the blessing which has so largely rested upon the work here.

Contributions should be sent to Isaac Braithwaite, Warden, Woodbrooke, Selly Oak, Birmingham, England.

MARY SNOWDEN BRAITHWAITE.

Woodbrooke.

AN AMERICAN FRIEND PRESENTED AT COURT.

[From the London *Friend.*]

One day during Yearly Meeting, Albert Cook Myers, a member of the "Other Branch," of Philadelphia Friends, was presented at Court by the American Ambassador, Mr. Whitelaw Reid. The Court was held at St. James's Palace, and on the same occasion two other Americans, one of whom was Mr. J. Pierpont Morgan, were presented.

A. C. Myers wore the regulation court dress, a black velvet suit with knee breeches, except that he did not wear a sword. There was some discussion about wearing the sword, as he claimed the time-honored exemption granted to (English) Friends, and the Lord Chamberlain allowed it on this occasion to an American Friend. So far as is known, A. C. Myers is the first American Friend to be presented at Court, so this permission respecting the sword is a precedent. By a curious coincidence, when our Friend returned to the Yearly Meeting the same afternoon, he heard a speaker mention George Fox's advice to William Penn about wearing the sword "as long as thou canst."

Albert Cook Myers is spending several months in this country in his quest for materials for a complete edition of Penn's writings. Being very well introduced, he has been well received by

aristocratic families in this country who are descended from William Penn or who happen to have Penn manuscripts. His recent presentation at Court will no doubt help him in getting introductions to possessors of information or manuscripts who might otherwise be difficult to reach. A large quantity of hitherto unpublished writings of William Penn has already been discovered.

AT GREEN STREET.

(*Continued.*)

Although Green Street Meeting House would seat 700 people, its capacity was far below its needs for the second Yearly Meeting about to organize, and whose members sorely missed the old place at Arch Street, for, in the strained relations between the contending bodies, and the danger of our Friends keeping possession in case they would be generously granted permission to hold its annual gatherings at Arch Street, this could not occur. So, to temporarily arrange matters a frame building was erected, irreverently called, by those so disposed, a "shanty," on a lumber yard lot owned by Joseph Matthews on the opposite side of Fourth Street. This was 45 x 100, and would seat 1600 people, so we can see what a numerous body we were when this size was required for the men alone. In this way the first Yearly Meeting of our branch was held in 1828, the messengers having to cross the street on their missions.

In the meanwhile a lot was bought at 5th and Cherry Streets and thereon was built a brick house in the last named year, and at the next annual gathering was occupied by men Friends, the messengers being conveyed to and fro by carriages. A place for school purposes was then erected. The building by Horstmann brothers of a factory for the manufacture of military goods, and the noises engendered by its machinery, to say nothing of the paradoxical relationship between the two institutions, caused the sale of the Meeting House property to the Horstmanns, Friends, in the meantime, securing the main part of the present lot at 15th and Race. The new buildings were put up in 1857, and the property vested in the following trustees of the eleven Monthly Meetings, McPherson Saunders, Isaac C. Parry, Barclay Knight, Clement Biddle, Abner Garret, Elias Hicks, James Dixon, George Middleton, George L. Gillingham, Wm. E. Cooper and George Masters, all long since dead. The size of the present lot was originally 160 x 176, the Monthly Meeting lot back of it was 100 x 176 with an outlet 90 x 112 to Race Street. The men's meeting was built to hold 1,400, the women's 1,800. As the outcome of the Separation, of which Green Street Meeting House was the initial building, these data are given. The whole cost was $107,000.

There is something pathetic as well as tragic in the decadence of this meeting. John L. Longstreth, a life-long friend of the writer of this, and who, born before the Separation, and having rights in both Societies, attended Green Street meeting from his boyhood, remembers it as a large congregation, so full on First-days that sometimes to get good seats the worshipers had to go early. John is now in feeble health, although about the house, and has much in memory and writing about the meeting house of his early days, as well as events connected therewith.

The ghost of its former self, Green Street is about to give up even this. Its religious sittings reduced numerically to from three to fifteen, and abandoned by its Quaker surroundings, it will soon be sold. As I looked on "the beggarly array of empty benches" the forenoon of my visit, with their holdings of one man and six women, I could not help but think of the old and prosperous times I had read and heard of, and how appropriate was the text of our ministering Friend, beginning "When two or three are gathered together," and who was an old neighbor of mine. Another in the gallery was a school mate of fifty-five years ago, who, in memory of old times invited me to sit with him. There were some personal associations holding me to this religious shrine, for here on one of these seats was the religious resting place for two days in the week of a dear old aunt, whose home was our family's when we went to the city and which was twice a place of refuge in war time for a brother and myself, both having been stranded there from sickness on our ways home from the South. In her typical dress of the Quaker of the olden time, I can see her yet, in her cap and plain bonnet, and her white shawl and gray dress. The maternal grandparents of my children were married here, so it can be seen that I had reasons outside of religious sentiment for my last visit to Green Street.

Among the ministers who attended this meeting I can name Amos Peaslee, Ann Townsend, Rachel Moore, Jane Johnson, Louisa Roberts and others. These were the means of drawing much of the large attendance here. But now, with the scattering, dying off and indifference of Friends about this ancient place of worship, even should such a galaxy as that named above come up one by one, the meeting of the olden time would not revive.

There are interesting details about this meeting house of a material sort other than what has been named in this paper. The partitions, long since out of use, or since joint sessions came into being,

are of note considering their age and the old-fashioned kind of many sections then in vogue. While the side sections are fixed, the midway opening of 25 x 80 feet was arranged to close with two shutters, sliding up and down to loft and basement, leaving a low partition to divide the audience when in open session. At time of business meetings the messengers could only reach their destinations by going through the school rooms, as there were no doorways between the two apartments when the shutters were closed. The slides and side sections are paneled and show neat workmanship, are finely grained in maple, and are bright, although near a century has passed since the work was done. In an era of paintless interiors of meeting houses it seems odd to see this ornamentation. The sounding boards occasionally in old times placed over the galleries for the outsending of the speakers' voices, are in evidence at Green Street. The lumber used was of the best in benches and stairways, the railing of the last being of heavy walnut. The washers of the rivets fastening the backs to the ends of the benches are flush with the wood and filed smooth, while the heads, though handmade, are finished as if set with dies. These are bright as in the days when they were scoured by Jane Johnson, who, when a girl, had that for her duty, as well as keeping the door handles polished. These handles are of a size to please antiquarians in that line, and of course are hand products. They were the work of Adden Middleton, who as an aged man I knew over fifty years ago at Hainsport, New Jersey. His name is stamped on each piece. If the meeting house is sold to strangers to the faith it is to be hoped that these handles will be reserved. Old style Venetian blinds shade the windows. The walls are papered, and the floor has been carpeted these six years, there having been but strips down the aisles heretofore. The corduroy covered cushions are well set up, and on the whole the interior is quite presentable. Of course this description only refers to the occupied part of the building. The old time men's end is in dust and darkness, and is no longer opened.

In connection with this history, I will say that in 1826 a hose company was chartered for the protection of this neighborhood on account of recent fires where there was not sufficient hose connections for the engines in use. At that time there were 36 engines in the city, with but 14 hose companies. This was chartered as the United States Hose Company, and was at Buttonwood Street and York Road. The members were mainly Friends, and the charter demanded that they should be of good repute and that the house for storing carriage "should be as near Green Street meeting house as possible." The dozen trustees were irreverently called the "Twelve Apostles." Among these were Topliff Johnson, a brother to Jane Johnson, Edmund Shotwell, Abraham Carlisle, Jonathan Thomas and other Friends. Edmund Shotwell was a large man and was one of those selected to break through the walls of the Western burial grounds, and who, as he tumbled the brick about the feet of Friends of opposing views advised them, "better move to save getting dusted." He with four others went to jail for their disorderly conduct, but it was for conscience sake, as the bail was low. They said they would not acknowledge the right of the plaintiffs to prosecute by giving bail or paying the fines demanded. Why the colored laborers had such scruples is not shown, as they went to jail with the rest. The Quaker of the olden time had fine qualities, but he had some belligerancy and stubbornness in his makeup unrecorded by the poet of Amesbury.

(To be concluded.)

T. S. KENDERDINE.

BIRTHS.

McILVAIN.—At Bryn Mawr, Pa., Third month 12, 1911 to Walter Biddle and Alice Baird McIlvain, a son named J. Gibson McIlvain, 3rd.

PATTERSON.—In Brooklyn, New York, Third-day, Sixth month, 27th, to John P. and Helen Maxfield Patterson (daughter of Wm. M. Thomas, of Riverton, N. J.), a son named William Maxfield Patterson.

MARRIAGES.

BYE—HELDRING.—In Amsterdam, Holland Seventh month 4th, Mary Catharine, daughter of the Reverend Dr. Jan Lodenwijk and Geertruide Margaretha Jacoba Heldring van Eeghen, of Amsterdam, was married to Arthur Edwin, son of Andrew Moore and Mary Taylor Bye, of Germantown, Philadelphia.

The bride and groom will sail for New York from Rotterdam Eighth month 12th, and for the first weeks after their arrival in America will reside at the home of the groom's parents, 210 High Street, Germantown, Philadelphia.

DICK—VERLENDEN.—In Darby, Pa., Sixth month 29th, at the home of the bride, by Friends' ceremony, Rebecca Lewis, daughter of Ellie Lewis and the late Enos Verlenden, and Dr. Hugh Lenox Hodge Dick, of West Philadelphia.

HUTCHINSON—BAHLER.—On Sixth month 29th, 1911, Elsie Margarita, daughter of Mr. and Mrs. Martin Bahler, of East Orange, N. J., to Barclay Hite, son of John William and E. Eliza Hutchinson, of Hempstead, New York.

DEATHS.

COLLIER.—At the home of her nephew, Samuel T. Applegate, South Bend, Ind., Twelfth month 21st, 1910, Hannah W. Collier, widow of John Collier. She was born at Crosswicks, N. J., Twelfth month 2nd, 1825, her parents being Chamless and Rachel Woolman Middleton. Her husband died in 1894, and a year later she went to live with her nephew. During the summer of 1910 she visited her former home friends at Crosswicks, she being then in her

years. Funeral at his late home, Third-day the 27th. Interment at Friends' Cemetery, Farmington. This aged Friend was born in the town of Macedon in 1820, and spent his entire life in that place. Although not in membership with Friends, his wife and ancestors were, and he could be said to have been a true Friend in all but membership. In his later years, when the Friends' Meeting at Farmington became so small as not to be regularly held, he was always on the lookout when there were Meetings, and in attendance when health permitted. He is survived by one brother and several nephews. The community has been called upon to part with a strictly temperate, honest citizen.

WICKERSHAM.—At Friends' Home, Germantown, Philadelphia, Fifth month 31st, Rebecca, widow of Preston Wickersham, in the 87th year of her age. Interment at Fair Hill, Philadelphia, Friends' ground.

Thus another one has passed on to her Heavenly Home to join the loved ones, gone before.

Her many virtues endeared her to all with whom she came in contact,—and we feel the truth of a thought expressed by a dear friend. "While looking on her sweet and peaceful face at rest, the language of our Lord came so vividly to my mind, that I could almost hear Him say, as He threw back the curtain that divides this world from the Unseen,—'Come in my child, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.'"

Call it not Death—it is life begun,
The waters are passed,—the Home is won
The ransomed Spirit has reached the shore,
Where they weep and suffer and sorrow no more.
To depart from a world of sin and strife,
To be ever with Jesus—this is life.

E. H. G.

NOTES AND ANNOUNCEMENTS.

A Philanthropic Meeting under the care of Middletown Monthly Meeting, was held in the Meeting House at Langhorne, Pa., First-day afternoon, Sixth month 4th.

Esther B. Justice opened the meeting with Bible reading, after which Dr. O. Edward Janney, president of the American Purity Alliance, was introduced as the speaker of the afternoon. His subject was "Purity." In a forceful manner Dr. Janney told of the terrible blight that is destroying the homes of our nation, "The White Slave Traffic."

His was a plea for the education of the boys and girls of our great land in social hygiene, for the teaching in the home and in the school of the wonderful laws of life.

His was a warning showing the direful consequences that might be theirs should this knowledge be kept from them, knowledge that is theirs by right.

Before Dr. Janney closed his address he had made each one present feel that he or she must use their influence to a greater extent than ever before in maintaining the purity of the home, in keeping the standards of our morals above reproach, and in giving to the world men and women who realize their divinity and their mission as co-workers with God.

Replies are coming very promptly to Philadelphia Yearly Meeting's letter to distant members. One writes from Buffalo, N. Y.: "We are so situated that we are unable to attend the interesting Yearly Meetings, but none the less I dare say that any member of the Society of Friends who has had the opportunity to attend these meetings always has a longing to be in Philadelphia and sit with the large number of Friends in that beautiful silent worship." Another writes from Vineland, N. J.: "I am in full harmony with and hope to remain a member of the meeting." Both express their thanks for "the letter of remembrance and encouragement."

At the recent meeting for Sufferings of London Yearly Meeting, "An official communication was read to the effect that Henry Lloyd Wilson may represent Friends at the Coronation in Westminster Abbey, attired in ordinary evening dress and without a sword."

The date of the International Peace Congress at Rome has been fixed for Ninth month 25th to Tenth month 3rd, that is, before instead of after the Inter-Parliamentary Conference in that city.

As to a meeting of Friends in Paris, and the missionary work of English Friends generally in France, the London *Friend* notes: "Virgil Boys, writing from Gandia, Valencia, a few days ago, says: 'I was in Paris last First-day and visited our Friend Justine Dalencourt. At the meeting for worship at the hall adjoining the house four or five Friends from Falmouth were present. It is encouraging to our Friend when Friends staying in or passing through Paris call on her and attend the meetings for worship, and see the other work conducted by her and her assistants. I have with me the report of the Friends' French Mission, so that if near any centre of work, I can pay them a visit.' The Paris address is 67 Rue du Theatre, Grenelle. The meeting is not held in August and September."

In some "Echoes of the Summer School," *The Swarthmore* has the following notes on some of the lectures: "Alexander Johnson, President of the National Society of Charities and Correction, his whole personality radiating geniality and loving kindness, as well as an unctuous humor that was most infectious. Just the kind of man to do just the kind of work he has done, we involuntarily exclaim to ourselves as we listen to his most interesting and impressive as well as delightful lectures on "The Feeble-minded childen of the Mother State" and "Social Service, the Newer Learned Profession."

"Then close to him in social work came Dr. Walter Rauschenbusch, author, lecturer, magazine writer, and I might add, humorist, for he, too, had a delightful humor, dry, rather than unctious, that brightened his stirring addresses on 'The Present Social Awakening in American Churches' and 'The Kingdom of God, the Aim of Social Christianity.'"

"Rabbi Philipson, of Cincinnati, in his scholarly and eloquent lectures on the prophets, Elbert Russell, President of Earlham College, in his illuminating and delightful literary interpretation of the 'Sermon on the Mount'; Laura Garrett with her impressive message to parents and teachers in her classes on 'Social Hygiene,'—all these and many others might be included in a list of speakers of rare ability and power in their special fields."

Prof. William I. Hull, of Swarthmore College, has been asked to deliver a course of six lectures on International Arbitration at the Summer School of the State University, Knoxville, Tenn. He has been chosen research professor by the Carnegie Institute to investigate the archives of the Netherlands, the summers of 1911-12, and to report any matter relating therein to American history.—*The Swarthmore.*

Prof. Louis N. Robinson, of Swarthmore College received the degree of Doctor of Philosophy from Cornell University at the last commencement.—*The Swarthmore.*

The Friends of Concordville, Pa., are arranging to celebrate the 225th anniversary of the establishment of Concord Monthly Meeting on Fourth-day, Eighth month 16th. The committee is at work upon a program which will fill both morning and afternoon.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30, Fairhill (Germantown Ave. and Cambria St.) at 3.30 p. m.

—At Green St., Phila., the First-day morning and the mid-week meeting will be discontinued through 6th, 7th, 8th and 9th month. The business meetings will be held as usual.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

SEVENTH MO. 8TH (7TH-DAY).

—New York Monthly Meeting at Rutherfurd Place and 15th St., New York, at 2.30 p. m.

SEVENTH MO. 9TH (1ST-DAY).

—At Newtown Square, Delaware Co., Pa., meeting, visitors from Young Friends' Association of Philadelphia.

—A circular meeting at Pennsgrove, Pa., at 3 p. m., under care of Western Quarterly Meeting.

At Delaware County Home, Lima, Pa., Friends' Day, religious meeting at 3 p. m.

SEVENTH MO. 13TH (5TH-DAY).

—Mt. Holly, N. J., Friends, Association at home of Thomas and Lizzie Buzby, near Rancocas. Sentiments from Tennyson.

BOOK NOTES.

"Selections from the Poetical Works of Swinburne," presents many favorites from the poet's long roll of verse. His passionate interest in the sea and in all nature, as well as in children, made him their poet in a special sense.

The Newest Friendly Biography

LIFE and LABORS of ELIAS HICKS

By HENRY W. WILBUR

Introduction by Elizabeth Powell Bond

What Reviewers Say.

British Friend. "Henry W. Wilbur, of Philadelphia, has done an excellent piece of work in the short Life of Elias Hicks, which has been published by the 'General Conference Advancement Committee' of his branch of Friends in America, and we cordially advise the dispassionate study of the book, especially by those who approach it with different prepossessions from the author's. However they may disagree with the opinions of the great Quaker preacher, they will find that his biographer has written in an eminently Christian spirit."

The Friend, London. "This is a record of one around whose teachings strong controversies have raged; it abounds with incidents and cannot fail to be of interest to Friends and others who desire to understand the varieties of religious thought among Friends in America. The brief introduction by Elizabeth Powell Bond is a literary gem; and the biography which follows also abounds in interest."

Christian Register. "In this interesting biography the writer has endeavored to let Elias Hicks be his own interpreter, so far as possible, measuring him largely by his private correspondence and his public utterances."

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A reprint of a very interesting old book has just been issued by The Biddle Press. It is

Experiences in the Life of Mary Penington

(*Written by herself*)

with introduction and notes by Norman Penney, F. S. A., F. R. Hist. S., of London, England.

This book has been printed several times and extracts have been given in several periodicals, but at the present time there seem to be no copies available for sale—hence this reprint. As a true and lively picture of the times of the early Friends, this is both entertaining and instructive and is of particular interest to Pennsylvanians in that Mary Penington was the mother of Gulielma Maria Penn, the wife of William Penn, and that the Peningtons of Philadelphia are directly descended from her, by her second marriage with Isaac Penington, a voluminous writer on Friendly subjects of the Seventeenth century.

This book is illustrated with pictures of Jordans Meeting House and the burial ground at Jordans where the Penns and Peningtons are buried. It also contains a Bibliography, Abstract of the Will of Mary Penington and a Geneaology, all of interest.

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Here one may enjoy much of his noblest verse on these eternal themes. (Harper).

"The Book of Love," edited by Madison Cawein, presents poems and prose passages on many phases and episodes of love. Says the editor: "Since the morning stars sang together the first song of love, and the first man whispered its secret into the ear of the first woman, there has been no other subject except that of his Maker, so poignantly intimate to the soul of man, and none that more constantly labors to expression through his art and letters." (Macmillan).

Prof. Jefferson Fletcher has written "The Religion of Beauty in Woman and Other Essays," dealing with Dante's worship of Beatrice and historic and literary episodes of similar kind.

"With occasional and individual exceptions," he says, "woman has apparently been content that the masculine mind should write up or down her spiritual significance. Different periods with different writers and interpreters have brought forth different conceptions; now an idol, now a doll."

Prof. Fletcher places "platonic love,"—the friendship of gentle hearts and sympathies,—in noble and dignified light. It has been well said: "The essays, with their beauty and imagery, recall the days of Lamb and Hazlitt and will be welcomed by all those who delight in that almost extinct art—the literary essay." (Macmillan).

In "My First Summer in the Sierra," the veteran John Muir reverts to his youth, and draws an enchanting picture of his leisurely following of the sheep up the far mountain slopes, while he enjoyed "watching the changing lights, the ripening autumn colors of the grass, seeds, late-blooming gentians, asters, goldenrods; parting the meadow grass here and there and looking down into the underworld of mosses and liverworts; watching the busy ants and beetles and other small people at work and play like squirrels and bears in a forest; studying the formation of lakes and meadows, moraines, mountain sculpture; making small beginnings in these directions, charmed by the serene beauty of everything." (Houghton, Mifflin Co.).

Maurice Hewlett has issued "The Agonists, a Trilogy of God and Man," —three dramas, dealing with prehistoric Greek legends, composed with deep feeling and poetic simplicity as befits such primeval themes. The eternal problems of life are here shadowed forth with tragic power. (Scribner).

One of the genial sort of books that come to gladden us every now and then, is "The Corner of Harley Street: being some Familiar Correspondence of Peter Harding, M.D." The book may well be said to reveal a "wise, mellow, and charming personality." The supposed London physician discourses in these friendly letters upon religion, love, art, medicine, trout fishing, and other important and eternal themes. There is good reading here, and a continual vein of sanity and kindly humor. (Houghton, Mifflin).

"Now that he is dead and we shall never again hear that strange, penetrating, sympathetic voice, or catch the confident gleams from beneath his bushy eyebrows, or share in the wild mirth he kindled in such varying company, it is good to have this record." So it has been said of the volume of "Mark Twain's Speeches." Of the humorist's art, Wm. D. Howells writes in the preface: "It is good matter, glad, honest, kind, just." More than 300 speeches, long or short, make up this wise and amusing book; but, says the author, it is no more to be read at one sitting than one would use a whole barrel of molasses at one dinner. "A volume of nonsense," he calls it, for seasonings one's graver reading with a chapter of it now and then.

To read these speeches is to have a high idea of Mark Twain's ripe wisdom and cheering humor. As Augustine Birrell well said: "His humor enlivens and enlightens his morality, and his morality is all the better for his humor. That is one of the reasons why we love him. (Harpers).



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The St. Nicholas League editors set the great national holiday as the subject of the prose and verse contributions to the July number; and it is interesting to note that those young members of the League who chose the subject, "The Best Way to Celebrate the Fourth of July," are almost unanimously in favor of "the safe and sane Fourth," instead of the old, noisy, and dangerous celebration which has held sway for so long. "A Fourth of July Adventure" is made the subject of some descriptions of a number of incidents, many of them happenings in far-away corners of the world. Another timely feature of the number is Zelia Margaret Walter's story of "The Silverton Revolution," which tells about a very jolly kind of Fourth of July celebration.

"The Ideal Italian Tour," by Henry James Forman, describes pleasantly the chief points of interest in a leisurely journey through the most fascinating of all lands. It is a book "selective, descriptive, easy to read, yet containing a sufficient web of legend, fact, romance, and history." The author does scant justice to Genoa, the picturesque city of the admirals of old. But the account of Rome and of most other cities is adequate. At the close, he waxes justly eloquent over the Italian Lakes: "The sky is of a tender blue and the waters match them. Soft winds play about among the flowers and foliage, and the voice of the nightingale is no mere figure of speech on the shores of the Lake of Como. . . . Folk have come to these lakes for a week's visit and have remained years at Bellaggio, or Cadenabbia, on the paradisical shores of Lugano, or wandering among the Borromean islands in Lake Maggiore." (Houghton, Mifflin Co.).

THE QUESTION.

Said Sam to Joe, in fierce debate
Upon the woman question,
"You've answered well all other points;
Now here's my last suggestion;

"When woman goes to cast her vote,—
Some miles away, it may be,—
Who, then, I ask, will stay at home,
And rock and tend the baby?"

"Well, since the question seems to turn
On this, as on its axis,
Just get the one who rocked it when
She went to pay her taxes!"

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The Cottager's Association is alive and at work and is planning an extension of the paths of the settlement and other work looking to the improvement of the roads and bridges.

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It is the pronounced intention of the Board of Directors not to urge the sale of more lots at present or to actively seek orders for new cottages or new work, but to make a determined effort to bring all the improvements, which have been contemplated or begun, up to date. The labor question is one of our great problems and a season spent in doing the many things we have always wanted to do but never found time will add to the satisfaction of guests and cottagers, and contribute to the smooth running of the settlement.

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It HAS always been good citizenship, good morals, and good Christianity for men to live like princes, provide wife and children with every luxury of home and college, and support churches and Christian missions out of the blood money earned by the children of widows and unfortunate fathers. It has been good for men to pray for the kingdom of God to come on earth, while in their factories and mines they were making cripples, breeding tuberculosis, and producing physical conditions that debauched the morals of children.

But THE CHANGE IS COMING. A child at labor no longer means eight, or ten, or even twelve years. We have almost universally raised the significance to fourteen, and in all highly enlightened states to sixteen. A. E. WINSHIP.

In Journal of Education.

THE "TRUMPETER."

I blew, I blew, the trumpet loudly sounding;
I blew, I blew, the heart within me bounding;
The world was fresh and fair, yet dark with wrong,
And men stood forth to conquer at the song
I blew, I blew, I blew.

The field is won; the minstrels loud are crying,
And all the world is peace and I am dying,
Yet this forgotten life was not in vain,
Enough if I alone recall the strain
I blew, I blew, I blew.

—*Thomas Wentworth Higginson.*

LEAD US NOT INTO TEMPTATION.

In the prayer, "Lead us not into temptation," we feel the human trembling of fear. Experience has taught us our frailty. Every man can see certain contingencies just a step ahead of him and knows that his moral capacity for resistance would collapse hopelessly if he were placed in these situations. Therefore Jesus gives voice to our inarticulate plea to God not to bring us into such situations.

But such situations are created largely by the social life about us. If the society in which we move is rank with sexual looseness, or full of the suggestiveness and solicitations of alcoholism; if our business life is such that we have to lie and cheat and be cruel in order to live and prosper; if our political organization offers an ambitious man the alternative of betraying the public good or of being thwarted and crippled in all his efforts, then the temptations are created in which men go under, and society frustrates the prayer we utter to God. No church can interpret this position intelligently which closes its mind to the debasing or invigorating influence of the spiritual environment furnished by society. No man can utter this petition without conscious or unconscious hypocrisy who is helping to create the temptations in which others are sure to fall.

WALTER RAUSCHENBUSCH.

In "For God and the People."

ELIAS HICKS.

HIS PORTRAIT AND BUST AT SWARTHMORE COLLEGE.

[A letter to President Swain from Henry B. Seaman.]

I am sending to thy care, three articles of probable interest to the Society of Friends, which I think should rest at Swarthmore.

First.—The original oil portrait of Elias Hicks, painted by Harry Ketchum. This has been in our family for many years and although the members of the family are unwilling to relinquish their right and interest in it, I have obtained their consent to reposit it at Swarthmore for reference and safe keeping,—and I trust it will always remain there.

Second.—A profile of Elias Hicks cut by Richard Field, of New York City, Fourth month, 1829, from a shadow taken from life. This was presented to me by Richard Field's daughter, Louisa M. Stabler, and it is with her approval that I present it to Swarthmore College.

Third.—A bust of Elias Hicks recently executed by the sculptor William Ordway Partridge, using all authentic data obtainable as hereinafter described, and believed to embody the best records of his likeness.

THE OIL PORTRAIT.

My father's mother, Caroline Hicks Seaman, was a grand-daughter of Elias Hicks, and it was due to this relationship that, in the year 1877, father came into possession of the valuable oil portrait of his great-grandfather.

The portrait was not a high class work of art, but it was described by those who knew, as "a speaking likeness," especially as he appeared while preaching. It was painted during the life-

time of the subject, without his knowledge, by Harry Ketchum, from studies made at Friends' Meetings.

It remained in the Ketchum family until purchased by William M. Mailler, who in 1848, took it to Kalamazoo, Mich., where it remained about twenty-five years. It was then returned to New York City, and eventually became the property of Isaac P. Mailler, son of William M. Mailler, and its history was given to me by him.

About the year 1875, the portrait was sought by George Truman, for presentation to Swarthmore College, but failing to obtain this original, he presented to the College a good copy instead. The copy, however, was irreparably injured by heat during the fire which destroyed the College building in the year 1881.

In 1876, this original portrait was presented to Elwood Walter, a prominent member of Meeting, and an intimate acquaintance and great admirer of Elias Hicks. This admiration was so deep that Elwood Walter was known to walk forty miles (20 miles to Meeting and 20 miles return), to hear Elias Hicks preach. He valued the portrait highly and it was he who described it as "a speaking likeness."

Upon the death of Elwood Walter in 1877, the portrait came into the possession of my father, Valentine Hicks Seaman, and has since remained with his family.

The portrait was originally full length, but while at Kalamazoo was injured by fire and was then cut down to its present bust size.

This portrait was the original from which many copies were made, and special attention may be called to the reproduction published by Edward Hopper, which was drawn by H. Inman, engraved by Peter Maverick, and "entered according to Act of Congress, the 18th day of Sixth month, 1830, by V. Seaman, of the State of New York." It will be noted that this date was only a few months after the death of Elias Hicks. The engraving has been generally accepted as the best likeness published. In 1888, Edward Hopper told me that the engraving was made from a full length oil painting,—"the best likeness that could be found," and a comparison of the engraving with the oil portrait confirms their relation to each other,—especially in the reproduction of minor details which would never be shown twice alike except in a copy. We see the casual lock of hair in exact position over the right ear, as well as the hair over the shoulders, and also the chance division of the hair of the eyebrow,—the lines across the lips and at the corners of the mouth. We also have the exact reproduction of the general pose, and finally, more conclusive than all, the error in the bridge of the nose, where it is shown unnaturally prominent, and similarly reproduced in the copy. The correct form of the nose is undoubtedly shown on the cast which was taken of the features after death. Although this cast shows a prominent, strong nose, the feature is not extreme, nor does it conform to the unusual, almost grotesque, arch as indicated in the oil portrait and reproduced in the copies.

The portrait appears also to have accentuated other characteristic features. In addition to the strong nose, we note the full trustful blue eye, the quiet firmness and sweetness of the mouth, and the high forehead. The engraving, however, with all the care of detailed reproduction, appears to idealize the upper head, and shows the hair smooth, suggesting a part. He evidently wore his hair loosely thrown back, as indicated in the oil portrait, and in the small, full length silhouette which is now in Swarthmore Library. This manner of wearing his hair was also described by Elwood Walter and by Dr. Jesse Green, of West Chester, Pa. It was his habit to pass his fingers through his hair, throwing it back from his forehead. The most authentic information as to the relative height of the crown of the head is probably shown in a profile cut by Richard Field, of New York City, in 1829.

PROFILE, CUT BY RICHARD FIELD.

An additional record of Elias Hicks is a small bust profile cut by Richard Field, of New York City, Fourth month, 1829, from a shadow taken from life. Many Friends visited Richard Field at his home, permitting him to take their profiles, and he became very expert at the work. He left a portfolio of these profiles, and among them was this one of Elias Hicks.

This profile is important, not only because it confirms the naturally erect position of the subject, the long flowing hair, and the high brow, but also because it shows these to be the well developed characteristics of a normal man. The rounded fullness of the crown of the head corresponds with the oil portrait, rather than with the engraving, and is probably due to the manner in which he wore his hair.

THE BUST BY PARTRIDGE.

Additional information bearing upon the likeness of Elias Hicks, may be found in the cast of the features, taken after death; in a bust made a few months later, apparently by the artist who took the cast; and in a full length silhouette of recognized value formerly in possession of Aaron Powell, and now in the Swarthmore Library.

With this accumulation of data as to the likeness, it seemed desirable that some record be made

from the most authentic information. This record would preferably be in the form of a bust, but the difficulty, we might almost say the impossibility, of making a satisfactory likeness, would have prevented the undertaking, had I not found in the sculptor, William Ordway Partridge, an early boyhood friend. In his impulse of generosity, Mr. Partridge offered to undertake the work.

The work was soon begun. A bust of high artistic value was completed and actually cast, when it was found to differ in some details from what appeared to be authentic records. A second bust was then begun, and finally completed, as records of likeness.

In making the last bust, the one made in 1830 was first reproduced in clay and the cast of the features placed upon it. The work was then completed by comparison with the original oil portrait, the engraving published by Edward Hopper, the full length silhouette now in Swarthmore Libary,—and the profile cut by Richard Field, in 1829. With these as guides the artist placed upon his work the touch of life which we see, representing Elias Hicks in the full vigor of earlier days and suggesting that strength and sweetness which gave to him the Power of Guidance.

It has been with some hesitation that a representation has been made of one who, during his life, would have shrunk from such record; but his far-seeing suggestion that "every generation must have more light than the preceding one" leaves open to us the privilege of this presentation.

In this connection, we are reminded of the words of Longfellow:

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

"ON THE FIRING LINE."

A little book* bearing the above title contains three papers by Jenkin Lloyd Jones entitled "A Night in a Saloon," "Two Neighbors" and "The Flanking Columns.'" By way of an appendix there are four open letters, one to saloon keepers, one to workingmen, one to women and one to a beer advocate. The book is full of ammunition for temperance workers and selections from it might be read with profit in Friends' philanthropic meetings.

The first paper describes a night which the writer spent in "a respectable saloon." As the town was so full that only the sofa in the "Ladies' Room" was available for a night's lodging, he spent the evening in the bar room, where he had a good opportunity to observe the succession of guests, including shovelers from the railroad dump, teamsters, mechanics, bridge builders, boys from a nearby academy, and the owners of automobiles. As a result of his observations he makes the following statements:

"With all due respect to our economists and scientific sociologists, is it not plain that the primal cause of the saloon is not economic but a wanton indulgence of an appetite for stimulants, which is as imperious and destructive to the man in the automobile as to the man who slept in the mow? Both parted with their money, their judgment and their self-respect for that which did them no good, and they knew that it did them no good. Imperfect environment may and does help feed, but does not create this appetite, and still less is the environment of the poor man ameliorated or improved by its indulgence. . . I submit that the American saloon as a social center is not worthy of our respect or our tolerance so long as it is a place into which a man hesitates to take his wife, or where he would be sorry to see his boys go; so long as it is a place where such vices as profanity, vulgar speech, vicious politics, gambling and the unblushing cultivation of the lewd imagery and ribald tongue that lead to the degradation of women and the defamation of the home, find shelter there."

"Two Neighbors" tells the story of two of the writer's fellow citizens who became victims of the saloon. Concerning their downfall he says, "I know the perplexities of the temperance problem; I know the difficulty of drawing lines between the responsibility and the dependence of the individual, but here there can be no doubt that the public not only consented to but created the pitfalls in the roads over which 'Bob' and 'Billy' traveled. . . . There is no disputing the fact that for many years those two neighbors of mine were moral cripples, defectives, unable to care for themselves unaided; much more so than if they had been blind, deaf, or wanting in legs or arms. And there is no disputing the further fact that had their defects been of this latter kind, the community, not only by private beneficences but by civic forethought, would have pieced out their deficiencies, shielded them from danger, and helped them through the mazes of the world."

After answering the arguments in favor of licensing the liquor traffic the writer adds: "Liberty is no longer a thing of the individual. Personal liberty ends where public weal begins. My rights stop when they encroach upon the rights

*"On the Firing Line," by Jenkin Lloyd Jones. Unity Publishing Co., Chicago. Price, 50 cents.

of the community. Democracy may be not inaptly defined as the curbing of the individual's liberty for the sake of the public good. It is the mission of the State to defend the diseased and the defective from the arrogant encroachment of the strong and the adequate; to protect the unwary from the subtle exploitations of the competent. . . . The supposed private interests, the still more insinuating claims of party and prejudices of sect, must give way and the community rise in its corporate might and vindicate its freedom, which is found only in the sanity of the body politic. The whole cannot be unmindful of the parts. The foot cannot say to the head, 'I have no need of thee!' "

The third paper describes the war that is being waged against the saloon, the most deadly ammunition being the new scientific discoveries concerning alcohol. The standpoint of the modern physician is thus given:

"Dr. George W. Webster, President of the Illinois State Board of Health, is a man to compel a hearing, and when, in a public address recently given before the critical audience which makes up the Chicago Medical Society, he said that the death rate from alcohol is greater than that from tuberculosis, which aggregates 140,000 a year; when he said that ten per cent. of all the deaths in the United States are caused, directly or indirectly, by the use of alcoholic stimulants; that twenty per cent. of our insane owe their condition to its use; that it costs the United States twelve billions a year to maintain its asylums and its institutions peopled largely by the victims of alcohol; when he said that the death rate of alcoholics from pneumonia is fifty per cent.; and, further, when he testified that both mental and physical work can be done more efficiently, with fewer mistakes and less danger to the individual, without alcohol; that in infectious diseases the abstainer has a better chance for recovery; that alcohol always destroys the resisting power of the body and lowers the vitality, he compelled the profession and the laity alike to take notice.

"And Dr. Webster is only one of thousands. The same testimony comes from over the sea; academic Germany has served notice on the Kaiser that the bibulous habit which has menaced his health and power is undermining the virility of the German army, and heroic steps are being taken to put even the fighting Germans on a temperance basis."

The writer closes with an appeal to all to enlist in this "glorious war." He says: "Science, religion, education and patriotism, the saints and the sages, our mothers, wives and sisters, are in the ranks with us. The reserve corps is moving up! The flanking columns are swinging into line! The bugle sounds the 'Assembly'! Friends of Purity, Sobriety, Liberty—fall in! Touch elbows! Right, dress! Forward, March!" E. L.

DR. THOMAS HODGKIN'S NEW BOOK.

Dr. Thomas Hodgkin in his new volume, "The Trial of Our Faith and Other Papers" (Macmillan), gathers his addresses and essays of the past forty years. Most of them, he explains, "deal with the question how Faith may be won, and how it has been fought for in old times by men who felt the heavy hand of the persecutor."

The breadth of view, the tolerance, and the dignity of utterance of this representative English Friend, make his book a valued addition to Quaker literature.

At the close of his morning address on George Fox, Dr. Hodgkin writes thus significantly: "Could he [Fox] now behold the body of Christians who profess to follow his principles, would he own them as his followers? I know not. In the two hundred years which have intervened, many changes have taken place, and several layers of sedimentary rock have been deposited above the fierce lava-stream of Fox's preaching. Yet while admitting that here, as so often in the world of thought, the enduring structure does not in all things correspond with the idea of the earliest builders, I venture to express my own individual belief that George Fox, though neither faultless nor infallible, was a real prophet of the Most High, and that the world even at the present day is in some respects a better and a happier world because the shepherd of Leicestershire was 'not disobedient unto the Heavenly Vision.' "

Very touching and engaging is Dr. Hodgkin's essay on James Parnell, the little lad whom Fox "convinced" and who before his early death at nineteen had preached hundreds of sermons and engaged in many fierce religious debates. "In reading his pamphlets, with their long flowing sentences, and their cataract of Scripture texts, I feel that I can imagine the enthusiasm of his followers, and the fury of his opponents, as they heard 'the little Quaking lad' pouring forth his torrent of warning, reproof, and fiery testimony."

The ripeness of judgment and the imaginative vigor displayed in these essays make us wish for more such writers to interpret the central tenets of our Faith. J. R. H.

No housing evils are necessary, none need be tolerated. Where they exist they are always a reflection upon the intelligence, rightmindedness and moral tone of the community.

In "Housing Reform." —Lawrence Veiller.

FRIENDS IN TASMANIA.

(Concuded.)

After discussion, a fellowship period was profitably spent during which several young people took active part.

On Saturday afternoon a goodly party went by steamer to Lindisfarne; some took the "high-road" and viewed the land from hilltops while others kept to the "low-road" near the seaside and had beautiful scenery without much effort.

When the parties re-assembled it was to stand under dripping umbrellas and listen to a short talk by Joseph Taylor, on Lindisfarne in the old world and the part it had played in establishing Christianity in England. This was interesting and instructive. As the afternoon was not ideal we were glad to hie away to Hobart—to the little Meeting House with its bright fire and tea.

The evening session was a missionary one and after Ida Propsting, the leader, had read a paper on "Friends in Foreign Fields," the subject was taken up by Joseph and S. K. Taylor, who told something of their experiences in India. Various Friends filled in the usual fellowship period with scriptural reading, selected poems, etc.

Sunday was as usual, excepting that instead of school in the afternoon, S. K. Taylor gave a very helpful Bible reading and talk on the "Cross of Christ."

Monday being a general holiday, a party of about fifty Friends young and older, took "billies" (for boiling tea), and well-filled baskets and went by motor launch to Risdon, a glorious picnicing ground several miles up the river. It was a superb day, and after eating dinner on a green hillside, over-looking the beautiful Derwent river and one of the most exquisite of views, the visitors were taken a mile or so farther inland to where there is a monument erected to the memory of our earliest settlers, also there is a "ruin"—actually one century old! It is all that is left of our first government house. The settlement of Tasmania began at that place, but later it was decided that the present site of Hobart was more suitable and the old one was discarded. The trip back to town at sunset, was a charming close to a perfect day.

Monday evening there was a meeting of the Young Friends' Christian Fellowship Union at "Devonshire House," the home of the Propstings. The subject for consideration was "We are members one of another."

Tuesday afternoon a small party went up Mt. Nelson, and surveyed the landscape and out to sea through the fine telescope in use at the signal station, then tramped back to town to take tea at the Meeting House at 6 p. m.

The closing session was on "Friends and Their Work for 1911." Alice Bell, the chairman, read a paper which was helpfully suggestive. The idea was brought out that whatever else the conference may have achieved, it certainly had first of all, drawn us more closely together and in order to be of any use collectively this was of the greatest importance. Many helpful words were spoken during the final fellowship period and it was felt that God was in our midst and we were one in Him. B. W. R.

4 Poets Rd., Hobart, Tasmania.

SOCIAL SERVICE AT THE SUMMER SCHOOL.

[From *The Survey*, New York.]

Lectures and seminars on various subjects of a social nature were an important feature of the program of a largely attended summer school held by Friends of the liberal branch during the last two weeks in June at Swarthmore College. This was the third summer school held in the last four years by the Friends' General Conference Advancement Committee for the purpose of religious and social study. It was better attended and probably in every way more successful than either of the two previously held. Students were in attendance from eight different states and three prominent young men of the London Yearly Meeting of Friends came over especially for the school.

The program was planned with a view to inspiring and instructing young Friends for service in their home neighborhoods. All sorts and conditions of places were represented, from the village of a few families with distinctly country problems to face, to the large cities and industrial centers. The problem of making the Christian religion practical in meeting present-day social, industrial, and political conditions stood out prominently in most of the sessions of the school. Genuine enthusiasm was aroused by Prof. Walter Rauschenbusch of Rochester University, in a series of lectures on such topics as the Present Social Awakening in American Churches, the Kingdom of God, the Aim of Social Christianity, and the Social Enthusiasm and the Future Religion. Probably more than ordinary significance attaches to the fact—in view of the changing attitude regarding social reforms—that one of the most popular courses of lectures was that by Laura B. Garrett, of the American Purity Alliance, on Social Hygiene. Some of the students were aroused to ambitions of professional social work by Alexander Johnson's lecture on Social Service, the Newer Learned Profession.

A comprehensive report on a survey of the

philanthropy of Friends in southeastern Pennsylvania and in the State of Delaware was indicative of efforts Friends are making to bring their social and philanthropic work up to the highest standards. Time and again during the two weeks speakers sounded the note of a new program: of having done with results, and of going at the task of removing the causes of social, industrial, and political wrongs.

MINISTRY AND LEADERSHIP.

The frank and practical editorials in the *Intelligencer* for the 8th and 15th, of Seventh month, entitled "Importing Ministry" and "Where to Find Leaders for our Meetings" are very true statements of the way many Friends have felt about our present situation. It has been the experience of nearly every religious organization that as time went on formalism crept in and hindered the life. This has happened to the Society of Friends and it is time to throw off this bondage in a straightforward manner and hark back to the methods and teachings of George Fox and his efficiently concerned contemporaries.

The principle that God reveals Himself directly to every human being involves a likelihood that He has a message for every individual. We further profess that this Divine Revelation may come at any time or place. When people are gathered together for the purpose of Divine worship, awaiting in stillness the Father's message, it is less likely than at any other time that the message will be solely and entirely for the individual. Therefore if all are faithful to this basic principle of Friends each one will become a minister and share the message with those assembled. It would seem that this is the best meaning of a free ministry, that it is given freely to all. This is certainly the conception of Fox, Penn, Barclay and the early Friends. The difficulty comes from our human weakness; we are not faithful to the message or we have not attained spiritually enough for it to be clear.

Thus it is necessary for those who have attained spiritually and who are faithful to inspire us and instruct us with words in order through this instrumentality of God we may be led into the way.

Every great movement in the history of the world, including our own, has been the result of leadership. The Bible is full of such records. Jesus Christ did not sit in silence and receive the word but went hither and thither with the definite intention and purpose of preaching and calling men to the Father. He commanded his disciples to go forth and preach the Gospel and they did so with that distinct purpose as thousands have done since then. George Fox preached in churches and stables, in the streets, in prisons, from mountains and everywhere that he could find people to listen to him.

In the complexity of things to-day there are fewer of us who have attained spiritually than in early times. It is a material age, full of pleasures, luxuries and little time for reflection, tranquillity or spiritual growth. Therefore we need more than ever for those faithful ones, who have learned to appreciate and receive the revelation clearly, to preach to us, tell us about it and lead us by God's words given to them, into the Light. It is like the instruction and leading which we give our children, just as necessary, for in the larger sense we are children of the Heavenly Father and as ignorant, careless and thoughtless as our own little ones. We should learn to find the Light in our own souls but some of us cannot do that without help and encouragement, both God's instruments. It is quite likely that much the larger number of our members need help and encouragement to find the Light in their own souls and therefore it is incumbent upon us as a duty to develop and encourage in some way those who will minister to their condition, if we are to be efficient in establishing the universal principle of the Divine Imminence in each human soul.

Inviting one of our ministers to a meeting does not mean that he must preach certain things at a certain time. The Meeting may have a concern for his presence just as much as anyone may have a concern to visit a certain Meeting.

He may be accustomed to speak but asking him to attend the Meeting is merely a recognition of his faithfulness and spirituality, and such a recognition must logically mean that he will share his message.

There ought to be more said about the great organizing ability and efficiency of George Fox. There was no hit or miss method about him and the result was some six hundred ministers raised up during his lifetime, three hundred below the age of thirty and fifty-six under eighteen. Meetings were not left barren of ministry in those days and the ministers met in London early on First-day morning for consultation as to where each should attend the Meeting for Worship. They came with horses saddled ready to go and this was the beginning of the Meeting for Ministers and Elders. George Fox sent them out through England where they were needed and who is it who will say that the Society is in a more flourishing or concerned condition to-day? The records of the English Meeting show also that the funds were amply provided and Robert Barclay states plainly in his "Apology" that they shall

"receive such Temporals what may be needful to them for meat and clothing, as are freely given by those to whom they have communicated spirituals."

As an actual physical matter it is very hard for the human mind to be entirely occupied in stillness for more than half an hour continuously upon spiritual matters. After that it needs direction and the inspiration of words. Try it and see. Most records of great men, spiritual and temporal, will show that they have been first inspired and led by the words and writings of other inspired men. The spoken word is much more often an encouragement for others to be faithful than a stifling of individual effort. As the *Intelligencer* puts it we need to "get ourselves free from our Friendly superstitions and obey the spirit of our own time in view of our own tasks. It will not do for us to wait in silence doing nothing until we can hear the voice of our ancestors." We can do best by following the methods and testimonies of the Founders who hadn't these ancestors, adapted as they can easily be to our own time. It is the formalism and "superstitions" that have crept in through the years from which we must be set free even as the Founders set themselves and their people free. "The end of books," says William Penn, "is the end of preaching; viz., informing the inquirer, stirring up the careless, stopping the gainsayer, and comforting and building up those whose faces are turned already Zionward, and that are attended with many exercises in their journey to everlasting habitations." H. M. L.

A LIFE OF JESUS BY A FIRST-DAY SCHOOL TEACHER.

In line with the article in last week's *Intelligencer* asking for a greater sense of reality in teaching is Marianna S. Rawson's Life of Jesus for Boys and Girls.* The stories were first written for a class of boys whom the author has met on First-day mornings for the last four years, in the Brooklyn First-day school. The narrative begins with the boyhood of Jesus and gives a vivid description of child life in Judea at that time. The writer emphasizes the strong bond of sympathy which she believes existed between Jesus and his father, Joseph, because it seems to her it was largely because of that sympathy that he so fully realized and was able to portray to the world the blessings of fatherhood and sonship.

The second chapter describes the boyhood of John the Baptist and the nature of the wilderness in which he lived when he "felt that he must get away from people for a while and work out his thoughts in solitude." The author pictures sympathetically the friendship that she likes to think existed between Jesus and his cousin John as they grew from boyhood to manhood.

The three temptations are shown to be very similar to the temptations that men wrestle with to-day, and the reader realizes how Jesus grows in strength as he overcomes them. Next comes the story of the disciples that Jesus drew to him one after another, and the simple community life which they lived together.

One chapter is devoted to the great healing powers possessed by Jesus and another describes his adventures on the Sea of Galilee. A very natural explanation is given of the stilling of the waters after the tempest. The work of Jesus as a teacher is dwelt upon at length and the great truths he taught are interwoven with the story of his life. Two delightful chapters are those that treat of Jesus as a story teller and as a traveller.

After the story of the life is finished we have two chapters devoted to what the author calls "Wonder Stories." These include the stories of the birth in the manger, of the shepherds watching their flocks and of the three wise men. Concerning these the author says: "We can be quite sure that it was only after Jesus had died and people realized what a great man he was that they thought he must have had a wonderful birth and so told these stories about him." Other of these wonder stories are the wine at Cana, the transfiguration, the walking on the water and the reappearance after death. These are followed by some wonder stories from the Apocrypha and by the story of Sir Galahad and the Holy Grail.

The story is made more real by nine full page illustrations and three maps. The illustrations are Tissot's "Youth of Jesus" and "The Wise man"; Hofman's "Christ and the Doctors," "Jesus and the Rich Ruler," "Christ at Gethsemane"; Del Sarto's "John the Baptist," Zimmerman's "Christ and the Fisherman"; Lerolle's "Arrival of the Shepherds"; Watts "Sir Galahad.

The book will be very helpful to teachers in our First-day schools, but it is intended especially for home reading. Where parents read to or with their children, and the Bible stories themselves are read in connection with the chapters of this book, Jesus will become very real to them. Where this goodly custom does not prevail the boys and girls will themselves read the volume with interest and many of them will then turn more eagerly than before to the Bible narrative.

ELIZABETH LLOYD.

*"A Life of Jesus for Boys and Girls," by Marianna S. Rawson. The Biddle Press, 1010 Cherry Street, Philadelphia. Price, $1.00.

FRIENDS' INTELLIGENCER

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BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 22, 1911.

The annual meeting of the Central Committee of Friends' General Conference will be held at Sandy Spring, Md., Ninth month 2-4th. This meeting in conference years is held at the time of the conference. Besides sessions for business, including selection of the place for holding the next General Conference, and arrangements for its program, several conference sessions will be held with the Friends of the neighborhood.

Ten years ago the Central Committee met at Sandy Spring, and it was at that time that, after the reading of a paper by Henry W. Wilbur, the movement for the Advancement of Friends' Principles was started. A Committee of Ten was appointed to make a study of the situation with regard to the "propagation of religious truth as held by the Society of Friends." At the Asbury Park Conference in 1902 these Friends made an extended report in which they recommended the appointment of a committee for such propagation and it was "authorized to raise funds in order to advance the purpose of its appointment."

This committee which became known as the Committee for the Advancement of Friends' Principles, in its report to the Central Committee, at the General Conference in Toronto in 1904, recommended the "appointment of a paid secretary, whose duties shall be the direction and consideration of the work of the committee."

Early in the following year Henry W. Wilbur was appointed General Secretary and headquarters were established in Philadelphia.

In the Sandy Spring meetings the ten years work for the Advancement of Friends' Principles will be reviewed and means for still further strengthening the work will be taken up.

We note in *Harper's Weekly*, "The papers say that the army War College is considering plans made by Admiral Mahan to make the island of Guam an impregnable base in the Pacific for the American fleet. It seems the Admiral says it can be done, and that, sufficiently fortified, Guam might defy the fleets of the world. The layman wonders what the fleets of the world would be wanting of Guam, but doubtless the Admiral knows. The island is 1,500 miles away from nearby places like Manila, 3,300 miles distant from more remote places like Honolulu, and proportionally distant from other places farther off. The idea of fortifying it seems comic, but probably is not if Admiral Mahan recommends it. War itself is absurd, and to the philosophical observer navies seem ridiculous, but while navies continue to be a fact naval bases will doubtless continue to receive serious consideration."

The social workers of Philadelphia, at a recent outing in the woodlands of Arden, devoted much of the time to a consideration of a social program for the city for the coming year. The various boards of managers had had checked up a number of social service tasks needing attention in the community. The inventory statement of these needs was made the basis of the discussions at Arden. It was felt that the most good could be accomplished if everybody concentrated on a few definite things. We quote from the account of the meetings in *The Survey* for Seventh month 8th:

"All favored (1) a united charities building; (2) an active campaign leading to closer relations between the church and social agencies; (3) wider use of the social data as embodied in the thousands of family history records of various social agencies; (4) complete re-organization of the juvenile court; (5) the formation of a state charities aid association with offices in Pittsburg and Philadelphia; (6) the starting of a lyceum bureau from which there would go out a group of men and women qualified to speak on social topics in the churches, and before labor organizations and women's clubs throughout the state. * * * * Many other needs were talked about, but the above were considered the most important and certainly enough for even a Philadelphia winter. The good-fellowship shown at the meetings at Arden cannot but be helpful in the working out of local problems. Another meeting is to be held early in the fall, when it is hoped to have a much larger group present for the intensive moulding into shape of the winter's plans."

It was announced that the fall meeting of the American Academy of Political and Social Science is to be given up to the consideration of a general social survey of Philadelphia. "The group felt very strongly that a detailed survey of Philadelphia, much after the Pittsburg Survey, is exceedingly important; that it should take up such matters as the standard of living, local effects of cer-

tain dangerous and unhealthful trades and occupations, housing, exclusion of children from vice districts, etc."

An adjourned session of London Yearly Meeting will be held in the autumn to consider a proposed revision of the Discipline. A committee appointed in 1907, has made a thorough going revision, to give adequate consideration to which, the Yearly Meeting would need several sessions, probably extending over at least three days. Time for this could hardly be found during the session of the ordinary Yearly Meeting. Accordingly, though it seems never to have been done before the adjournment was arranged for. The date is Eleventh month 6th. The proposed additions and other alterations of the Discipline are to be issued in pamphlet form.

The representatives to the recent Yearly Meeting will continue under appointment, subject to the revision which the Quarterly Meetings have been asked to make.

THE WHITTIER FELLOWSHIP PILGRIMAGE.

TENTATIVE PROGRAM.*

Ninth month 1st (Sixth-day) : 4.30 p. m., Meeting on Whittier, leader Chas. H. Jones. Under Whittier Elm at Hampton Falls. 7.30 p. m. Whittier's Life as Lived in Our Midst, by Amesbury Friends. At Amesbury.

Ninth month 2d (Seventh-day) : 9.30 a. m., Bible Class. At Amesbury Meeting House. 10.30 a. m., our young Friends' circle; their purpose, difficulties and objections to them. Afternoon, excursion to Whittier's home at Amesbury and to the sea near "Wreck of Rivermouth." Evening Whittier's Social Service and our Present Social Unrest. At Elmfield.

Ninth month 3d (First-day) : 9.30 a. m., Bible Class. At Amesbury Meeting House. 10.30 a. m., Meeting. Afternoon, rest, or walk along the "River Road." 5 p. m., Reading from Whittier. Evening, Whittier's Religious Message. At Elmfield.

Ninth month 4th (Second-day Labor Day) : 9 a. m., Bible Class. At Haverhill; 10.30 a. m., The Future of our Young Friends' Circles. The Ministry. Is the Present Society of Friends worthy of our allegiance and does it give scope for our lives? Afternoon, excursion down the Merrimac to Newburyport. Evening, Closing fellowship meeting at Elmfield.

There are five ways of getting to Boston which suggest themselves.

1. By train to New York and Fall River Boat leaving Pier 19, North river, foot of Warren St., New York at 5.30 p. m. Arriving in Boston by train from Fall River the following morning. Fare from Philadelphia to Boston, one way, $6.25. Stateroom for two persons $1.00.

2. By train to New York and Maine Steamship Line leaving Pier 15, North River, foot of Barclay Street, New York, at 4 p. m. Arriving in Boston 8.30 the following morning. Fare same as Fall River route.

3. Through train Philadelphia to Boston leaves Broad Street Station at 10.50 a. m. and 8.55 p. m. arriving at Boston 8.05 p. m. and 7 a. m. respectively. Fare $7.75 one way, $14.00 return. Berth extra.

4. Pennsylvania Railroad to New York, N. Y. N. H. and H. R. R. from Grand Central Station, New York, to Boston. Fare $7.00 one way.

5. By sea Philadelphia to Boston by Merchant & Miners Line from Pine Street wharf Philadelphia, Pier 18 South Wharves. Sailing at 5 p. m. on Fourth and Sixth-days arriving in Boston 7 a. m. Sixth and First-days. Fare $12.00 one way, $21.00 return.

Trains on the Boston and Maine Railroad from North Station, Boston, to Hampton Falls, N. H., at 7.30 and 10.25 a. m., 3.30 and 4.56 p. m. Fare under one dollar.

Living expenses for four days $5.00. Friends will be quartered at "Elmfield" the house where Whittier died and in an adjoining Inn, "The Wellswood," all at Hampton Falls, New Hampshire, one-half hour's ride by trolley from Amesbury, Mass.

Those who would like to attend are asked to correspond with Carolena M. Wood, Mount Kisco, N. Y., or with H. M. Lippincott, 266 West Tulpehocken St., Germantown, Pa., member of the Arrangement Committee from Philadelphia.

*For particulars see last week's issue, page 441. Fare, New York to Amesbury, $5.77 (or by boat $5.02); living expenses for the four days, $5.00. Those joining the pilgrimage may register with Carolena M. Wood, Mt. Kisco, N. Y.

MIDDLE WEST SUMMER SCHOOL.

Local preparations for the Summer School to be held at Richmond, Eighth month 11th-18th, have begun in earnest. The active membership is small and there is much work to do, but a marked willingness of spirit on the part of a few will work wonders in the remaining weeks. The school building is in good condition and will easily hold fifty cots in the three large rooms on the first floor, leaving a good sized room for Henry Wilbur's office. The assembly room on the second floor will accommodate the piano and two

hundred people and we have an enthusiastic local music committee. The building has a good many windows and the tall old trees in the large yard give plenty of shade. There is a good shady tennis court and plenty of space for other games. The lectures will probably be held in the meeting-house. Work is going on in the basement dining-room which will make it an attractive place for meals during the Summer School. A suggestion has been made that a part of the meeting-house yard can be used for tents, a few of which are available among us, if any wish to camp out at night. It is expected that nearly all who come will be accommodated in the school-house dormitories, but a few rooms can be had at the private homes in the neighborhood, all meals to be served at the meeting-house. Those who prefer to occupy such rooms should send in their requests at once to the local secretary, Margaret Breckenridge, 75 South Sixteenth Street. There will be only three weeks left when this number of the *Intelligencer* is issued and it will be a great favor to the Richmond Friends if all those who expect to attend the school will send their names at once to the secretary in order that we may know how many to arrange for. EDITH M. WINDER,

Chairman Executive Committee.

Richmond, Indiana.

PROGRAM.

Sixth-day, Eighth month 11th:—Evening, 7.30, Song Service and Social.

Seventh-day, Eighth month 12th:—Morning, 9.00-9.20, Devotional Meeting. 9.30-10.15, Lecture, Charles Swain Thomas, "Our Reach and Our Grasp." 10.30-11.15, Elbert Russell, first lecture on "The Social Teachings of Jesus." 11.30-12.15, Seminar for Young People. George Walton, "What Think Ye of Christ." Evening, 8.00, Lecture, Charles Swain Thomas, "The Message of Literature and Life."

First-day, Eighth month 13th:—Morning, Meetings for Worship at Richmond, Milton and Westfield. Evening, Song Service and Young People's Meeting for Worship.

Second-day, Eighth month 14th:—Morning, 9.00-9.20, Devotional Meeting. 9.30-10.15, Elbert Russell, second lecture on "The Social Teachings of Jesus." 10.30-11.15, R. Barclay Spicer, Studies in Acts. 11.30-12.15, Seminar for Young People, George Walton, "The Friendly Form of Worship." Afternoon, 5.00, Elbert Russell, third lecture on "The Social Teachings of Jesus." Evening, 8.00, Lecture, Dr. Thomas A. Jenkins, "Quakerism and Scholarship."

Third-day, Eighth month 15th:—Morning, 9.00-9.20, Devotional Meeting. 9.30-10.15, Lecture, Henry W. Wilbur, "The Quaker Message." 10.30-11.15, R. Barclay Spicer, continuing the "Studies in Acts." 11.30-12.15, George Walton, "Beginnings of Jesus' Ministry." Evening, 8.00, Susannah M. Gregg, Reader. Music.

Fourth-day, Eighth month 16th:—Morning, 9.00-9.45, R. Barclay Spicer, continuing the "Studies in Acts." 10.00-11.00, Regular Meeting for Worship. 11.15-12.00, Lecture, Jane P. Rushmore, "Fundamental Principles of Philanthropy." Afternoon, 5.00, Seminar for Young People, George Walton, "The Power Within." Evening, 8.00, Henry W. Wilbur, Illustrated lecture, "Some Experiences in England."

Fifth-day, Eighth month 17th:—Morning, 9.00-9.20, Devotional Meeting. 9.30-10.15, George Walton, continuing "Beginnings of Jesus' Ministry." 10.30-11.15, Mary H. Whitson, "Adult Classes in First-day Schools," 11.30-12.15, R. Barclay Spicer, "The Social Basis of Religion." Evening, 8.00, Jane P. Rushmore, "Fundamental Principles in Philanthropy."

Sixth-day, Eighth month 18th:—Morning, 9.00-9.45, Henry W. Wilbur, "The Quaker Message." 10.00-11.00, Closing exercises.

Tickets good for board, lodging and all lectures for the week $6.00. Tickets good for all lectures, and dinner and supper for the week $4.00. Tickets good for all lectures without meals, $1.00. Ticket for all three lectures of any morning, 25 cents. Ticket for any evening lecture, 25 cents. Single meals 25 cents each. Citizens of Richmond and vicinity are all cordially invited.

NOTES BY THE WAY.

North of White Plains, N. Y., is what was the little hamlet of Valhalla. On a high hill west of the village, the removed Chappaqua Mountain Institute is now located. It is now a private institution conducted by Charles Blenis, the school no longer being under the care of Purchase Quarterly Meeting. A demand to deliver the commencement address took us to Valhalla, which is now a metropolitan district under the care of the New York Police Department. There is being built here the largest retaining reservoir in the New York water shed. More than two thousand foreigners are in the section, and most of the arrangements of the community have been foreignized to suit them. Family cottages have been transformed or deformed into grog shops, very many of these places existing to supply the demands of the bibulous. Drink is the demoralizer of the day laborer, native and foreign in our broad land.

* * *

A year ago the boys and girls of the Reading high school were divided, and a recent trip was made to the Schuylkill Valley city to address the girl graduates of that institution. Among them was a colored girl who had held her place and received her honors without the development of race prejudice or friction. Whether a similar condition of tolerance would exist if the colored population of the city were more numerous, we are not prophet enough to say.

* * *

Following the Summer School a trip was made to Adams, Mass., in company with Henry M. Haviland and Henry Carpenter, of the New York Monthly Meeting. For about four years the New York Advancement Committee has been holding occasional meetings in the old meeting house in Adams. We arrived Seventh month 1st, and found the busy manufacturing town absorbed in the annual demonstration for the benefit of the anti-tuberculosis crusade, Adams being the center of this movement in Massachusetts. In the afternoon of the first a conference was held, the service being performed by members of the society called, "The Descendants of the Friends in Adams." This society was organized last fall, and has for its purpose the maintenance of interest in the history and relics of the old-time Friendly days in Adams. First-day afternoon a conference and meeting for worship was held. Henry M. Haviland read his paper on "The Divine Touch"; Lydia J. Mosher read the chapter on worship in the Discipline, and Henry W. Wilbur spoke briefly on "The Development of the Friendly Faith." The meeting for worship followed. The record-breaking heat in the Berkshire Hills prevented a large attendance, but an interested company was present. G. Myron Allen and family and Lydia J. Mosher came over from Granville in an automobile to attend the meetings.

* * *

Nearly thirty years ago the writer was one of a party of five who prospected on Five Mile Beach on the Jersey coast with summer resort intentions in view. Then the island was a virgin forest and sand-dunes. The beach is now almost a solid collection of seaside boroughs, from Anglesea to Wildwood Crest. No finer sample of our economic prosperity, and the tendency of our urban population to seek comfort and recreation in the summer can be found, than the resorts on the Jersey coast. The two principal boroughs, Wildwood and Holly Beach have had a history colored by the methods and ideals which characterized their founders and promoters. The latter place gave the grog-shop an early footing, and grew in a hit-or-miss fashion. Between the two boroughs there is no dividing line but a street. Wildwood gave no harbor to the saloon, and was built on a comprehensive, constructive plan, and far outstrips its neighbor in attractiveness, while Wildwood Crest, under the same management is a most attractive resort. While it would not be fair to make the liquor policy of the two places the only point of difference, it is true that the absence of the grog-shop attracts a better type of settlers than is the case where the signs of Gambrinus are flouted on every corner. Relays of the girl and women employees of Strawbridge & Clothier spend their vacations in a commodious cottage provided for them at North Wildwood, while the family of our Friend, John Jackson, of Lansdowne, Strawbridge & Clothier's superintendent, have a summer cottage at Wildwood Crest.

* * *

The 15th and 16th of this month a visit was paid to Locust Valley, on Long Island, the location of the Matinecock meeting. An increased interest in Society affairs has been manifest there for some time, and several Friends felt that the interest should take definite shape. A committee was appointed which arranged a social gathering in the afternoon, and a meeting with an address in the evening of the 15th. The company, something like eighty, picnicked in the yard, and had a good social time. Special arrangements were made to electrically light the meeting house in the evening, where the Friends assembled for the meeting. The result was that the formation of a plan to organize a Friends' Association at Matinecock, was referred to the committee in charge of the social gathering and meeting the 15th. This committee will report at a future meeting of the interested Friends.

H. W. W.

GENESEE YEARLY MEETING.

Genesee Yearly Meeting of Friends convened at Bloomfield, Ontario, Can., from Sixth month 10th to the 15th, inclusive. The attendance was small in comparison with that of former years.

Isaac Wilson was the only Minister in attendance. The religious meeting, held on First-day, the 11th, was quite largely attended by Friends and others not of our faith.

The business sessions opened on Second-day, the 12th, with the usual interest.

The religious meeting on Fourth-day was attended largely by Friends.

The last days of the Yearly Meeting included the First-day school and Philanthropic sessions. We were encouraged to a greater degree of helpfulness for the social betterment of life about us. We feel that there are forms of evil that must

claim our serious attention. We were greatly encouraged by the annual greetings from other meetings, and the spirit of love and trust, is an inspiration to greater effort, in every line of activity.

Jonathan D. Noxon and Rebecca Zavitz were appointed clerks for the ensuing year.

Bloomfield. C. C. T.

OPPRESSION IN RUSSIA.

[This appeal is sent us by a Friend of Richomond, Ind., together with the following minute of the Monthly Meeting of Sixth month, 28: "Whitewater Monthly Meeting of the Religious Society of Friends, held at North A Street Meeting House, Richmond, Ind., desires to enter protest against the persecution of the Russian Jews (an account of which appears in the *Outlook* for First month, 21st, 1911), and feels it a duty to call attention to the terrible injustice to which this people is subjected that others may co-operate in the effort, believing that if it is done in proper form and in a proper spirit it will have an influence toward mitigating this evil. In connection with this we make protest against all persecution, everywhere, in the name of Christianity.

ELENORA H. ROBINSON, *Clerk.*"]

From the article in the *Outlook* for First month, 21st, on "The Martyrdom of the Russian Jew," and the editorial in the same number on "The Tragedy of the Russian Jew," the condition of horrors now existing with the Russian Jews is unquestionable.

Evidences of the barbarity and rapacity now practised by the Russian Government and people toward the Jews in that country, are so overwhelming that any attempt to stem the tide seems utterly useless from the human side. But if we claim for ourselves, or for the religious society of which we are members any faith in God—that he is able to accomplish ends beyond human wisdom and power, why should we hesitate to send them a message expressive of our abhorrence of their cruelty and injustice toward the Jews, our prayerful appeal for the relief of their sorrows, their sufferings and their crushing burdens? Our faith is not in ourselves, but in him who is "King of kings and Lord of lords."

Is there a more crying need for help in the whole earth? A more urgent demand for the application of the principle of the "Brotherhood of Man?"

It seems fitting that this protest should come first from the people of the United States and then, at the seasonable time, go, through the Government of the United States to all the nations of the earth.

We hope that all the Yearly Meetings of the Society of Friends, of whatever name or faith or country, will unite in this protest to the Russian Government, on the two points for which the Society of Friends pre-eminently stands—their testimony against *oppression* and *war*.

From the editorial referred to, the Russian Government is only *waiting*, till a message or voice shall come to them that is loud enough and strong enough to tell them that this great wrong can no longer be passed by without protest from the family of nations.

WILLIAM J. GILLINGHAM.

William J. Gillingham was born in Bucks County, Pa., Second month 5th, 1819, being a descendant of Yeamens Gillingham, of an old Friends' family who came to this country from England in 1690 with the Penn Colony, and settled in Philadelphia. He learned the trade of a stone mason, which included bricklaying, and helped build many houses in Philadelphia. Later in life he was a prominent business man and for many years one of the building inspectors of the city.

In politics William Gillingham was an ardent Republican. The following paper, which he prized very highly, was found among his belongings after his death: "At a meeting of the Executive Committee of the Central Republican Club, held at Wetherill House on the 5th inst., you were selected as one of the fifty gentlemen to act as a committee of reception to the Hon. Abraham Lincoln, on his way through Philadelphia to Washington."

For forty years this Friend, who was a member of Green Street Monthly Meeting, attended the Bankers' Annual Meeting of Philadelphia without a break. A few years ago he marched at the head of the Bricklayers' Association down Broad Street for six miles, he being its oldest member. For years he was one of several active old men in attendance at Philadelphia Yearly Meeting. He was in full possession of all his faculties to the last and his genial companionship was enjoyed by old and young. He is survived by three children; A. J. Gillingham, of Philadelphia, General Auditor of the Pennsylvania Railroad; William J. Gillingham, Jr., of Chicago, General Manager of the Hall Signal Co., of that city, and Emma G. Speakman, of Easton, Md., with whom he made his home during the closing years of his life.

At his funeral in Philadelphia, Seventh month 14th, Fair Hill Meeting-house was filled with Friends, old and young. Henry W. Wilbur, Sarah T. Linvill, Samuel Jones and Elizabeth Lloyd testified to the worth of his long and well-spent life and the lovableness of his char-

acter. To him may be applied the words of the proverb: "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day."

FRIENDS' ASSOCIATIONS.

At the meeting of Mickleton, N. J., Association on the 1st, after a brief silence, Alice C. Brown read the 23rd Psalm. We then had reading from James and Lucretia Mott, by Reuben Wiley; Current Events, by Walton Borden; reading, by Gertrude Haines, "Heroes Honored and Unsung." We then listened to our speaker for the evening, Ethel K. Ball, who gave some very excellent selections to a large audience. We all felt paid for our evening pleasure. Adjourned until Eighth month 6th. CORA D. HERITAGE.

The Young Friends' Association at Clear Creek, Ill., not more than one and a half years old, is in a hopeful condition.

Although sometimes discouraged on account of a seeming lack of voluntary spiritual messages, we feel that we have much cause for encouragement. Our membership consists of practically all the young people in the vicinity, both Friends and those not members of the Society, with a usual attendance of about forty.

We meet every First-day evening with a leader for each meeting. At present we are following a course in Hebrew history, which is occasionally omitted, for a more varied program on social, moral or Friendly topics.

Dr. Baldwin of the University of Illinois, secured by the Association, gave an address in our meeting house some months ago on Hebrew Literature. For this expense and others we have combined social and financial obligations, into ice cream socials held in the meeting house yard. For one of these gatherings, a reader was secured and assisted by home music, gave a very enjoyable program. At our last social a varied entertainment by home talent was given from the meeting house porch to an appreciative audience on the lawn, after which a good social time was enjoyed around the ice cream tables, under our beautiful maple trees.

We feel that such gatherings are not only helpful financially but assist in a social centralizing force at our meeting house.

Assisted by the Monthly Meeting and First-day school we have offered scholarships for the Richmond Summer School.

When we think of the many Associations in the East, the inspiration they must get through intercourse with each other, we feel very far away and alone. And yet, the demand of our young people, willing and faithful, spurs us on. We must not be inactive. We should be very grateful, however, for correspondence with other Associations that we might come in closer contact with those who, with us, are striving for our beloved Society and the cause of the Master. CORDELIA WILSON.

McNabb, Ill.

The annual meeting for the election of officers of the Germantown Friends Association took place at the Meeting House on the evening of Fourth-day, Sixth month seventh.* Supper was served at six o'clock and guests were present from Philadelphia, Frankford, Abington, Plymouth, Haddonfield, and Lansdowne Meetings. The idea was advanced that by a better acquaintanceship among the members of the Society and thereby a greater interest in one another there would result, as of old, a greater interest in the Society and its affairs.

Elections for the ensuing year resulted in the choice of Horace Mather Lippincott, President; Rebecca B. Temple, Vice-president; Edith M. Longstreth, Secretary; Marian G. Cock, Treasurer; Isabel Cope Jenkins, Robert E. Lamb and Caroline B. Heacock, members of Executive Committee with the officers.

The annual report showed that there had been two meetings held in each month during the past year, one for the members alone and one at which an invited speaker addressed a general meeting. Those who spoke at these have been:

Henry W. Wilbur, "The Ministry"; Daniel Batchellor, "The Origin of the Christmas Myths"; Dr. Jesse H. Holmes, "Essentials and Non-essentials of Quakerism"; President Isaac Sharpless, of Haverford College, "The Effect of Education in Developing National Character"; George A. Walton, "Spare Moments"; William W. Cocks, of Old Westbury, L. I., "The Society of Friends and Its Present Day Mission."

Program by the Germantown First-day School.

Gratification was expressed that all of the speakers were chosen from among Friends. A report was received concerning the proposed conference of Friends of all branches in New England next Ninth month and unity expressed with the concern.

The Woodlawn Young Friends' Association met at the Meeting House, Sixth month, 25th (one week earlier than time adjourned to). The Pres-

*This account though sent promptly to the *Intelligencer* was through an oversight not published.—Editor, *Intelligencer*.

ident being absent on account of illness, Francis H. Wilkinson was called to the chair and read the 36th Psalm.

Communications were read from Arthur M. Dewees relative to the proposed Conference at Woodlawn and Seventh month, 30th, was the date chosen.

After the singing of a hymn by the members, Abbie Gillingham read a selection, "Don't Miss the Present." Current Events were given by F. H. Wilkinson, and Ella Gillingham read a poem from *The Outlook*, entitled "Fire and Clay." The question for discussion, "How can we best develop leadership in our Association?" was opened by Sarah E. Cox, who thought the best way was for *each one to go to work;* that we did not need leadership as badly as enthusiasm; that the *real* workers were few and if all were workers this would create enthusiasm and leadership would develop. Others thought there were plenty of willing workers but waited to be told what to do. The Secretary was instructed to write our President, W. Scott Campbell, a note expressing the sympathy and regret of the Association for his illness. "Lead, Kindly Light," was sung.

ABBIE A. GILLINGHAM.

Accotink, Va.

DAVID NEWPORT.

Given by Sara Louisa Oberholtzer at the funeral in Abington Meeting House Seventh month 12th.

An echo new is on the stair,
A halo fresh pervades the air;

The golden trail that angels trod
Our friend has followed up to God.

We hush our hearts, that we may hear
His voice, though distant, firm and clear;

We near the stairway's lowest round,
And sweetest memory flowers abound.

Baptized in truth is every bloom,
And earnestness is their perfume.

This Meeting House, among the trees,
Is filled with blossoming memories

Of him who oft the silence broke,
As by the inward light he spoke

The bible truths, the peace, the love,
The beautiful around, above;

The human kindness that he knew
And practiced all his long life through.

And what can be more sweet in rest
Than that we leave our friends, as guest,
Such a remembrance of our years
That gratitude combines with tears?

God loves us all, and soon or late,
Will grief and partings terminate;

Enfold us in the mantle free
That Christ outspread on Galilee.

BIRTHS.

JACKSON.—In New York City, Seventh month 10th, to Clarence S. and Harry Jackson, a daughter, named Carol Lloyd Jackson.

JOHNS.—In Baltimore, Md., Seventh month 14th, to Walter Robinson Johns and Eleanor Janney Johns, of Media, Pa., a son, named Edward Janney Johns.

MacLEOD.—In Detroit, Seventh month 8th, to Kenneth and Louise Jackson MacLeod, a son named Donald Kenneth MacLeod.

McDOWELL.—At the home of James H. and Georgie S. Vail, Ruxton, Md., Sixth month 19th, to Alexander H. and Mary D. V. McDowell, of Woodbury, N. J., a son, who has been named George Alexander McDowell, 2nd.

WILSON.—At Richboro, Bucks County, Pa., Third-day, Seventh month 11th, to Lloyd R. and Mary Smith Wilson, a son named William Smith Wilson.

MARRIAGES.

JAMISON—AMBLER.—Seventh month 15th, at Norristown, Pa., under care of Gwynedd Monthly Meeting of Friends, Caroline P. Jamison, daughter of William S. and Elizabeth K. Jamison, to William L. Ambler, both of Norristown.

DEATHS.

BLACKBURN.—In Washington, D. C., Sixth month 19th, Isaac Wright Blackburn, M.D. (University of Pennsylvania, 1882), aged 59. He was chief pathologist of the Government Hospital for the Insane, and known as one of the foremost pathologists of the day; professor of morbid anatomy and special pathology in the Medical Department of Georgetown University and of morbid anatomy in the Medical Department of George Washington University, Washington. His text books were used in universities in this country and in foreign universities. He was a talented artist, but forsook art for medical study. He was the son of Abram and Barbara Wright Blackburn. His body was taken to his old home in Bedford Co., for interment. L. A. W. R.

GILLINGHAM.—At the home of his son-in-law, H. C. Speakman, Easton, Md., Seventh month 10th, 1911, William J. Gillingham, aged 92 years; a member of Green Street Monthly Meeting, Philadelphia. The last of his generation.

JACKSON.—At Friends' Boarding Home, West Chester, Pa., on Seventh month 4th, Rebecca T. Jackson, in the 76th year of her age. Interment at West Grove, Pa.

REEVES.—At her home, in Jenkintown, Pa., Seventh month 11th, Hannah Ann, widow of Louis Reeves and daughter of James and Deborah M. Wood, aged 79 years. Interment at Laurel Hill, Philadelphia. She was born Fifth month 23rd, 1832, and was a member of Philadel-

phia Monthly Meeting. Three children who survive her, cherish the memory of her beautiful life. She radiated sunshine wherever she went and had a pleasant smile for every one.

STEER.—On the 5th of Seventh month, in his 76th year, Franklin McPherson Steer, of Waterford, Loudoun, County, Va., a life long and consistent member of Fairfax Monthly Meeting.

STACKHOUSE.—At Fallsington, Pa., on Seventh month 17th, Edward L. Stackhouse, aged 78 years; a member of Fall's Monthly Meeting of Friends.

NOTES AND ANOUNCEMENTS.

After the satisfactory attendance of Philadelphia and New York Yearly Meetings, after which a month's pleasant visit with our son Charles W. Mills and family at their country home, near Boston, Mass., we returned to our home on Seventh month 7th, feeling well repaid for our effort. We feel truly grateful for the many kindnesses received, and thankful to the Giver of all Good for the preservation of health and safe return.

ABEL AND ELIZABETH MILLS.

The Friends of Westfield Meeting (Riverton, N. J.), have invited the Philadelphia young people to hold their Seventh month meeting with them, under the trees in the Meeting House yard. The young people of Moorestown expect to attend also; and the invitation is extended to all young people interested, to come and add to the success of the gathering. The 3.15 trolley from Camden, supper, which is to be taken along, and social mingling, to be followed by the devotional meeting, about six o'clock. Conveyance will be provided for boxes and baskets; but the young people will be allowed the privilege of the mile and a half walk from Riverton to the Meeting House. Join us on the afternoon of Seventh month 23rd, and add your interest and enthusiasm to our meeting.

Joel and Mary Borton, Arthur C. and Edith W. Jackson and William J. and Hannah L. MacWatters, were visitors at Manasquan, N. J., meeting on First-day, Seventh month 16th. The attendance was good and First-day school, which preceded the meeting, was alive and much in evidence. Joel Borton, having been expected, was heard in message on "The Substitution of Five Do's for Five Don'ts," which was listened to with much interest and strength. Manasquan Meeting House is situated in a picturesque spot and attenders enjoyed a cool breeze during meeting time. "Aunt" Phoebe Wright leads the active spirits of this meeting, which is doing much and can do more for this district.

The program for the 225th anniversary of Concord Meeting at Concordville, Delaware Co., Pa., will include addresses by J. Chauncey Shortlidge, Dr. Edward L. Palmer, Gilbert Cope, Isabel G. Shortlidge, Watson W. Dewees, Hon. Thomas S. Butler, Hon. Wm. C. Sproul, President Swain, Lewis Palmer, Henry Wilbur; and poems by Dr. B. F. Leggett and J. Russell Hayes.

It will be held Eighth month 16th. Full program will be given next week.

The new book "The Quakers in the American Colonies" will be welcomed by Friends everywhere. It is written by Isaac Sharpless, Amelia Mott Gummere and Rufus M. Jones, and naturally divides into five parts, the fifth being "The Quakers in Pennsylvania." —*The Westonian.*

Two little books* of interest to Friends are two of the sermons of Frederic Rowland Marvin, a minister of the Congregational Church. "Consecrated Womanhood" is an earnest plea for the claims of woman for equality with man in the sphere of education, politics, and domestic and religious life. Frances Power Cobbe, who writes the introduction, says that "The good Quakers alone, so far as I know, have no need for its admonition."

"Christ Among the Cattle" is a strong presentation of our obligations to the animal world. The author denounces vivisection and the use of the plumage of birds for the ornamentation of millinery. He is inclined to agree with Agassiz, Leibnitz and Coleridge in their belief that the animals as well as man enter upon a future life, when the joys and sorrows of this are ended, and gives as one argument for it that in no other way can the Divine justice be satisfied. The little volume has gone through several editions and received from John G. Whittier the following approving words: "I hope the sermon will have a wide circulation, and teach its readers that the dear Christ is among the cattle, as well as among their owners."

E. A. P.

Joel and Mary Borton attended Manasquan Meeting, N. J., last First-day. On First-day the 23rd, in company with Herbert P. and Caroline J. Worth, they expect to attend an appointed meeting at Seaside Park, N. J. They are spending two weeks with relatives at Ocean Grove and will then visit their sons, Clement and Roland, in Boston.

Mary H. Whitson and her mother are spending the summer with relatives in Indiana. The former writes, Seventh month 15th: "We are spending a few days at Winona Lake, renewing memories and acquaintances of Conference summer. Few changes have been made and we can with difficulty realize that three years have elapsed since our previous visit. The officials appear to remember the Friends as pleasantly as we remember Winona. . . . The Indianapolis papers have given good notices of the Richmond Summer School, which I am planning to attend."

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*"Consecrated Womanhood," by Frederick Rowland Marvin. New York: J. O. Wright and Co., 1903.

"Christ Among the Cattle," by Frederick Rowland Marvin; fifth edition. Pafraets Book Company, Troy, N. Y., 1908.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30. At Fairhill, during mid-summer months no meeting is held.

—At Green St., Phila., the First-day morning and the mid-week meeting will be discontinued through 6th, 7th, 8th and 9th months. The business meetings will be held as usual.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

—Newtown, Bucks Co., Pa., during summer, 6th mo. 15 to 9th mo. 15, meeting at 10 a. m. instead of 10.30.

SEVENTH MO. 23RD (1ST-DAY).
—Young People's Devotional Meeting at Westfield meeting house, near Riverton, N. J., at 6 p. m., under the trees. Young people from other neighborhoods welcomed; from Phila. take 3.15 trolley from Market St., Camden.

—At Seaside Park, N. J., a meeting, attended by Herbert P. and Caroline J. Worth, Joel and Mary Borton.

SEVENTH MO. 25TH (3RD-DAY.)
—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m. Henry W. Wilbur expects to be present, and in the afternoon will speak on "The Development of the Friendly Faith." Friends from other quarters met at Avondale, at 9.15, and at Willowdale on arrival of 8 o'clock car from West Chester. Those coming should notify Edward A. Pennock, Chatham, Pa.

SEVENTH MO. 27TH (5TH-DAY).
—Caln Quarterly Meeting, at Caln meeting house, a few miles from Coatesville, Pa. (Thorndale Station, one mile), at 11 a. m. Ministers and Elders, same day, at 10 a. m.

SEVENTH MO. 29TH (7TH-DAY).
—Westbury Quarterly Meeting, at Westbury, Long Island, N. Y., at 10.30 a. m.

Meeting of Ministry and Counsel, day before, at 2.30 p. m.

SEVENTH MO. 30TH (1ST-DAY).
—At Yardley, Pa., visit to the meeting by Young Friends of the Philadelphia Association.

—At Old Kennett Meeting, at 10 a. m., and First-day school, Herbert and Caroline Worth, of West Chester, Pa., are expected to be present.

—At home for Aged and Infirm Colored Persons, 44th St. and Girard Ave., Phila., meeting at 3 p. m., attended by Friends of both branches.

EIGHTH MO. 1ST (3RD-DAY).
—Concord Quarterly Meeting at Concord, Pa., at 10 a. m. Ministers and Elders, day before, at 1 p. m.

EIGHTH MO. 2ND (4TH-DAY).
—Purchase Quarterly Meeting at Purchase, N. Y.

EIGHTH MO. 5TH (7TH-DAY).
—Philadelphia Quarterly Meeting, at Race St., at 1 p. m.

EIGHTH MO. 10TH (5TH-DAY).
—Abington Quarterly Meeting at Gwynedd.

EIGHTH MO. 11TH (6TH-DAY).
—Middle West Summer School, at Richmond, Ind., continuing through the 18th.

EIGHTH MO. 16TH (4TH-DAY).
—Concordville, Pa., 225th anniversary of meeting of Friends.

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(London: Duckworth & Co.)

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FRIENDS' INTELLIGENCER

A Religious and Family Jou[rnal]

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 29, 1911.

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, SEVENTH MONTH 29, 1911.

Volume LXVIII. Number 30.

That a cannon, a submarine mine, or a torpedo boat should have any part in the administration of international justice will yet appear quite as preposterous as now appears the discarded use of instruments of torture in promoting the true interests of Church or State.

HIRAM M. CHITTENDEN.

In "War or Peace," 1911.

AT WHITTIER'S HOME.

"*Those lighted faces smile no more,*"—ah me,
Who hath not felt the tender sad regret
That surges to the heart amid the scenes
And haunts of childhood! Whittier speaks our love
Deep and enduring, for the ancient farms
And tranquil homesteads dear to memory,
Yet touched with endless pathos through the years
Since now our loved ones greet us there no more
At garden gate or by the ruddy hearth.

Such pathos clings about that ancient house
'Mid the green meadows and the orchard slopes
Where Whittier's boyhood passed,—an old-time house
With centuried traditions, now bereft
And silent since the Poet comes no more,—
Silent, yet eloquent of happy years,
Of rustic labor and of kindly deeds
And family love and sweet content and peace.

Here foams the little brook dear to his heart,
Down through the idyllic grove and 'mid the fields
Below the orchard on the breezy hill,
Singing as joyously now as of yore.
"*Laughed the brook for my delight*
Through the day and through the night,
Whispering at the garden wall,
Talked with me from fall to fall;
Mine the sand-rimmed pickerel pond,
Mine the walnut slopes beyond
Mine, on bending orchard trees,
Apples of Hesperides!"

Here stands the long low heavy-timbered barn
Across the road, with fragrant granary
And deep-set mows and antique shop and forge,—
Lonely and silent now, where once the boy
Took part in all the wholesome country tasks
Among the friendly, patient animals,—
"*Littered the stalls, and from the mows*
Raked down the herd's-grass for the cows;
Heard the horse whinnying for his corn;
And, sharply clashing horn on horn,
Impatient down the stanchion rows
The cattle shake their walnut bows."

Not far away the Poet's well-loved haunt,
Great Hill, stands up against the breezy sky,
From whose high crest are many cities seen,
Hamlets and busy towns, and silver lakes
'Mid forests dark; and in the dreamy west
Monadnock towering heavenward; far to south
That old romantic mountain grand and lone,
Wachusett; with the billowy Deerfield range
Dim on the northern line; while, bright with sails,
Grey ocean heaves and slumbers peacefully
Or rolls and flashes in the morning sun
Magnificent. There lately as I roved
By that old house and down that little stream
And o'er those breezy hills, how poignantly
I felt the solemn beauty of it all!
Each spot seemed hallowed by the tender thought
Of Whittier's youthful years; each woodland haunt,
Each fair New England landscape, each old room
Of that dear memoried house, seemed eloquent
Of him who worked and pondered here, who fed
His dreams amid these quiet groves and fields
And nourished his great soul among these hills.

Dear home-land haunts, the simple Quaker bard
Loved you beyond all fancied scenes afar;
And if at times he mused with mild regret
On Syrian lands, on Venice, or the Alps,
Whose charms he might behold in dreams alone
And wistful thought,—yet loyally he clung
To his dear home-land hills, meekly content
To bide through life near those ancestral scenes,—
Scenes that sufficed his warm home-loving heart.

—JOHN RUSSELL HAYES.

From "In Memory of Whittier."

INTERPRETATION OF RELIGION.

It is usually difficult for those in the valley to form a comprehensive view of the topography of their surroundings and of the relationship of the parts to each other,—of the windings of the streams, the shape of the woods and the color of the fields, and it is likewise difficult for us who are traveling along the broad, foot-hardened highways, or the narrow by-paths of life to form a true estimate of the direction of the road, to know why it happens to be where it is, and why we happen to be upon it. From the mountain tops our valley will seem like a prairie, and its goodly hills will seem leveled. Things looming large to the near view will seem trifling to the mountain top observer. Even from so moderate an elevation as the twenty-fifth story of a Broadway office building the silent creepers in the street below seem as impassive as ants, no more and no less comprehensible, each going about on some sort of an errand apparently, but whether the impulse to their motion is individual, several and personal

or whether it is mechanical, by direction, and impersonal is equally undiscernible.

Our view of the trend of human events, of human customs and habits is usually that of an interested party, of a partaker right in the midst of them; we feel the stress and urgency of them ourselves; we take sides in the disputes and protest earnestly against indifference. Maybe that attitude is correct, the only worthy attitude, —I suspect it is,—but it may be worth while to take a loftier view. Changing the simile,—life, in some of our moods, at times, seems like a dream, perhaps we should try to interpret that dream.

If we could take the distant view as though we were outside, many things would puzzle us. We see various races of men occupying various spots of the globe; they are gathered into cities and villages, or scattered over open rural spaces, or traversing the sea. There are no national boundaries discernible from a distance, boundaries are colored only on maps, and yet at times men are seen gathered together, but in separate camps, and then, under sunlit skies perhaps, are hurled against each other by some inner motive power, cannon spout, swords and bayonets flash, men fall prostrate, one side slowly streams away, leaving the fields occupied by the other, and by the dead. Battle, warfare, this is one of the strange occupations of that singular creature, Man, the Reasoner. No physical cause is apparent for these strange acts; the fields and the cities whence these men came look just as before, they need care and offer the same opportunities for development and production. The interpretation is to be found in man himself, in the idea which has possessed him unseen.

Or men expend energies to erect great buildings, in some of which they busy themselves in small rooms with books, pen and ink, with small slips of paper and with round metal disks, money. In other buildings they occupy themselves with woolen, cotton and silk materials, with curious things fashioned of metals, china, glass and wood, and they call it Manufactures, and Commerce. In other edifices they gather in beautifully decorated halls to listen to sounds issuing from human throats and from stringed, brass and wood instruments, in others to watch mimic life upon a raised platform, and in still others dimly lighted, to bow and kneel before manufactures of wood, stone and shining metals, and listen to the speech of men in uncustomary garb, and to it they give the name "Worship."

Then at other times this queer animal we are observing will be found in great crowds of his fellows in open air enclosures watching eighteen men throw and bat a ball about a field, or in others to watch two men strike at each other with their utmost energy until one is knocked prostrate, unable to rise; this is sport, they say.

Their ships dot the sea, and lines of smoke from factories streak the air.

What makes this strange animal do these things? Is he controlling his acts, selecting these things as most worthy of his activities, or is he under a compulsion from within? How shall we interpret his acts? If we listen to his speech we hear certain words repeated in many tongues,—words which he evidently thinks move him: My Country, My King, Patriotism, Loyalty, God of Our Fathers, Our Ancestry, Art, Science, Philosophy, Religion, Love, these represent his ideas. Are they the real moving powers? Or is there something else which has made him select these? Are they all equally valuable?

Our own small Society has declared many things upheld by others to be non-essential, if not superfluous and distracting, or even inimical, to high thought and life,—useful neither as motives nor as adjuncts. Among these are:

Creeds.
Uniformity and Conformity
Vows
Ceremonies as Sacraments, whether seven or less.
Church symbols such as the Mass, altars, pictures, statues, stained glass windows.
Church music,

On its own part it has declared certain other ideas as essential, or of highest worth, for example:

God and Humanity.
Divine Leading and Leadership.
Righteous life, including salvation from sin.
Individualism, combined with social obligations.
Simplicity of living, and of manners and habits.
Public social worship.

Of course Friends are not alone in these things.

Yet there may be a question whether it may not be that church authority, creeds, uniformity of belief, baptism, confirmation, public expression, vows, and church music, altars, statues, pictures, colored panes through which the sunlight falls, and other church symbols, customs and appurtenances are an aid, not to be despised, to man's best motives, to his activities in the best things he does, to his best inward characteristics, to salvation from sin, to growth in the righteous or the religious life, to receptivity to Divine direction, and to all the things to which Friends give first place. We need not believe that these things exist solely because they are supported by a church, or

by a priesthood or other class of men, nor because we consider the followers of them superstitious. Neither can we be satisfied with the view that they satisfy a human need or needs, for the questions would follow at once,—"A human need of what? What human need?" There is more theatre going, in our cities, at least, than there is church going; does theatre going therefore satisfy a greater human need?

It seems to me that there must be a deeper interpretation of that human phase or characteristic one which we denominate the religious one or the spiritual one, but I must confess at the outset that I can do little more than try to present the problem for consideration and discussion.

The problem is further complicated by certain other ideas which seem connected with religious thought, a few of which we may consider, but the others we should at least have present in our minds, for example:

Immortality.
Immanence of God.
Personality of God.
Prayer.
Mysticism
Ethics.
Fatalism.
Asceticism, in which may be included the Friendly testimony in favor of simplicity in dress and speech, and against certain habits.
Truth.
The Missionary Spirit, to which is allied the Reforming spirit.

All these things are admittedly connected with the thought of man or his experiences which he would term religions. They help to make up the practical side of the religious life. How shall we interpret them? It seems to me that their presence with humanity, as a subject of man's thought, or activities, or experience, has a wider meaning for us if we can but take for a while the mountain-top view.

For example: There was a time when certain phases of religious thought, that is certain doctrines, were thought essential and were upheld by authority of the church, then came a time when they were upheld on the authority of the Bible, and there was also a time when some of them were disputed on the same authority. Even Friends have upheld certain doctrines and opposed others by citing Scripture as authority in support or refutation thereof, respectively, and have believed the doctrines were thereby proved or refuted, as the case might be. Baptism, with the dispute whether it should be by immersion or by sprinkling, or whether it was at all an outward ceremonial with water may be taken as a type of dogma and dispute. May not the real reason have been something entirely different? May it not have been that many men needed, or perhaps we would better say, liked, that thought of purity, of which water cleansing was symbolical, but that some men did not feel or outgrew the appeal of the symbol or felt that a sprinkling was an equally efficient symbol and so sought reasons for their belief? The doctrine of the Trinity, once believed to be supported by the Biblical verse on three who bear record in Heaven, is another still accepted, although that verse is generally admitted to be an interpolation.

I think the only real object of this paper is to suggest that there is a wider interpretation of counted as religious, and to suggest that we religions than that commonly accepted by those endeavor from time to time in our meeting meditations and at other times to comprehend better what religious life, thought and experience mean in their various phases, forms, and incidents.

It is connected with the query: What impels man to his many activities? To travel, to establish and extend governments and to seek power under them, to make war, to build cities, to engage in commerce, to establish homes, to decorate and beautify his habitations and surroundings, to love painting, music, sculpture, poetry, scenery, to delve into the depths, to seek out, to learn the secrets of earth and sky, of our planet and of the stars, to seek after the origin of things, their tendency and their courses, to seek after prime causes, to seek after God, to seek to know Him and commune with Him, to establish a Great Companionship? And some men occupy some time in trivialities; in moving picture shows, in automobilism. Is it all a caprice of the gods, to be interpreted as a cosmic tragedy by one individual and as a cosmic comedy by another each according to his own experience or temperament? Or are there interpretations that are worthy the greatness of the universe which the revolving earth exhibits daily? Each must find his own interpretation, and build his own individual soul.

Let us consider some details or phases of religious thought.

Creeds are rejected by us but many find in them rest from tormenting doubts, find in them a compass.

Many find grace in church sacraments, and yet the Catholic Church, which upholds them all, itself teaches:

"Even now it is possible to be saved without any of the sacraments; even Baptism itself is not absolutely necessary; for one who knows nothing

about it, or has no one to baptize him, can be saved if he has perfect sorrow for sin, and turns to God with his whole heart, desiring and purposing to do all things which He has commanded." ("Plain Facts," by Searles, p. 102.)

Prayers for material things were once thought to be granted, especially if made with earnestness, and with a set formula at the end. Many persons now consider that foolish if not irreverent; possibly *that* view comes from lack of comprehending interpretation; it may be as mistaken as the other. It is related that two men went into the temple to pray; one thanked God for various things that he had and for various things that he was not; the other scarcely moving from the friendly screen of a pillar, merely expressed his deep contrition. A great interpreter saw in the latter more justification than in the former. Prayer is not a worthless thing if we realize the underlying reason for men's prayers, for women's prayers, for mother's prayers, and the world will become a worse place if prayers become extinct. Science represents the seeking for the seen and felt, the sensible, the physical, the material; religion represents the reaching out after the unseen, the spiritual. Man is so constituted as to find it imperative upon him, if he is to use all his faculties and potentialities, to reach after both the seen and unseen. If he is a ten-talented man he *must*. But the unseen appears to be reached after within, by reaching back through man. Prayer is such a reaching. It does not need to be abolished, but to be interpreted and understood. As was said by Brooklyn First-day school a few years ago: The truest prayer is not an address to a distant deity, but an address to the deity within us. It is not to acquire outward benefits but to fructify the inner growth. It is not to magnify the glory of the Maker of the Universe, but a fervent hope for the coming of the Kingdom of God upon this earth. It is not a petition that eternal laws be altered for our little occasions, but that we be not led into temptation. It is not so much that our own sins be forgiven, but that we may learn to forgive those who trespass against us.

Even now many men in their prayers appear to thank God in the manner of the Pharisee, not perhaps, for personal acquirements, but yet claiming for themselves the grace of gratitude and thanksgiving. If we are to be not like the Pharisee, but like the publican, should we not rather yearn for, petition for, the grace of thankfulness of spirit? Not,—"We thank thee, O Lord, for thy many blessings, etc." but "O Lord, show us how to be thankful." If we told the truth and petitioned aright would we not rather say:

Our Father which art in Heaven; We do not thank thee for great gifts, for we have misused them. We do not thank thee for golden opportunities for we have neglected them. We do not thank thee for thy word, for we have not listened. We can only ask mercy as sinners, and ignorant. But we pray that thou wilt open our eyes so that we may see thy way, that Thou wilt open our ears so that we may hear thy word, and that Thou wilt unfold our minds so that we may understand and appreciate it. And we pray that Thou wilt give us love of thee, so that we may know that Thy Eternal Son knocks at the door of our hearts, we shall open the door and welcome him home. We would ask in the name (that is in the spirit), of the Ever Living Christ.

Perhaps the fact is this,—that creeds, rites, sacraments, ceremonials,—established things,—and pictured panes, impressive music, etc., are not to be interpreted as calls to service, as stimulus to activity and growth, to individual expression, as spiritual food, but as sedatives, anodynes, lulling to sleep of the spirit. They may be helpful rests to weary souls, but if real religion be essentially service, they are substitutes for reality. To men who interpret church ceremonials, rites and church worship as a final realization of ideals of life, rather than as beautiful forms, or as aids to realization, those things are an end and a termination of religion; to those who find in them strength to idealize their reals, their daily tasks and problems, or better still to vitalize them, those rites and ceremonies, etc., have reason for being.

The interpretation of the whole matter is, I think, this: that these things do *not* satisfy man's needs or requirements for his growth. They appeal to his strong aesthetic sense, and he desires, very properly, to apply his aesthetic sense to his religion, since his religion should not be solely separate, but should be fused into all parts of his life. He seeks after these things, hoping they may satisfy, but they are all mechanical, from the Chinese prayer wheel, run by water power, to the hired choir of the Christians.

The real thing is in the man himself. It relates to the increasing and development of his faculties, capabilities, diversities and happiness. The human animal does not need creeds and churches to live. To all men, or to most men, there are two classes of things: those physically, materially, indispensable and those morally and spiritually indispensable.

"A second man I honor, and still more highly," says Carlyle; "I honor him who is seen toiling for the spiritually indispensable,—not daily bread, but the bread of life."

A man's daily toil will give him occupation:

commonplace amusements, even vicious ones, will divert him, but if he is to have more than the materially indispensable things he must toil for that "more" also, he must build up all sides of him, body, soul and spirit, by work, play, art, literature, travel, science, philosophy, religion, and make all of these fuse into and relate to one another. Each of these must be the servant of all.

The reasons that a man *apparently* has for the things he does are not the real reasons,—not always. The aesthetic in the church I have already mentioned, as one illustration. The given reason is objective, outside of man, the real reason is within. We glorify God, but it is now realized that it is not for his sake but for ours, not for the sake of a God without, but for the Divinity within. Man thinks he loves for the sake of the loved one, but it is for the sake of the lover, otherwise it would not be

"Better to have loved and lost
Than never to have loved at all."

Says Browning,—

"There is no good of life but love,—but love.
What else looks good is some shade flung from love,
Love gilds it,—gives it worth."

Even in so small a thing as the testimony of crude, untrained men in prayer meetings, or in our meetings for worship, the real message they are giving to us is not the one they think they are delivering, with vain assertion of humility too often, but it is in the larger fact that they are giving evidence that men unlearned not only in theology, but in culture as the world considers it, may experience religion, in a way to affect their lives spiritually, that is with love, reverence, kindliness. When a man, learned or unlearned, in a public address appears to be telling of God, defining God, praising God, giving a message from God, those things are not his message, though he so considers them. "To define God is to deny him," was one wise man's interpretation of such form of utterance. What such an address means, if we are to have any edification from it, is that it is, when sincere, an evidence that the speaker feels God within him, he feels that God has touched him, and he desires to express the feeling. What he says may in itself be worthless, and yet the fact of a sincere expression may be of inestimable value to him. The interpretation of the phenomenon, of the fact, is not found in the value to the listeners, but in its effect upon the speaker's own inner character. It is the assurance of plain men that their lives have been touched by Divinity; that is their message, and not the one they think they are delivering; and that assurance is of use to all men.

Man is intensely social; he desires to do things with his fellows. He desires to join them in their activities and to have them join in his. His inner spirit impels him, under various excuses, to urge others to believe with him and to work with him in his way. He believes in a Supreme Being, in a Great First Cause, but he is not satisfied unless others believe with him. He prays, but others must pray also.

Missionaries are sent abroad, ostensibly with a theological message perhaps, but their real message is that all men are brothers, and have interest in one another's welfare. The Christian missionary's message, to which the dogma opens the way, is that Christ, not Christian theology, has a message for all races of men.

Real reformers and would-be reformers work in our social order. They are full of plans, wise and otherwise, for social betterment; their real message is "Repent and turn ye!" It is a call for honesty and fair dealing. If they did not believe their particular panacea was all-efficient they would not make the call.

A thought, we might almost call it a new dogma, is becoming increasingly prevalent, known as the "immanence of God." It is a doctrine that all that exists is God.

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things."

(*Wordsworth.*)

We need not accept this thought, however we may feel its power. Although not accepted, it has a meaning, and may be interpreted as a desire to express the nearness of God, Immanuel, God with us, a striving after purity, to mean human lives touched with divinity. "Blessed are the pure in heart for they shall see God" in all things.

Let us not despise the thoughts of sincere, reverent men and women, not even though those thoughts we do not and cannot accept. They may have meaning and value and help for us, being interpreted,—though it is sometimes hard to listen.

HENRY M. HAVILAND.

The new city of God will not only be well planned, healthy, and prosperous, but will also be the center of spiritual aspiration.

—*Simon N. Patten.*
In "The Social Basis of Religion."

AFTER THE SUMMER SCHOOL.

As I reflect upon the work of the recent Summer School at Swarthmore, it seems to me to have been an occasion superior to any I have ever before experienced, in its influence for the development of the pure religious character of those who were privileged to be in attendance. There stands boldly in relief one pre-eminently important result of its teaching. This was the agreement of a considerable body of its young people to form an association for the deepening of their own spiritual nature, and of their interest in the meetings of the religious society of Friends in their several home neighborhoods.

This they inaugurated by their adoption of and subscription to three resolutions by which they pledged themselves to the fulfillment of certain duties in the future. As these have not yet been made generally public by them, I shall speak of but one of the pledges, which I deem to be eminently valuable. This is that the subscriber has decided to hereafter devote a portion of every day to religious meditation.

It is manifest that in the present age, there are few families that make a practice, as our ancestors formerly did, of having a religious service,—as of morning prayers, and of Bible reading in the evening, as a daily practice. In very many cases,—perhaps a majority of the families of Friends,—even the silent "grace" before meals, is no longer observed. The result has doubtless been, that the children have been bereft of that spiritual culture which, a generation ago, prevailed in the family life, and the effect of this is doubtless shown in the decline of their interest in our religious meetings.

It is not that the Friends of the present generatino are less righteous than were "the fathers." The fruits of the spirit are no less in evidence with our young people than they were formerly. That their hearts are as sensitive to ethical impulses, and their minds as devotedly given to maturing and accomplishing plans for the betterment of social conditions among their fellowmen, as were those of any former generation, may not be questioned, on the contrary it may be affirmed beyond dispute, that God's will on earth is being done now, by man to man, as it was never done before.

But, notwithstanding this, as a people we have lost that definite realization of an intimate communion with God,—that personal, innermost relation with the Divine spirit, which characterized —for instance—the boyhood home life of Rufus Jones,—in which, he declares, "God seemed as near to me as our next door neighbor, and just as ready to help." We have lost confidence in that protecting Power, that the Quakers in the colonial days displayed when in the midst of the Indian wars, they offered no resistance nor defence against the roving bands, even to the placing of locks upon their doors. "Our Father" with all its significance of meaning has in great measure been lost to us in the theological idea of the God of contending sects.

The whole trend of the instruction in the Summer School was for the restoration of this trust in an Indwelling Spirit. "Our God," says Dr. McGiffert, "must be one not simply powerful and great, but must be ethically better than we are, not capricious, not one that we must appease, but one that invites, with whom we must stand in most intimate relation, Jesus cannot stand for us. He read into history, not the far-off God of the Prophets, but the God that is near to us. As was Jesus so must we be *consciously* in sympathy with God. Dr. Rauchenbusch declared, "Saving souls by the churches has been a failure, because of wrong methods. We are learning the true character of Christianity in the evolution of the family relationship, in the abolishment of punishments for defects in the pupils in our public schools, in the democratizing of governments where once was autocratic rule, in the dawning of more righteous relations in the realms of industry." The "Christ spirit is a perpetual ferment of unrest among mankind." And that which characterized the spirit of these messages applies equally to the expressions of Rabbi Philipson and Prof. Elbert Russell.

It was no wonder that our young people were greatly inspired by the exalted spirituality of these utterances, and that the comparatively fallow ground of their Quaker heritage should promptly respond to this seed-planting. One could only regret was not represented at the school, a group of delegates from every meeting in our religious body, who might carry home with them the zeal that would re-create in Friends, wherever found, the spirit of "Quaker of the olden time." Working in this spirit our young Friends will be greatly instrumental in building up the waste places, not simply in our own religious society, but in the church universal that so loudly calls for assistance.

Certainly, the fields are whitened unto the harvest and the laborers are indeed few. If unto these many may be inspired to join, qualified as Jesus declared they might become in his declaration, "He that believeth on me, the works that I do shall he do also, and greater works shall he do," what a blessed fruition of his hopeful expectations will result.

WM. M. JACKSON.

New York, Seventh Mo. 20th, 1911.

EDUCATION FOR LIVING.

A large part of our concern in education has been and must necessarily be to provide the training in practical and technical branches which fits us for earning a living. Earning a living is part of the business of living, and must be adequately provided for, but it is distinctly a part and not the *whole*. Since the emphasis is so prone to fall upon being educated for business, we may fully dwell briefly upon the other aspects of education which it is especially the province of our First-day schools to foster. Material possessions are necessary, and it seems to add temporarily to the interest and happiness of some people to have a great many of them. Intellectual attainment is greatly to be striven for but the profoundly erudite do not always come upon the meaning of the fullness of life. Education for living is a more comprehensive attainment. It embraces not only Herbert Spencer's idea of complete adjustment to our environment, but impelling motives and a sense of power to change such portions of the environment as would best serve the greatest good of the greatest number. A man to be educated for living must be able to get near to the heart of nature and near to the heart of man, seeing in both a manifestation of the divine.

Nature study is a fad nowadays. In so far as it educates us to feel and see and enjoy the handiwork of God all about us, it is truly educational. In so far as it teaches us only to enumerate and classify it is a minor note in education. Primary teachers using nature lessons as the basis of their work need always to bear in mind that an hour on First-day morning is not likely to be very valuable in teaching the *facts* of elementary science, but in that time a little of the meaning and spirit which is in all things created may be subtly presented. The natural objects used or talked about are substances to be used as vehicles of expression. If the expression of vital truth fails, the few facts gathered from the lesson do not pay for the time spent.

Pope sounded a true note years ago when he sang "The proper study of mankind is man." We are beginning to be educated for living when we understand men and their needs, when we cannot only "rejoice with them that rejoice and weep with them that weep," but are ready to set in motion new causes for rejoicing and to invite men to join the happy ranks from the weeping throngs. Time honored platitudes commonly classed as religious, will not draw recruits from those that weep. We must inquire why so many have cause to weep, and with brave hearts, constructive brains and willing hands set about to remove such of the causes as lay within human reach. We have quite a stock of very respectable and high sounding expressions rendered illustrious by men of letters which frquently do our thinking much harm such as

"Do thy duty, that is best
Leave unto thy God the rest."

This particular one is a favorite First-day school response when individual texts are called for. While no one questions the value of the first line of the couplet, it would be less poetical but more constructive to insert before the second, the fact that a man must do much more than his duty before he leaves to God the rest, if he will rise to the possibilities of his being in helping to carry on what is yet unfinished in creation.

Whether there is any value in the oft-quoted thought, "They also serve who only stand and wait," depends upon whether we stand like Micawber waiting for something to turn up, or like the prophet waiting for the voice of God to lead him on. We are making headway in our education for living, when we become the interpreters (not the observers only) of nature, when we are ready to serve our fellowmen, when we learn to draw first hand upon the sources of power and are alert to use for the advancement of the kingdom, the gifts of reason and the fruits of training with which we are endowed. Classes who study the Bible as a means of developing this education for living should keep their purpose in mind, and not be content with eating the husks, which according to the prevailing order of nature are the obvious portion, but should rest not until the vital substance of each lesson is grasped and added to the storehouse of preparation for living, which is constant with us while life lasts.

JANE P. RUSHMORE.

What with science, idealism and democracy, our own imagination has grown to need a God of an entirely different temperament from that Being interested exclusively in dealing out personal favors, with whom our ancestors were so contented. Smitten as we are with the vision of social righteousness, a God indifferent to everything but adulation, and full of partiality for his indifferent favorites, lacks an essential element of largeness; and even the best professional sainthood of former centuries, pent in as it is to such a conception, seems to us curious'y shallow and unedifying.

—*Wiliam James.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 29, 1911.

As the time for holding the autumn agricultural fairs approaches, the question of gambling on horse races in connection with them is taken up in a thoroughgoing editorial in the *Easton Gazette* (Talbot Co., Md.), of which our friend, Wilson M. Tylor is editor.

The Maryland law on gambling is explained and its defect is pointed out. It prohibits gambling, but provides that book-making and pool-selling and betting "upon the same day on which said race shall be held" within the grounds of any agricultural society, may be legalized by procuring a license and filing a petition which must be published at least once a week for three successive weeks in a newspaper in the county. The petition must be signed by 25 respectable qualified voters.

The editorial claims that the law was made in the interest of the gambler and not of the agricultural societies, and that if contested it would not stand the test of constitutionality, and urges that it be brought to the test.

The experience of Montgomery and Frederick Counties in ridding themselves of gambling at their fairs is reviewed.

There seems to be no excuse for allowing the misuse of the county fair in this way to continue in any county of the State, and it is very plain that it rests with the people who whenever they arouse themselves and say the word can put a stop to it.

The address of Edith M. Winder, at Horsham, Sixth month 25th, was on "Margaret Fell and the First Friendly Center." The title was very erroneously given in our report of Horsham Friends' Association meeting in the issue of the 15th.

"The *Easton Gazette*," says the Maryland Edition of *The American Issue*, "takes pains to call attention to the fact that it has not let up in its fight for the indorsement of local option by the Republicans because it has been quiet for some weeks. In announcing the completion of the League's $10,000 campaign fund it says:

"Because for some weeks this paper has been quiescent on the matter of expediency for the Republican party to take a stand for state-wide local option, it must not be presumed that the question has been dropped. Rather the contrary, for during the pause there has grown a flattering strength among the long heads in the ranks that it will not only be a good thing for the party to take such a stand, but that it is the imperative thing to do to insure solidarity and hope for victory."

REUNION OF ISOLATED FRIENDS AT RICHMOND SUMMER SCHOOL.

Through the co-operation of the General Conference Advancement Committee and of the Committee on Isolated Members of the Seven Yearly Meetings, a letter has been sent out to some five hundred isolated Friends, inviting them to use the opportunity of the Middle West Summer School. We hope the time will come soon when the Isolated Friends will be called Pioneer Friends as they are in Australia.

Four young Friends of Bridgeport, Ohio, have sent their names. We have had the name of one Chicago Friend besides Dr. Jenkins and scholarships are being offered by other meetings in Illinois. The list of those from Indiana Yearly Meeting outside of Richmond, who expect to attend, numbers about sixteen at present. There should be a more rapid increase in the registration this coming week, as a result of the urgent request that names shall be sent at once to Margaret Breckinridge, 75 South Sixteenth Street, Richmond, Ind.

E. M. W.

ADVANCEMENT CONFERENCE IN VIRGINIA.

Baltimore Yearly Meeting Advancement Committee by invitation of and in co-operation with local Friends, is arranging a Conference to be held at the meeting house at Woodlawn, Va., on the 30th.

Visiting Friends will attend meeting in the morning, lunch will be served at the meeting house and the conference will be held at 2 o'clock.

Edward A. Pennock, of Chatham, Pa., (London Grove Meeting) and Arthur M. Dewees, Secretary of the Yearly Meeting Committee will be present.

"Why be loyal to the Society of Friends as a distinct denomination?" will be the question for discussion.

COMMITTEE ON ISOLATED FRIENDS AT MENALLEN.

The arrangements for the meeting of the Joint Committee on Isolated Members at Menallen, Pa. (see page 425) are approaching completion. As already stated there will be committee meetings on Seventh-day morning and afternoon (Eighth month 5th) and a brief meeting First-day evening. On Seventh-day evening there will be a conference on some phase of the work for the advancement of Friends' principles. Instead of holding a general meeting First-day evening, one will be held First-day afternoon in the interest of First-day Schools. All the meetings will be open to any who wish to attend. If any Friends from a distance who are not members of the committee feel a drawing to visit Menallen at this time they will be welcomed.

We are informed that the through chair car from Philadelphia to Guernsey on the Reading Road has been discontinued, that passengers will have to change at Harrisburg from one train to another, and that there will be no chance for supper after leaving Harrisburg. The only road from Harrisburg to Bendersville, Guernsey and Biglerville is the Harrisburg and Gettysburg branch of the Reading Railway; the trains leave Harrisburg at 1.50 and 7.15 p. m. All passengers reaching Harrisburg by the Penna. R. R. must change at Harrisburg from one station to the other; they are only a few blocks apart. All who have a prospect of attending the meetings should write at once, if they have not already done so, to Maria E. Tyson, Guernsey, Pa.

TWO HUNDRED AND TWENTY-FIFTH ANNIVERSARY OF CONCORD MONTHLY MEETING.

Concord Monthly Meeting in Delaware County, Pa., was founded in 1686. The 225th anniversary will be celebrated Eighth month 16.

PROGRAM.

10 a. m. Welcome by the chairman, J. Chauncey Shortlidge; response, Dr. Edward L. Palmer. History of the Meeting and its earlier members, Gilbert Cope; poem, In Ye Olden Time, Dr. B. F. Leggett; address, Woman: what the Society of Friends has done for her development and advancement, Emma Speakman Webster; Present-day Questions, Isabel G. Shortlidge; The Meeting at Work, Watson W. Dewees.

2 p. m. Norris J. Scott, chairman; poem, Old Concord, John Russell Hayes; Influence of Friends in Public Affairs, Thomas S. Butler, Member Congress; address, William C. Sproul, Member State Senate; The Educated Man and Social Problems, President Swain, of Swarthmore College; Are Our Principles Worth While? Henry W. Wilbur.

The committee and officers of arrangement are as follows:

General Chairman, Lewis Palmer; Vice-Chairmen, Philena M. Temple, Rolph M. Harvey, Jacob J. Styer, J. Chauncey Shortlidge, Mary Baldwin Temple, Israel R. Scott.

Secretary, Bertha L. C. Darlington, Darling, Pa.; Treasurer. Bertram R. Harvey, Ward, Pa.

Chairmen of committees: Program, Philena M. Temple; Finance, Pennock E. Sharpless; Transportation, Jacob J. Styer, Concordville, Pa.; Printing and Publishing, Florence Baldwin Passmore; Hospitality, Mary P. Harvey.

SPECIAL TRAIN SERVICE.

Train leaving Broad Street, Philadelphia, 8.26 a. m., arriving at Wawa at 9.14, will run special to Concordville. This train will also connect with train leaving West Chester at 8.25 a. m.

FROM THE BRITISH FRIEND.

[The following items are from the current issue of *The British Friend.*]

T. Edmund Harvey, M.A., has retired from the Wardenship of Toynbee Hall, and Mr. Maurice Birley has been appointed in his place. T. E. Harvey is shortly to be married to Irene, daughter of Dr. Silvanus P. Thompson, of Hampstead.

Albert Cook Myers, of Philadelphia, a member of the "Hicksite" branch of Friends, who has been for some time in this country collecting material for his complete edition of the works of William Penn, was presented at Court by the American Ambassador, Mr. Whitelaw Reid. He wore the ordinary Court dress, *minus* the sword. So far as is known, he is the first American Friend who has been presented at Court, and the permission given him to dispense with the sword forms a precedent.

Wilfrid E. Littleboy and J. Roland Whiting have returned to England after attending the Summer School at Swarthmore College. Wilfrid G. Hinde has remained in the States for a rather longer visit. It is reported that the Summer School passed off with success, the attendance being considerably larger than at the one held two years ago, and the average age of the students lower. An earnest spirit, both in regard to study and devotion, appears to have prevailed. A special feature of it was the "Woodbrookers' Day," which was devoted to the consideration of practical methods of educational and social work, and to an account by Wilfrid E. Littleboy of his visit to Friends in Australia.

A Summer School for Friends of the Middle West is being arranged by members of the "other branch." It is to be held next month at Richmond, Indiana. The Secretary is Margaret Breckinridge, South 17th Street, Richmond, Ind.

The Yearly Meetings of the two branches of Friends in New York State were in session at the same time this year, and exchanged Christian greetings in the following terms:

"New York Yearly Meeting ['Orthodox'] in session at Glens Falls, sends loving Christian greetings. James Wood, Clerk."

"Your loving greetings received and deeply appreciated. We respond in the same spirit of love and brotherhood. James S. Haviland, Clerk."

A plan has been formed for a "Whittier Fellowship Pilgrimage," to be united in by Friends (especially younger Friends) of all branches in the Eastern States. It is to be held in the Whittier country from September 1st to 4th. The idea is to read Whittier's poetry together, and to consider the equivalent of his service in the life of to-day, and the development of concern and preparation for service among young Friends. Details of the program are to be announced later. The company of any young Friends from England will be warmly welcomed. Further information may be obtained from Carolena M. Wood, Mount Kisco, N. Y.

BETTER THAN SCOUTING.

"Boy scouts are not a novelty," says E. P. Powell in *The Independent*.* "In my very boy days we scouted after the cows for father and then we helped milk them. We scouted the weeds out of the onion beds, and there was no baseball nine in all the world. But the sun shone; and the apples blossomed, and there were wild strawberries, and we scouted for them. The girls were scouts, too—in blue calico. . . . I am sure we did not need to go away from home to scout, although there were only two pianos in our township, thank the Lord! . . . But if there are boys and girls who are not needed at home to take the burden off old age, let them scout all over the neighborhood till they find somebody to help . . . I have an idea God got the world up on the scouting principle; only the right sort of scouting begins at HOME; and so far as I can see schools and scouts and a good deal of church work forget all about father and mother, and the behind-fence duties.

"Yes, we all scouted together in those days; the mother knitted and quilted, and the daughter knitted and quilted; and they spun their home-made yarn and made soap together. The mothers, dear souls that they were, did not need to go away by themselves and play bridge; and I wonder if we would look back so yearningly for them if they had. . .

"I was never in my life happier than when the little mother scouted the woods with me for spring beauties and anemones, and later for fringed orchids and moccasin plants; when she named for us ginseng and witch hopple and wild hazel. . . .

"Yet I cannot quite say which was the most delightful, these hours with the mother soul, or when father shook the chestnuts, saying to us, 'come, for the squirrels have their share, and there is enough for all of us;' and gently he taught us the fine manhood of co-operation in nature. . .

"You will be astonished when you really begin scouting about home, to learn how much there is to scout for, how much to discover and find out. Some folks know a deal about every spot on earth, except home. . . . I should not like to have my boys scout in that way, away from home all the time, until home gets to be the most remote and the strangest land in the world. . .

"I am not belittling the new scouting propaganda, not a bit of it. It will probably do a great deal of good, as Sunday schools have done good; but I would rather a school where the young and old go together. . . .

"Do not be impatient with me, for indeed I am not wishing to see old things back again, nor do I fail to appreciate modernism.

"Scouting is, or it ought to be, a new way of preaching the gospel of life."

*Issue of Seventh month 13th, 130 Fulton St., New York. 10 cents a copy, $3 a year.

FROM ISOLATED FRIENDS.

[Extract from a letter from Chico, Wash., signed by father, mother and two daughters, in reply to the letter of Philadelphia Yearly Meeting.]

There is no meeting in our neighborhood; in fact, we have no near neighbors. But we hope to establish or help establish some sort of religious assemblage in due season. In our family circle we have regular Bible readings.

It is possible that some things are more clearly and comprehensively seen in perspective than at short range, and that may be the reason why we have come to esteem the Society of Friends more highly than ever before. At a distance of three thousand miles we feel the force of the Society's influence and value the Yearly Meeting's sympathetic regard. There appears to be no danger that Friends as a religious body will cease to exist. We think Friends are making progress, as well as maintaining position; and we are also glad

to perceive that other religious organizations are making steady and even rapid advances toward toleration and toward truth.

Concerning the present attitude of our Society, we have but one suggestion to make, and that is in respect to reading and reading matter; especially that Friends shall be better able to give printed information about their principles when such information is asked for. We think there might be a more general preparation and circulation of tracts and small books on ethical and religious topics. Tracts of the right sort seem desirable; especially answers to common questions. It does not seem necessary that these things should come from so-called Quaker pens. What is wanted is the truth, in plain and simple language, and expressed with brevity. We think a good start has already been made in this direction, and hope the society will encourage the matter.

POINTS OF AGREEMENT.

It is well to make as much as possible of points of agreement and as little as possible of points of disagreement. All from Catholic to most liberal Protestant believe in a Supreme Spirit, Father of all. They all believe in a Son, full of the Spirit of the Father and his representative on earth. This is a portion of God's spirit clothed in flesh. They also believe in an emanation or place of this Holy Spirit which appears to all men and is familiarly called Comforter or Holy Ghost.

The different factions all oscillate on different sides of a certain point, but they all oscillate to that point.

All Christendom forms one solid body with nothing but imaginary lines to separate them. Even Unitarians believe in a Father, Son and Holy Ghost but they believe them to be but different manifestations of the same Spirit, while some others try to make them, to a greater or less extent, independent beings. The same is true of the blood of Christ. They all believe there is efficacy in that blood. The idea that it was necessary to appease the wrath of God is on the decrease.

Faith in that spirit of devotion exemplified by a bleeding Son of God is found everywhere. His mission, to teach the method of approach to the Father, is recognized by all.

Husum, Wash. GEO. M. COLE.

Piety is the great inward sacrament and act of worship; morality, the great outward sacrament and act of service. —*Theodore Parker.*

THE BOY SCOUT MOVEMENT.

The subject of "Boy Scouts" is now receiving much attention throughout the civilized world, and it is worthy of all it receives, and of a thorough investigation into its merits and demerits, its objects and its scope. Many people cannot applaud it too highly, others deprecate it as strongly. Where there is such a diversity of sentiment, there must be good arguments for both sides, and one needs to view these with an impartial mind; to lay aside prejudice for, or against; to waive all preconceived opinions, desiring to know the truth only. It is especially desirable that those who are deeply concerned for the welfare of the rising generation of boys (so intimately affected by this movement) should closely examine the workings of the organization, to see if it is all its friends claim for it, all its antagonists deplore.

We are somewhere told that even the "very elect" can be deceived by false appearances, and false prophets (or teachers), that Satan can transform himself into the likeness of an angel of light. Therefore the necessity of great caution in receiving the statements of conflicting parties.

An article in the August 1910, number of the *Outlook Magazine* on Boy Scouts, by Ralph D. Blumenfeld, editor of the *London Daily Express*, states that this movement is "transforming the English people from lethargy and indifference, to the very heights of energy, intelligent co-operation and chivalry." High praise, certainly. Can he substantiate his claim? We will see how he attempts to do it. He gives the origin of it, its objects, its wonderful growth, and its great popularity. He says, "like a wave of enthusiasm, it has spread all over Europe." He thinks it an excellent way to eradicate class feeling, and to place all boys on one common level. We do not need it for that. He gives the nine points in the Scouts' law, which, briefly stated, are as follows: First, Honor. The Scout's word *must* be such as can be trusted under *all* circumstances; Second, Loyalty to King, country, parents, friends, etc., and to stick to each other, in all conditions, and under all circumstances, through thick and thin, against every enemy; Third, Usefulness, must try, always, to help others in need; Fourth, Friendliness, must be a friend to everyone, regardless of social distinctions; Fifth, Courteousness to all, rich and poor; Sixth, Friendliness to lower animals; Seventh, Obedience, unquestioning; Eighth, Cheerfulness, must sing or whistle, in all conditions; Ninth, Thriftiness. These are all good qualities, worthy of cultivation, and perhaps, none too strict or binding for an organization's general welfare, but somewhow it seems to me, the

Loyalty clause is too much like the slogan of the present day politician, "My *party*, right or wrong." And, too, should not rational, human beings, have the privilege, is it not their undeniable *right*, to know the *why* of what, to them may seem an *unreasonable* demand, one that might conflict with a tender conscience, as "Unquestioning Obedience" might sometimes do?

"They play at being Indians, pirates, buccaneers, frontiersmen, and cowboys. One plays the part of an assassin, and flees from justice, leaving a trail of corn, each grain representing a drop of blood from his reeking dagger. The troop goes in pursuit, and when the assassin is caught, he is tried by judge and jury." I quote verbatim. To think of *playing* at being Indians, pirates, buccaneers, assassins! What a travesty on the name of teaching peace principles, which we Friends professedly uphold. Does this training foster a desire to follow the example of the meek, and peace-loving Jesus? The Scout carries no weapon but a stout staff.

To be sure, they only *play* at being these outlaws, *now*, while boys, but there is a certain fascination in it all, which appeals to the ruder, rougher, more daring points of character in a boy's nature, and it is not difficult to imagine its after effects. We can hardly think they will be any more patriotic, or law-abiding citizens, than will those boys who were not thus trained.

If the *really* peaceable nature of this organization, should not be changed, if the war-like spirit in its teachings should never predominate, who could reasonably object to it? But its very *name* implies that it is of a military character. It was conceived and organized by a military man in high repute in military circles, in an exciting military crisis. How then could its general principles be other than of a military nature, be they ever so carefully concealed under the garb of peace? And when the "Bands" are "taken visiting," they are escorted by military men to places of battle renown, as the historic field of Waterloo, where they are addressed by military officers; or to naval stations of the present day, where all the paraphernalia of war exists, and is proudly shown to the boys, with explicit explanations of the uses of the different weapons, how to handle them effectually, etc.

Does this tend to the elimination of the fighting spirit, which *seems* indigenous in the boy heart, and seeing the tinsel and the trappings, and the gilded uniforms of the officers, and hearing the martial music, will not this arouse and stimulate whatever latent desire may lurk in his breast, to become one of them?

They cannot from these exhibitions, realize anything of the horrors of war, which, should it come, would call upon the now grown scouts, to fulfill the vow made in younger years to be loyal to their country, with unquestioning obedience to her call.

As Curtis Brown (quoted in the *Intelligencer* of Fifth month 20th by a correspondent) says, "It is no use saying that the tendency of the Boy Scouts is *not* military, a recent canvass of several hundred boy scouts showing that 75 per cent. of them intended to join the army, and 10 per cent. to enter the navy."

This is an alarming showing and should serve to arrest thought on the part of those who now look favorably on the movement, whether members of the Society of Friends, or others, and see whither its teachings and practices are likely to lead the boys interested in it. Surely the inculcation of the virtues enumerated as the cardinal points of its teachings can be accomplished without the accompaniment of the objectionable military feature. *They* are not *necessary* to the formation of these good habits.

Edward Grubb, whose very name is suggestive of the greatest Peace society in the world, says, that the "New Way of Life," whose editor is the author of "The Spectator" is "simply the calling of men away from all humanitarian dreams, and ideals of human brotherhood, to the duty which he unequivocally urges as the highest to which they can be called, the duty of fighting for their country."

Is it not a higher duty than fighting and dying for one's country, to *live* for it, to work for her weal, to try to promote her welfare by all honorable means, to encourage by example, more than by precept, the principles of honesty, and integrity in both public and private relations of life? I will not say that there never have been, and will not be again, occasions in which it *seems necessary* to fight for the preservation of our Republican principles, our civil institutions, our country itself. The world's moral status is such, that we may naturally look for causes, whose effect can be only war, yet is it not better, even with that view, to train our boys, yes, and our girls, too (though they do not participate in actual war, yet they can and do have the war *spirit* same as boys) in the arts of peace, than in those that tend to lead the thoughts towards wars and contentions? Change the maxim of the politician, "In time of peace prepare for war," into, "In time of peace, prepare for its *continuance*," and spend the millions that are now wasted I might say, in the construction of battleships for purposes of destruction of life and property in the promotion of manufactures, arts and commerce.

I confess to a feeling of surprise, that, in so

large and influential a representative Friendly body, as is Philadelphia Yearly Meeting, but one or two Friends thought the Boy Scout movement was a menace to the growth of the Peace sentiment, and that the chairman of the Peace Committee of the Yearly Meeting made a plea in its favor. It is presumptuous in a humble member of one of the smallest Yearly Meetings to criticize a body of so much more influence, or any of its individual members, but the criticism is done in a kindly, not censorial spirit. I have wondered if they have considered the movement in all its tendencies. I fervently implore all those who commend the organization, to make it a subject of more prayerful study than they have hitherto done, seeking for all the light that can be obtained, for while its friends claim that it is founded and carried on in the interests of peace and good-will to others, the high per cent. of the boys (in the canvass alluded to above), wishing to enter the army and navy, shows conclusively the trend of their thoughts, due, one would naturally conclude, to their teachings, to be military in a high degree. And it is not an unreasonable conclusion. Is it wise, therefore, for a peace-loving, a peace-professing society, to sanction a movement so pre-eminently military in nature, as this showing proves the Boy Scout organization to be? Surely, none of us can endorse the thought of Bishop Codman, of Maine, who thinks we should "guard against carrying the talk of peace and disarmament too far. Without war a nation would degenerate, would become effeminate morally and physically. War is a training in moral courage, in self-discipline." I have read of others who thought the same, but they were of the "world's people." I would commend to his reading, and it might not be unprofitable for others, also, the third and fourth verses of the second chapter of Isaiah.

The happy condition there spoken of surely cannot be obtained by a continuance in the practice of war, however "moral" it may be.

Holder, Ill. ELIZABETH H. COALE.

As soon as religion will set the kingdom of God before it as the all-inclusive aim, and will define it so as to include all rightful relations among men, the awakened conscience will begin to turn its searchlight on the industrial and social life in detail, and will insist on eliminating all professions which harm instead of helping, and on co-ordinating all productive activities to secure a maximum of service. That in itself would produce a quiet industrial revolution.

—*Rauschenbusch.*

"PRAY WITHOUT CEASING."

[This article I copied from a page taken from Caroline Leedom's raised book for the blind. She was physically blind, and a dear christian woman, lived at 1031 Wallace street, Norristown, Pa., long since deceased.

Hannah More said: "Prayer draws all the christian graces into its focus, charity, repentance, faith, hope, beneficence, zeal, humility." PATIENCE MICHENER.]

Emerson (near Mt. Pleasant,) O.

A number of ministers were assembled for the discussion of difficult questions. Among others it was asked how the command to pray without ceasing could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it to be read at the next monthly meeting, which being overheard by a female servant, she exclaimed, "What! a whole month wanted to tell the meaning of that text; I think it is one of the easiest and best texts in the Bible." "Well," said an old minister, "Mary, what can you say about it; let us know how you understand it. Can you pray always?" "Oh! yes, sir." "What! when you have so many things to do?" "Why, Sir, the more I have to do the more I can pray." "Indeed! Well, Mary, do let us know how it is, for most people think otherwise." "Well," said the girl, "when I first open my eyes in the morning, I pray: 'Lord, open the eyes of my understanding;' and while I am dressing I pray that I may be clothed with the robe of righteousness, and when I have washed myself I ask for the washing of regeneration, and as I begin to work I pray that I may have strength equal to my day. When I begin to kindle the fire, I pray that God's work may revive in my soul, and as I sweep out the house, I pray that my heart may be cleansed from all its impurities, and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word, and as I am busy with the little children, I look up to God as my Father and pray for the spirit of adoption that I may be his child, and so on all day, everything I do furnishes me with a thought for prayer!"

"Enough! Enough!" cried the old Divine; "these things are revealed to babes, and often hid from the wise and prudent."

Y. F. A. PAPERS.

THE SECRET OF ENDURANCE.

[Read at a recent meeting of the Young Friends' Association, of Coldstream, Canada.]

The Secret of Endurance! This sounds as though there might be one hidden path to Endurance, and if this one path could only be discovered, then our troubles would be over—we could endure anything. But it seems to me that there are several paths which lead us toward

Endurance, but perhaps there is one which is a little more direct than some of the others. It is what Henry Drummond called "The Greatest Thing in the World," and is Love.

We read in First Corinthians 13: 7 that "Love . . . endureth all things." But what did Paul mean by that?

The Disciples and early Christians were persecuted, but endured all with calm patience. Why? Because of the Love they had for the religion they were upholding. But we are not persecuted in that way, and how can Paul's words apply to us? Let us see.

According to Paul's analysis, Love has nine ingredients, viz.:

Patience—"Love suffereth long." Patience calmly waits till it is time to begin, and then has all strength reserved.

Kindness—"And is kind." It is so easy to neglect saying the kind word—sometimes to a stranger, and sometimes to our own friends, but kind words bring a great deal of happiness to all concerned.

Generosity—"Love envieth not." If we find someone doing our special line of work, but doing it better, do not envy them, but instead, encourage them.

Humility—"Love vaunteth not itself, is not puffed up." If a good deed does not speak for itself, all the boasting we can do will not make us famous.

Courtesy—"Doth not behave itself unseemly." Always be polite—in the home, in the playground, anywhere, everywhere.

Unselfishness—"Seeketh not her own." We should not think of only ourselves and our immediate friends, but of the whole human family.

Good Temper—"Is not easily provoked." How pleasant it is to be with a sweet-tempered person.

Guilelessness—"Thinketh no evil." "As a man thinketh, so is he."

Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth." Love is blind so far as other's faults are concerned.

Surely a life which is filled with this Love has the Secret of Endurance. VINCENT ZAVITZ.

FRIENDS' ASSOCIATIONS.

The Mansfield, N. J., Young Friends' Association met Sixth month 8, at the home of Thomas and Eugenia Harvey, with an attendance of thirty-two members and several visitors. The meeting was opened by reading a portion of the fourteenth chapter of St. John. After the roll call the minutes were read and approved.

The literary exercises were opened by Eugenia M. Harvey, who read an account of the coronation of King George and Queen Mary. Laura L. Bowne gave the difference of his religion from that of his ancestors a change from Catholicism to Protestantism. "Be Cheerful" was the title of a well rendered piece, by Dorothy Deacon. Cyrus S. Moore gave us a talk, his belief in regard to religion and our Young Friends' Association.

Adjourned to meet Seventh month 22nd at the home of Emmor and Martha Zelley.

LAURA C. BLACK, *Secretary.*

THE MOTHER.

What magic does that loved word "Mother" hold?
And next to God the sweetest ever said;
The king and slave, the child, the hero bold,
At mother's name bow reverently the head,
Her love outlasts all other human love,
Her faith endures the longest, hardest test,
Her grace and patience through a lifetime prove
That she's a friend, the noblest and the best.

Her eyes the fount of shed or unshed tears,
If tear or smile could lighten other's care;
She bore her silent sorrows through the years,
And burdens that no other heart would bear;
Through joy or sorrow, poverty or wealth,
When youth's elastic step was lithe and gay,
Or in the tottering years of broken health
Her face was bright with hope and faith alway.

How brave she was, when others in despair
Lost faith and hope, she with her knowing nod,
Betook herself the more to earnest prayer,
And while they doubted, leaned the more on God.
In every furrow of her face was writ,
Love's record of unselfish toil and thought,
She listened to what others said was fit
But always did and said the things she ought.

No higher knighthood can a young man prove,
No richer gem can maiden's bosom wear,
Than true devotion to a mother's love,
Than faithful answer to a mother's prayer.
Who is this mother too obscure to own,
How she has helped the world and where and when?
Ah! she the unseen power behind the throne,
Has conquered vastly more than all the men.

She rules the ruler, and her gentle hand
That rocks the cradle, moves the world more sure
Than all the kings that ever held command,
Than all the heroes whose proud name endure,
For did not she the molding power impress—
Before the heart was swept by passion wild—
Which swayed the will through all life's "Storm and Stress,"
Was not her knee the prayer throne of the child?

She laid the deep foundation, and the best,
Of all that's lasting in the home and state,
She guided man in all his noblest quest,
Her love inspired to all that's good and great;
We hail with gladness, then this "Mother's Day,"
And thank our God for such a noble friend;
And pray that joy attend her all the way
And crown her life with glory at the end.

—*F. Watson Hannon.*

BIRTHS.

MERRYMAN.—In Baltimore, Md., Seventh month 1st, to Eugene and Ella Corse Merryman, a son, who is named William Blanchard.

MARRIAGES.

BLACKBURN—KIRK.—At the home of the bride's parents, at Fishertown, Pa., Sixth month 27th, by Friends' ceremony, Elizabeth Blackburn, daughter of Elias and Anna D. Blackburn, to Dr. Clair B. Kirk, son of Harry and Flora Kirk.

BLACKBURN—MANGLE.—At the home of the bride's parents, at Everett, Pa., Sixth month 22nd, Lesley Furnas Blackburn, son of Elias and Anna D. Blackburn, to Nan Virginia Mangle, daughter of Mrs. Thomas Mangle.

BUCKMAN—STEINER.—At the home of the bride's parents, at Rockville Centre, Long Island, N. Y., Sixth month 3rd, according to ceremony of the Methodist Episcopal Church, Thomas Smith Begley Buckman, formerly of Philadelphia Yearly Meeting, now of New York, to Ina Francis Steiner.

FURNAS—SNOOK.—At the home of the bride's parents, at Lebanon, O., Sixth month 15th, Davis Furnas, son of Seth and Rebecca Furnas, of Waynesville, O., to Ada Snook, daughter of Mr. and Mrs. James Snook.

DEATHS.

LESTER.—At the home of Ella C. Watson, Langhorne, Pa., on Seventh month third, Sarah M. Lester, in her 78th year, a member of Abington Monthly Meeting of Friends. Funeral was held at her late home at Ogontz, Pa., on the 6th, with interment at Abington Friends' burying ground.

STACKHOUSE.—In the notice of the death of Edward L. Stackhouse in last week's issue the date of death was wrongly given; it should have been Sixth month 17th.

SWAYNE.—On the 24th of Sixth month at the home of her son-in-law, C. Warren Swayne, Kennett Square, Pa., Sarah H., wife of Jacob Swayne, aged 80 years, was a member of Nottingham Monthly Meeting of Friends. Her husband, with whom she had gone hand in hand in a beautiful life of over 45 years, is left to mourn her loss, with the four surviving children, Enoch P. Swayne, Mary E., wife of Wilmer Cope, Townsend J. Swayne and Emaline D., wife of C. Warren Swayne. Calvin I. Swayne died several years ago.

For about four years she had been a great sufferer, always enduring her afflictions with great patience and resignation, always thoughtful for others, and ready to lend a helping hand to others in time of trouble, as long as strength would permit. Her daily life in the midst of her family and friends was manifest evidence of the Power that ruled within.

Peaceful be thy silent slumber,
Peaceful in thy grave so low.
Thou no more wilt join our number,
Thou no more our sorrows know.
Yet again we hope to meet thee
When the day of life is fled,
And in Heaven with joy to greet thee
Where no farewell tears are shed.

WILSON.—Wm. Henry Wilson, son of Peter and Mary (Churchman) Wilson, born near Chaddsford, Pa., Fourth month 24th, 1832, died at his home in East Nottingham, Pa., Sixth month 9th, 1911.

A valued member and Elder of Oxford particular and Nottingham Monthly Meeting, our friend will be greatly missed and long remembered. With his devoted wife, Massey (Given) Wilson, he recently passed the fiftieth milestone on the journey of their wedded life; a number of relatives and near friends assembling to assist in the quiet but cordial celebration of the happy event.

Somewhat indisposed at that time, his malady developed rapidly, and the "entering into rest" came as a benediction. Interment in Oxford cemetery. Two sons and a daughter remain to cheer the coming years for a devoted mother.

NOTES AND ANOUNCEMENTS.

In reply to Philadelphia Yearly Meeting's letter a Friend in Kansas writes: "While I have been a faithful attender at the Christian Church at Utica, and taught the Christian Soldier class in the Bible School four years without being absent one First-day during that time, I always think of the old Makefield Meeting and wonder if our young people are being taught the same simple, pure religion our elders instructed us in as children. For the past eight years I have taught the Loyal Berean class, composed of twenty women over forty years of age, using the Bible from the standpoint of the teaching of our beloved society."

A Friend in Duluth says: "I have just returned from a three weeks' trip in the East. I attended Friends' Meeting at Atlantic City (the other branch) on First-day, Sixth month 25th. I understand the old Green Street Meeting, which I attended faithfully when a boy, with my father, has been 'laid down.' I am very sorry to know this. I hope, however, it may be acquired by the Guild."

In the *Old Woodbrookers' Magazine* we note the following:

"Robert Pyle and wife are now in England, and hope to spend a few days at Woodbrooke."

"We are glad to hear that two of our well-known Old Woodbrookers, I. Roland Whiting and Wilfrid E. Littleboy, have been able to attend the great American Summer School, at Swarthmore College. Here they will meet between 30 and 40 Old Woodbrookers, with whom they hold a reunion. To this gathering went, on June 17th, a cable conveying hearty greetings from the Wardens and Students at Woodbrooke."

"Arthur Edwin Bye and Maria ("Mietze") Heldring, both Old Woodbrookers, hope to be united on July 4th, at the Niewe Kerk in Amsterdam. Woodbrookers join in best wishes and congratulations."

Young Friends of the Philadelphia Association by appointment of their Sectional Committee attended Merion Meeting, First-day morning, Seventh month 16th.

The number in attendance was unusually small, but we felt it to be a truly good meeting in which through the open windows and doors "God's out-of-doors" mingled,

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30. At Fairhill, during mid-summer months no meeting is held.

—At Green St., Phila., the First-day morning and the mid-week meeting will be discontinued through 6th, 7th, 8th and 9th months. The business meetings will be held as usual.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

—Newtown, Bucks Co., Pa., during summer, 6th mo. 15 to 9th mo. 15, meeting at 10 a. m. instead of 10.30.

SEVENTH MO. 29TH (7TH-DAY).

—Westbury Quarterly Meeting, at Westbury, Long Island, N. Y., at 10.30 a. m. In the afternoon, at 2.30, address by William H. Short of the New York Peace Society, subject Internationalism and Peace.

Meeting of Ministry and Counsel, day before, at 2.30 p. m.

SEVENTH MO. 30TH (1ST-DAY).

—At Yardley, Pa., visit to the meeting by Young Friends of the Philadelphia Association.

—At Old Kennett Meeting, at 10 a. m., and First-day school, Herbert and Caroline Worth, of West Chester, Pa., are expected to be present.

—At home for Aged and Infirm Colored Persons, 44th St. and Girard Ave., Phila., meeting at 3 p. m., attended by Friends of both branches.

—At Woodlawn, Va., Conference with co-operation of local Friends and Baltimore Yearly Meeting Advancement Committee. Edward A. Pennock and Arthur M. Dewees, present.

EIGHTH MO. 1ST (3RD-DAY).

—Concord Quarterly Meeting at Concord, Pa., at 10 a. m. Ministers and Elders, day before, at 1 p. m.

EIGHTH MO. 2ND (4TH-DAY).

—Purchase Quarterly Meeting at Purchase, N. Y., at 11 a. m. Meeting of Ministry and Counsel, same day at 10 a. m. Friends' Association in the afternoon, subject, "Signs of Growing Brotherhood." Stages at White Plains meet the 8.49 a. m. train from Grand Central Station also train from North arriving at 9.43 a. m.

EIGHTH MO. 5TH (7TH-DAY).

—Philadelphia Quarterly Meeting, at Race St., at 1 p. m. Ministers and Elders day before, at 3 p. m.

EIGHTH MO. 6TH (1ST-DAY).

—At Newtown Meeting House, Delaware Co., Pa., a Circular Meeting at 3 p. m. under care of Concord Quarterly Meeting.

—At Buckingham, Pa., meeting, visit of Young Friends of the Philadelphia Association.

EIGHTH MO. 10TH (5TH-DAY).

—Abington Quarterly Meeting at Gwynedd, at 10 a. m. Ministers and Elders, day before, at 11 a. m.

EIGHTH MO. 11TH (6TH-DAY).

—Middle West Summer School, at Richmond, Ind., continuing through the 18th.

EIGHTH MO. 12TH (7TH-DAY).

—Miami Quarterly Meeting, at Green Plain, O., at 10 a. m. Ministers and Elders, day before at 2 p. m.

—Salem Quarterly Meeting at Salem, O., at 11 a. m. (sun time). Ministers and Elders, same day at 10 a. m.

EIGHTH MO. 16TH (4TH-DAY).

—Concordville, Pa., 225th anniversary of meeting of Friends.

In the *Century* (the Midsummer Holiday Number) is an account of "Motoring in Algeria and Tunis"—from Algiers to Constantine and Biskra—by Abigail H. Fitch, in which the writer tells of the network of wonderful highways France has built through North Africa, of the unexpected comfort of a tour there "without further guidance than good road maps and occasional inquiries from French-speaking people" and of many other details of interest to travelers and motor enthusiasts.

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Introduction by Elizabeth Powell Bond

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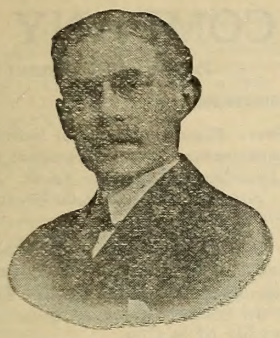
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The Fair is to be held on the new baseball grounds which have lately been completed, and which were used last week for a game between a nine from Gouldsboro, Pa., and the local Buck Hill team. The latter is composed of the number of guests and those among the helpers who are proficient in the national game.

It is expected that Horace C. Evans, one of the foresters in the employ of the State of Pennsylvania, will spend a portion of his vacation at Buck Hill during the present week, looking over our woods. We have been troubled with an insect in the pine trees which lays its eggs in the leader and kills it, causing the tree to branch out below this point and making poor shaped trees.

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PHILADELPHIA, EIGHTH MONTH 12, 1911.

Volume LXVIII. Number 32.

"The man who walks humbly in the sight of God, and transgresses not the testimony of truth in his own heart, is in the way to eternal blessedness, let his belief be whatever it may, or his allotment in whatever dark corner of the earth it may be; while he who rebels against the light that shines in his own heart, let his profession be ever so splendid, his faith ever so literally orthodox, or his zeal ever so ardent, he is not in the way of life and salvation, but is in the way of danger; and if he persists in such rebellion, will inevitably perish." JOB SCOTT.

Works, Vol. I, page 121.

BEAUTY.

Beauty still walketh on the earth and air;
Our present sunsets are as rich in gold
As ere the Iliad's music was outrolled;
The roses of the spring are ever fair,
'Mong branches green still ring-doves coo and pair,
And the deep sea still foams its music old;
So if we are at all divinely souled,
This beauty will unloose our bonds of care.
'Tis pleasant when blue skies are o'er us bending
Within old starry-gated Poesy,
To meet a soul set to no worldly tune,
Like thine, sweet friend! Ah, dearer this to me
Than are the dewy trees, the sun, the moon,
Or noble music with a golden ending.

—*Alexander Smith.*

THE CHRISTOLOGY OF ELIAS HICKS.

[From *The British Friend;* by Robert S. Franks, Principal of Western College, Bristol, England; formerly lecturer at Woodbrooke.]

The theology of Elias Hicks possesses a historical importance which makes it deserving of the closest scrutiny. When the views of a particular teacher become the occasion of a division in a Church, all his opinions become magnified to the scale of the results that flow from them. They are no longer merely the opinions of an individual, but attain the rank almost of an ecclesiastical symbol. It is this that gives the doctrines, let us say, of Athanasius or of Arius, of Pelagius or of Augustine, their perennial importance. In the same way, then, the teachings of Elias Hicks also possess a significance that is not merely individual, but ecclesiastical.

The present essay deals only with one doctrine; but it was one which was central in the controversy that arose around the name of Elias Hicks. It was his Christology, above all, round which the conflict turned. Our aim is, then, first to make a careful study of the Christology of Elias Hicks, collecting the material from his various published works; and then, if it may be, to form an estimate of the doctrines in question, in the light of modern theological science. In other words, our work is to be first exposition, and then criticism, —the latter term being taken in its strict sense of the judgment that evaluates and appreciates both merits and demerits. For, in the judgment of the writer, the Christology of Elias Hicks has both its strong and weak points; and it may be of some service to attempt to discern between them. There is no better help towards meeting the problems of the present than a careful study and criticism of the problems of the past.

Elias Hicks was very far indeed from being a technical theologian. He was no second Barclay, and has left behind him nothing at all like a theological system. His views have to be gathered from his various occasional deliverances, whether spoken or written. We possess shorthand reports of his sermons in the volumes of "The Quaker," and also a printed collection of his letters and essays. These are the sources upon which this study is based; and the writer would express his gratitude to the author of the recently published "Life and Labors of Elias Hicks," Henry W. Wilbur, for guidance in the selection of material.

It will be convenient first of all, before we come to the passages bearing directly on Christology, to take a statement on the doctrine of the Trinity, which will help us to understand better the presuppositions of Christological doctrine in the mind of Elias Hicks. The passage in question, in fact, casts much light not only upon his theology (in the strict sense, as doctrine of God) but also upon his anthropology, and his conceptions of the relations of God and man in general. It occurs in a letter to William B. Irish, where Elias Hicks begins upon the subject as follows (Letters, p. 55):—

> The doctrine of the Trinity, as held by many professing Christians, I also consider a weak and vulgar error: that of three *distinct persons* in one God, and that each of these persons is whole God, as, I think, is asserted in some of the confessions of faith; as I believe there cannot be a greater absurdity, than to apply *personality* to God, in any right sense of the word; as personality implies locality, which signifies limited to place, which would be very impious to say of the infinite Jehovah.

After this we have a discussion of the famous verse I John V 7, which (as is well known) has been removed from the R.V. as not belonging to the original text, but which in the days of Elias Hicks formed the great Scriptural bulwark of Trinitarianism. Elias Hicks simply says that, assuming the translation to be correct, we are bound to accept it in such a sense as not to conflict with the general monotheism of the Scriptures. Then follow the very important sentences in which he explains how God is Father, Son and Spirit, and yet only One God. The distinction of names arises through the different relations of God to man.

> Wherever the Holy Spirit of God is, there is God, and where God is, there is the Holy Spirit, or Holy Ghost, which are one, as the terms are synonymous; for God is a spirit, and nothing but spirit. And when this Spirit or God acts or operates on the spirit of man, in his first operations, he quickens and enlightens man's spirit, and in this operation he bears record of his own life in the soul of man, as the Holy Spirit or Holy Ghost; and as the spirit of man yields and submits to his operation, there is a birth brought forth in the soul or spirit of man, and by which he now bears record of his own life in the soul as *Father;* and this birth of God in the soul, being begotten by God, unites in record or witness in unity with God as *Son,* and still it is only God working all in all in the soul, agreeebly to his own will and pleasure. And which agrees with the doctrine of the apostle, where he says, that it is God that worketh in us, both to will and to do of his own good pleasure, and again: "For as many as are led by the Spirit of God, they are the sons of God."

This pasasge very clearly states the conception of Elias Hicks as to the nature of God and His relation to man. It is, now, upon the basis of this general conception that we must approach his special view of the Person of Christ. In the first place, he admits, as a peculiarity of the nature of Christ, His miraculous birth from a virgin. He holds, however, that it made no difference in His human constitution, because, taking the substance of His flesh from the Virgin Mary, Jesus was just as much man as if He had had two parents in the ordinary way; He derived from her the animate flesh which is the basis of human nature, and which is all that man ever derives from his parents. The immortal soul, which is added to the animate flesh, making it a man and not an animal, comes in every case directly from God. Such is the doctrine contained in a letter to William Poole of Wilmington ("Letters," p. 116*f*). This letter further contains a most important Chistological pasasge, in which Elias Hicks explains how the Divine Sonship of Jesus is to be understood, when it has been admitted, as above, that His miraculous conception in no way differentiates Him from other men.

> We likewise find him growing up from a child to the state of manhood, like other children, and no doubt his soul, when it entered the body prepared for it, was furnished with such a portion of the Divine spirit, as was most consistent with the will of his Heavenly Father, and by which he was enabled to fulfil all the righteousness of the law and covenant given to Moses; and therefore, in a certain sense, might be considered a Son of God, as much as that dispensation would admit of. But if he had been completely so before the baptism of John, and the descent of the Holy Ghost, why was that superadded, and why did not his Heavenly Father, previous to that time, declare him his Son, in whom he was well pleased?

Thus, before the baptism Jesus was only Son of God in a certain sense; His baptism made Him properly so. As Elias Hicks puts it again, a little further on (p. 117), by the descent of the Holy Spirit "he was then more fully the Son of God, and filled with the Divine nature of his Heavenly Father."

We are not, however, to regard this sonship as anything unique. The same "must be the experience of every gospel minister" (p. 118), who must, in order to minister of the things of God, be first born of the Spirit, and so be a son of God. This experience cannot take place till "they have first fulfilled the substance of the moral law, as Jesus did; and that opens the way for a further infusion of the Holy Spirit, as a necessary preparation for gospel ministry."

There is no doubt however that, in spite of the limitation of the Divine Sonship of Jesus (in the full sense) to his post-baptismal experience, Elias Hicks meant to assert the Divinity of Christ in a very real sense, and as fully as seemed to him consistent with allowing to our Lord a real moral experience. In a letter to an unnamed friend, appearing as an appendix to "The Quaker," vol. iv. (p. 283*f*) Elias Hicks writes as follows:—

> As to the divinity of Jesus Christ, the son of the virgin —when he had arrived to a full state of sonship in the spiritual generation, he was wholly swallowed up into the divinity of his heavenly Father, and was one with the Father, with only this difference: his Father's divinity was underived, being self-existent, but the Son's divinity was altogether derived from the Father; for otherwise he could not be the son of God, as in the moral relation to be a son of man the son must be begotten by one father, and he must be in the same nature, spirit and likeness of his father, so as to say, I and my father are one in all these respects.

In the consciousness of thus holding the ultimate unity of Jesus with God, Elias Hicks says, in a letter to Thos. Leggett, of New York ("Letters," p. 226):—

> As respects the divinity of Jesus Christ, I apprehend no minister in the Society of Friends has more often in his public communications asserted the divinity of Jesus Christ the Son of God, than I have, assuring my hearers that he was fully swallowed up in the divine nature, and complete divinity of his heavenly Father.

There are other Christological passages in the writings of Elias Hicks; but I no not propose to quote any more, as they but recapitulate the

points of those we have already studied. Instead of this, however, I shall refer to some passages which show the practical or soteriological consequences of the Christology. It is one of the most fruitful principles of present day theological science, that doctrines are only fully to be understood when viewed in their practical aspects. The result, then, of the Christology of Elias Hicks is that a sharp division is after all made in the soteriological reference, between the human and Divine natures in Jesus Christ—in spite of the attempt to unify them by the doctrine that His humanity was wholly swallowed in the Divinity of the Father.

First of all, we observe that Elias Hicks regards the union of the soul of Christ with the Divine Spirit as extending to His *body*, only in so far as the Divine Spirit governed the body through the soul. "Flesh and blood are not capable of being in reality divine"; nevertheless "the whole animal man, which was the son of Abraham and David," thus became, in Jesus Christ, "a tabernacle for his blessed spirit" ("Quaker," vol. 1, p. 62). Or, as it is put elsewhere, the body of Jesus "was the outward garment, in which he performed his mighty works" ("Letters," p. 229). But what then of the person thus formed, the human Jesus, as actuated by the Divine Spirit? Elias Hicks seems to teach a three-fold significance of the, as we now say, historical Jesus.

(i.) In the first place, He had a mission to the Jewish people, which was external and temporal ("Quaker," vol. 1, p. 68). "What is this Jesus Christ? *He* came to be a Saviour to that nation, and was limited to that nation. He came to gather up, and look up, the lost sheep of the house of Israel." He came, in fact, to bring them external blessings of healing, which affected only their bodies; and in this sense He was only "an outward shadow of good things to come."

(ii.) In the second place, however, in so far as Jesus was endowed with the Divine Spirit, in its fulness, and was thus the complete Son of God, He is the head of the Church. What Elias Hicks says in this respect is very noteworthy (as before, "Quaker," vol. 1, p. 68). In so far as Jesus possessed the full anointing of the Holy Spirit, this made His ways so wonderful in His day,

> that the Psalmist in his prophecy concerning him exclaims, "Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." He had loved righteousness, you perceive, and therefore was prepared to receive the fulness of the Spirit, the fulness of that divine anointing; for there was no germ of evil in him or about him; both his body and soul were pure. He was anointed above all his fellows to be the head of the Church, the top stone, the chief cornerstone, elect and precious.

There are to be observed (*a*) that Elias Hicks teaches most decidedly the complete sinlessness of Christ, and (*b*) that he wishes to assign to Him, as the "firstborn among many brethren," a unique and highly significant position as the historical founder of the Christian Church, and so its Head and Master.

(iii.) In the third place, and closely in connection with the interpretation of Christ as the "man anointed above his fellows," is the evaluation of Him as a moral example. It is His position as an example that makes Him the way to the Father. In a sermon ("Quaker," vol. 4, p. 141) Elias Hicks inquires: "Was it his person that was the way?" The answer is:

> No. It was his obedience, and his acts that led to the Father; therefore it is the same thing that is to lead us all, and the alone thing that can lead us to the Father. The way he trod must be our way—not that he trod it for us, but to set us an example. He is our example, and we are to follow his steps.

In these ways, then, Elias Hicks endeavors to give a significance to the concrete historical personality of Jesus Christ. His final word, however, is that it is not this historical personality that is the Saviour of men; but only the Spirit that was incarnate in Him. The Holy Ghost "is the only Saviour that can cleanse the soul of man from sin, and give him an inheritance among all them that are sanctified" ("Letters," p. 229). And again he says ("Quaker," vol. 1, p. 69):

> And what is it that was a Saviour? Not that which was outward; it was not flesh and blood; for "flesh and blood cannot inherit the kingdom of heaven"; it must go to the earth from whence it was taken. It was that life, that same life, that I have already mentioned, that was in him, and which is the light and life of men, and which lighteth every man, and consequently every woman, that cometh into the world. And we have this light in us; which is what the apostle meant by Jesus Christ; and if we have not this ruling in us we are dead, because we are not under the law of the spirit of life.

Thus, in the end, when it comes to the question of salvation in the strict sense, the historical Christ falls into the background, and it is simply the Spirit or Divinity in Him that is the Saviour. Elias Hicks asserts most distinctly that it is not the *whole* person of Jesus Christ that is the way to the Father. We see then what is the soteriological outcome of his Christology; and that will help us in the most difficult part of our task, to which we now at length come: viz., the critical appreciation of the doctrine we have been studying.

As a beginning, then, it may be pointed out that Elias Hicks agrees with what is in general the modern tendency: viz., to make the humanity of Jesus the starting-point in the interpretation of His person. Professor Hæring, of Tübingen, in his recent Dogmatik (1900) has distinguished the

ancient ecclesiastical Christology, which has come down to us from the Greek Church, from the Christology of the nineteenth century in the following way:—

The former is theological: it starts with the Divine Person, and asks how He can become man. The latter is anthropological: it starts with Jesus of Nazareth and asks why we ascribe to Him Divinity. The ultimate outcome of the former point of view is that in the Greek dogma the humanity of Jesus Christ is declared to be impersonal. The Divine person, possessing already a Divine nature, added to His own a human nature by the Incarnation; He thus became man in the abstract, but not a particular man. The practical results of this point of view are well known. It led to the suppression of the historical Jesus of Nazareth in favor of a theological construction: its inadequacy was manifested as soon as criticism revealed to us once more the true outlines of the gospel portrait of Jesus.

Modern Theology, on the other hand, in its greatest representatives, from Schleiermacher to Ritschl, has started with this gospel picture, and has endeavored to solve the question, why did the apostles and the Church come to regard Jesus as God? This, surely, is the right method of approach, the only method that can really promise lasting success. It follows the line of actual historical revelation. It was Jesus of Nazareth whom the disciples first came to know, of whom they came to believe that He was the Christ, and whom finally, after the wonderful experiences of the Resurrection period, they came to acknowledge as their Lord and their God. The whole superstructure of doctrine rests upon the historical figure of Jesus; take this away, and it falls to the ground; mutilate or alter this basis, and it stands at least in danger of falling every moment.

What is more, even the mystical experiences of communion with the risen Christ, which form so prominent and fundamental a factor in the Pauline Christianity, derive their valuable ethical character from their connection with the historical Jesus Christ; it is *His* spirit that is manifest in them. It cannot too often be repeated that mystical experiences in themselves are not necessarily Christian or even moral. If there is anything that the study of comparative religion shows, it is this. To take only one example, nowhere do we find more markedly mystical experiences than in the orgiastic worship of the Thracian Dionysus, and nowhere do we find a religion less ethical in the Christian sense.

We cannot help sympathizing then with Elias Hicks in his anthropological approach to Christology; but it is a question, all the same, whether he has arrived, along the lines he takes, at an adequate doctrine. The flaw appears to me to lie in the under-valuation of the historical person of Jesus Christ. In the scheme of Elias Hicks, He appears as a man under the guidance of the Divine Spirit, who, by fulfilling the righteousness of the Jewish law, attains at His baptism by John the fulness of the Spirit, and so reaches absorption into the Divinity of the Father. Now, without question, this type of Christology (historically known as the Adoptionist theory), on the one hand is very ancient, and on the other has continually reappeared throughout the history of the Christian Church. While the earliest Christology of all regarded the Messiahship of Jesus Christ as commencing properly with His resurrection (Acts 2, 37-39), there was undoubtedly in the primitive Christian Church a view which made the baptism by John the great turning point in the career of Jesus. The Gospel of Mark is planned upon this scheme (*cp.* also Acts 10, 37, where the Gospel story again begins with the baptism). In the reading of Codex Bezæ (D.), in Luke 3, 22, moreover, which some think to be the original one, and which at any rate represents a very primitive tradition, we have a still more distinct assertion of the Christology importance of the baptism. The heavenly voice is given in our ordinary Synoptic text (Mark 1, 11, Matt. 3, 17, Luke 3, 22) as "Thou art my beloved son, in whom I am well pleased" (*cp.* Ps. 2, 7, Isa. 42, 1, LXX.), or variants of the same. In Luke 3, 22 (D.), however, it is an exact quotation of Psalm 2, 7: "Thou are my son, this day have I begotten Thee," which points to the view that not the Resurrection, as in Acts 2, 36, but the baptism by John, was the "birth" of Jesus as Messiah and Son of God.

It is noticeable, however, that this view was later superseded by others. Just as it represents itself the conviction that the Divinity of Jesus Christ must go back, behind the Resurrection, to His earthly life, so we find the conviction that we cannot stop here, but must go back further still, expressing itself in various ways. There is the story of the miraculous conception in two different forms given by Matthew and Luke, but both agreeing in tracing back the Divinity of Christ behind His baptism to His birth. There is the Pauline carrying back of the Risen Christ, "the Lord, the Spirit" (2 Cor. 3, 17) of the Christian's mystical experience, behind the Incarnation altogether into a pre-existence in eternity (2 Cor. 8, 9; Phil. 2, 6). There is, finally, the identification of this pre-existent Christ, either by implication of the phrases used, or in distinct terms, with the Logos, or principle of the Divine activity and self-revelation in the world [*cp.* first

1 Cor. 8, 6; 2 Cor. 4, 4; Col. 1, 15-18; Heb. 1, 2-3; and then John 1, 1].

This progress of doctrine, surely, means that the standpoint chosen by Elias Hicks cannot be the final one. That at any rate is the judgment of the present writer: it appears to him above all that the view taken by Elias Hicks does not do sufficient justice to the peculiar position and character of the historical Christ. Elias Hicks makes too sharp a division between the Spirit and Jesus of Narazeth, and thereby is in danger of reducing the Spirit to the degree of the Divine revelation before Jesus. But, if Jesus be the final word of the Divine revelation, He cannot be treated simply as a man invested with the Divine Spirit; we only know finally what the Divine Spirit is through Him. There must be a greater unity between Him and the Divine Spirit than Elias Hicks allows for. His very humanity must be from the first the expression, the fleshly manifestation, of the Divine Spirit. The philosophy of Elias Hicks is here too dualistic. It is true in general that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit; and that with men in general the Spirit birth is a second birth. But there is no trace of a second birth in the case of Jesus. Rather was it that in Him *from the first* the flesh was the vehicle of the Spirit; in Him, as St. John puts it, "The Word *became* flesh, and tabernacled among us."*

How else could He have been so distinct from all others, by His sinlessness, which Elias Hicks does not question? Surely the only explanation is that the Divine Spirit, which has been partially expressing itself ever since the beginning of the world in one form or another, found its complete and transcendent manifestation in His Humanity. We cannot separate the human Jesus from the Spirit, who is Christ in us, as Elias Hicks tends to do. It will not do to reduce the earthly ministry of Jesus, His works of healing, etc., to a mere Judaic and external prolegomenon to the true Evangel.

This leads me to discuss the consequences for the doctrine of the Trinity. We cannot but sympathize with Elias Hicks in so far as He wishes to do away with tritheism. There is no doubt that the popular interpretation of the orthodox doctrine of the one God in three hypostases has amounted to the enthronement side by side of "three supernatural men," as I think Matthew Arnold put it. No doubt, also, a too absolutely literal adoption of certain forms of Pauline expression as final theological statements (*cp.* 2 Cor. 8, 9; Phil. 2, 6) may lead, if not to a tritheism, at least to a ditheism. Deissmann has well pointed out, in his recent work *Light from the Ancient East,* what a mistake it is to regard Paul's forms of expression as we should the technical terms of a system of theology. Monotheism, is, as Elias Hicks says, fundamental to Christianity, and its great inheritance from Judaism. But, on the other hand, the Logos doctrine, which is the last result of the New Testament development, is not open to the objections that lie against the terms which are stages on the way to it, if these are wrongly taken as final. There must be in God both a revealed side and a side beyond revelation; that is a result to which philosophic thinkers had come before Christ, and which the doctrine of the Logos represents. The supreme theological achievement of the New Testament is the identification of this revealed side of God above all with Jesus Christ; the mystery is enenshrined in the august words already quoted, "The Logos became flesh," the Revelation of God took shape as a human person. It is a double insight that is here given us, one not merely into the person of Christ, but into the being of God. In German philosophy it is usual to distinguish between the *Realgrund,* or ground of existence, and the *Erkenntnissgrund,* or ground of knowledge. Here we have this distinction supremely exemplified. If the being of God is the ground of the existence of the Person of Christ, the Person of Christ is the ground of our knowledge of the nature of God. The failure to recognize this would seem to be the limitation in the Christology of Elias Hicks. Jesus and God are one in a deeper sense than he allows. Whatever may be the theoretical difficulties of the theological construction implied, and they are not to be minimized, we cannot give up this fundamental insight without losing greatly, not merely in the sphere of Christology, but also in that of theology proper. The impoverishment of the doctrine of Christ must result ultimately in the impoverishment of the doctrine of God.

*The conception of Jesus as first *earning* the gift of the Spirit by an obedience to the law, which we find in Elias Hicks, is quite foreign to the New Testament. Its only parallel is to be found in certain types of Western Catholic theology.

All the faithful are not called to public ministry; but whoever are, are called to minister of that which they have tasted and handled spiritually. The outward modes of worship are various; but whenever any are true ministers of Jesus Christ, it is from the operation of his Spirit upon their hearts, first purifying them, and thus giving them a just sense of the conditions of others.

—*John Woolman.*

SPIRITUAL DEVELOPMENT AND COMMUNION WITH GOD.

There are at least three degrees or stages of spiritual development. The first stage is common to all men, the conscience or moral sense being the faculty by and through which the knowledge of right and wrong is acquired. This faculty is capable of Divine illumination. This light, however, varies in intensity. At first it is feeble, a mere spark or gleam, but grows brighter and brighter as it is faithfully followed.

The second stage of spiritual development is that in which we become conscious of the Divine Presence sometimes called God consciousness. This experience is more rare than the previous one. Some persons never experience it, others but seldom. Perhaps to none is it habitual, as it appears to have been with our Divine Master.

"There is a moment," says Hugh Black in his sermon on "Listening to God": "There is a moment which came to the prophets and men called to exceptional work, a moment when the world is dissolved, when earth has faded and heaven has opened and reveals the eternal, a moment when in all the universe there seems nothing but God and the human soul." It is possible for each of us, in one degree to have something of the same experience.

The third stage of spiritual development is that in which conscious communion with God is not foreign to our experience.

That this condition is possible there is ample evidence not only in Scripture testimony, but in the experience of saintly lives of the present day as well.

And yet, it is an experience from which human nature shrinks. "Man has dreamed," writes Shumaker, " of a spiritual mountain top where the human and the Divine come together. And the dream of a direct communion he would never let die. It is the dream of dreams. But precisely this it is that is open to the deepest skepticism, both theoretical and practical." * * * "Let me believe we say, in nature and humanity and moral order, and truth and beauty and ideals and indirect communion, but do not bid me believe in direct communion and spiritual immediacy. It is the cry of weakness but it is a very natural weakness." * * * "The possibility of an open and clear sky between the soul and God must be proclaimed to the ends of the earth?"

But, "if the consciousness of God is possible to all healthful souls, why are so many men and women without this consciousness?" This is the question formulated by Lyman Abbott, and the one which he seeks to answer in his little book entitled "Seeking after God." A few extracts from this work will perhaps throw some light on this difficult subject.

"There are many men, and a large number, who though they do not wish to be rid of God, do not very much care for Him." * * * "The Psalmist speaks of these when he says, 'God is not in all their thoughts.'" * * * "Some of them are what we call good men, followers after truth, practicers of righteousness. But the invisible and the eternal world does not attract them: their thoughts do not run in that direction." * * * "Besides these there are many men who believe there is a God, and yet live without companionship with God, because they have taken in place of God what is divinely intended only to bring them to him." * * * "We are learning that we must look, not to the creed, but through the creed; not to the church, but through the church; and not even to the Bible, but through the Bible, to the living God, or we cannot see God."

"This is the most common cause of failing to find God in the spiritual experience of men and women. They do not want God for himself. They want him for something he is going to bring them. 'I want peace,' one cried, 'and so I want God,' 'I want prosperity,' another cries 'and so I want God.' * * * "No man will find God unless he seeks God for God's own sake, loves him for himself and not for the gifts which he may bestow." * * * "He who would find God will find him, as nowhere else, in the earthly life of Jesus the Christ. Let him for the purpose read and reread the story of that life, and think that the Father is, in the infinite and eternal relations what Jesus Christ was in the temporary and limited ones." * * * "But we must look for God in Christ, not only by reading about Christ, but by endeavoring to be like him. It is only by participation in his life that we can come to an acquaintance with him."

HENRY B. HALLOCK.

Brooklyn, New York.

ALEXANDER JOHNSON'S BOOK.

[From *The Survey.*]

Mr. Johnson's book*, "The Almshouse," is a very practical, readable, friendly little volume, that ought to be in the hands of every superintendent of the poor, county supervisor, and official inspector or voluntary visitor. It treats in a helpful and enlightening way the practical problems of location and capacity, construction, administration, and care of inmates, including special chap-

*THE ALMSHOUSE. By Alexander Johnson. Russell Sage Foundation Publication. Charities Publication Committee. New York, 1911. Pp. 263. Price $1.25 postpaid.

ters on the care of the sick, the mentally defective, and others. It makes the running of an almshouse seem such an easy, natural thing for any intelligent and kindly person to undertake, that one wonders why all almshouses should not exemplify all the sensible principles which Mr. Johnson has laid down. The book is helpfully illustrated with pictures and plans of well-constructed almshouses. The only possible criticism of these is that they seem to be all built on the assumption that the sexes are to be cared for in equal numbers, when, as a matter of fact, in many eastern states at least, the men are from two to four times as numerous as the women. Apparently the sexes are more evenly distributed in the part of the country that Mr. Johnson is most familiar with, for he does not mention the necessity of considering this rather important matter. The practical suggestions about the keeping of institutional records and the purchase, housing, and distribution of supplies, would, if generally adopted, put almshouses on a much better business basis than most of them are at the present time. Mr. Johnson's remarks on the food-supply and his excellent recipes for cooking cereals, turning Irish stew into Spanish stew or Hungarian goulash, prove him well qualified to occupy the position of chef at any first-class institution.

Almost half the book is given up to appendices, consisting chiefly of extracts from papers and reports on the almshouse and related subjects. The system in England and in some other parts of Europe is described, but to anyone not deeply absorbed in the almshouse problem, the English precedent is a little confusing, the English workhouse being so much worse, and the English almshouse so much better than our type of almshouse. One might wish that Mr. Johnson had included some pictures of the delightful little English almshouses, such as the one at Firvale, described by Mrs. Lincoln, which are typical of those so frequently found in the country districts of England, and apparently represent a system that might well be adopted in this country for the better class of inmates, who could appreciate these pleasant little two-room cottages, where they have all the comforts and the independence of home with the safeguards of an institution.

In treating of the care of the feeble-minded, Mr. Johnson quotes a valuable paper presented by Mr. Bicknell at the National Conference of Charities and Correction in 1896. This paper is interesting and significant, and prophetic of the results of later research, but the very recent researches of Dr. Goddard and Professor Davenport along these lines would seem to be even more worth including in the treatment of this subject.

It is to be hoped that the Russell Sage Foundation, which publishes this admirable little volume, will consider the advisability of printing Mr. Johnson's chapters in a cheap and handy form, perhaps with paper covers, and giving them away to the officials of county and state boards throughout the country, who, it is to be feared, may not otherwise see what it is for the public good that they should read and digest.

MARY VIDA CLARK.

EDUCATION DEFINED.

[By Ellen Key,* quoted in *Vigilance*.]

Goethe showed long ago in his "Werther" a clear understanding of the significance of individualistic and psychological training, an appreciation which will mark the century of the child. In this work he shows how the future power of will lies hidden in the characteristics of the child, and how along with every fault of the child an uncorrupted germ capable of producing good is enclosed. "Always," he says, "I repeat the golden words of the teacher of mankind, 'if ye do not become as one of these,' and now, good friend, those who are our equals, whom he should look upon as our models, we treat as subjects; they should have no will of their own; do we have none? Where is our prerogative? Does it consist in the fact that we are older and more experienced. Good God of Heaven! Thou seest old and young children, nothing else. And in whom thou hast more joy, Thy Son announced ages ago. But people believe in Him and do not hear Him—that, too, is an old trouble, and they model their children after themselves." The same criticism might be applied to our present educators, who constantly have on their tongues such words as evolution, individuality, and natural tendencies, but do not heed the new commandments in which they say they believe. They continue to educate as if they believed still in the natural depravity of man, in original sin, which may be bridled, tamed, suppressed, but not changed. The new belief is really equivalent to Goethe's thoughts given above—*i. e.*, that almost every fault is but a hard shell enclosing the germ of virtue. Even men of modern times still follow in education the old rule of medicine, that evil must be driven out by evil, instead of the new method, the system of allowing nature quietly and slowly to help itself, taking care only that the surrounding conditions help the work of nature. This is education.

*Ellen Key is a Scandinavian and may perhaps be said to be a typical figure of the country whose foremost woman she is. The above quotation is taken from the English edition of her book entitled: "The Century of the Child."

FRIENDS' INTELLIGENCER

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Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 12, 1911.

FUNDS FOR THE ADVANCEMENT WORK.

The non-aggressive way in which the General Conference Committee for the Advancement of Friends' Principles has managed the money raising side of its work, and the decidedly secondary place it has given it are responsible for the treasury of the Committee having been at times in an unsatisfactory state temporarily. The response, however, whenever the needs have been laid before Friends has always been prompt and hearty. So much is this the case that for most if not all our meetings, the indications are that it would in no way violate our Friendly principle of asking only those who feel the concern to contribute to the work, if we were to raise these advancement funds through the meeting quotas thus letting all contribute equally and regularly. Aside from our frugal feeling, everywhere and always present, that as little money as possible should be raised for any purpose whatever it may be, there would seem to be no meeting now that could not generally unite in the support of this work. The time is probably nearly approaching when the Committee may be relieved of the gathering of voluntary contributions for the main financial support of its work and be put on the sounder, more business-like and more Friendly basis of having its essential needs taken care of by an appropriation, and of being in a position to use the voluntary contributions that come in for work that it has as yet been unable to touch for lack of funds.

This, however, is in the future. The present method of raising the funds is to remind Friends and meetings from time to time that the treasury needs replenishing. Sending out notices to the large number of individuals is expensive and where much of the work has to be done by volunteers who are busy with other matters, it makes serious demands on some of us. The method of notifying some Friend in a meeting and asking him to see that the meeting or an unofficial collector took care of the matter with the members of the meeting was tried this year. Some of the meetings responded promptly. Others have done so with reasonable promptness. Others have the matter still under care and will no doubt be heard from. Probably nowhere has it been entirely without concern. Probably if every individual Friend who has intended to contribute to the work had done so, and if every meeting where there is unity with the work of the Committee had taken care that all the willing contributions of its members had been gathered, the treasury of the Advancement Committee would be in good, sound condition and the Committee would be able to live up to the admonition of the query about keeping within one's means without bringing its activity to a standstill.

We have felt it right to bring this matter up in this way not to urge those who have done their part, but that those who have not done so but have intended to do so might be reminded. The treasurer of the Committee for the Advancement of Friends' Principles is Susan W. Janney, 140 N. 15th Street, Philadelphia.

HOLIDAY GLEANINGS.

It was a privilege to be present at the meeting held at the Fort William Henry Hotel, Lake George, on the afternoon of August 5th, in the interest of the Hampton Institute. In the absence of George Foster Peabody, whose deep interest in the work of Hampton is well known, his brother Charles Peabody presided. The recent death in his home at Lake George, of Edward M. Shepard, a deeply interested friend of Hampton, was feelingly referred to by Principal Frissell when he was presented to speak of the work and needs of this school established at the close of the civil war by Col. Armstrong; and whose most conspicuous outgrowth is the Tuskegee School. Dr. Frissell spoke of a recent visit to a Virginia town in which he found most gratifying evidence of the results of Hampton training. When he asked his hostess if she knew anything of Russell, she replied "O yes! that group of fine buildings yonder, the best in the town, is the work of men he has trained; and the electric-lighting of the town is his work." He inquired of a policeman concerning the influence of this man, and was told, "Before he came, the jail was full of negro thieves—now, the jail is empty."

Dr. Frissell needed no vindication of his appeal for Hampton; but nothing could have been wiser than the presentation of two men, "fruits" of Hampton work, to speak each from his own standpoint, of what Hampton stands for. Charles Doxson, a full-blooded Onondaga Indian with a face not old enough for his whitened hair, with a

power of speech that gave no hint of the rudeness of his childhood, told us of his youth, of his good fortune in being placed with a man who treated him with consideration, and who must have developed in him the signs of promise that later sent him to Hampton. There, he found very rigorous requirements to meet in the shops and in the night schools. What he gained in character-training as well as the discipline of his hands and his mind, is best shown in his eager return to his own people to share with them what he had accomplished for himself. He was followed by Madikane Q. Cele, son of a Zulu chief on the southwestern coast of Africa, a rather tall, slender young man, very black skinned, in the Hampton uniform, who confessed that the hardest fighting he ever did was to escape from his father's plan to send him to America for training. A blind person hearing his recital, would have caught no suggestion of our usual mental picture of the "son of a Zulu chief." He thinks he must have been about seventeen when he made his six weeks' voyage to America in *silence* because he knew not a word of our language; naively saying "In my country no record is made of birthdays; we all live as long as we can, and die when we have to." His father's interest had been aroused by missionary labors, and he determined that this son should be enlightened. He will have a right to be a proud father, as Hampton has a right to be proud, when this well-trained son goes back, as he too is eager to do, to share in his father's work of teaching his people. Having seen these "fruits" of the School, in men so able, so sincere, so free from self-consciousness, no one could doubt that Hampton trains for *service*.

Mr. McAneny, President of the Borough of Manhattan, spoke with the efficacy of personal knowledge of the work of the Hampton School and of its financial needs; and of the satisfaction to be had by those who contribute to its support. Another most valuable testimony was given by Bishop Reese, of Georgia, who spoke with very deep feeling, "with affectionate interest" were his words, of the race-problem whose import is not of less concern to the white people of the South, than to the colored race. "If the negroes are unsanitary, disease will reach us too; if they are immoral we shall be injured as well as they; if they are criminal we suffer from their crimes," he said. Neither did he allow us to forget that the North shares with the South the responsibility for the present situation with its elements of tragedy; and he appealed with passionate earnestness to us of the North to take this responsibility to heart.

This meeting whose significance is deeper and more far-reaching than appears on the surface, had a beautiful setting. At its close, tea was served on the terrace of the Ft. William Henry House just rebuilt upon the site of the famous house burned two years ago; and commanding an exquisite view of the Lake, and the mountains, whose outlines these August days are softened by summer haze. We had also the pleasure of hearing songs by the Hampton quartette—the music that was the solace of their mothers and fathers in slavery, and is truly an inheritance to be cherished. ELIZABETH POWELL BOND.

Lake George.

WHITTIER FELLOWSHIP PILGRIMAGE.

From England word comes that M. Catherine Albright and Evelyn Sturge expect to come to America to join with the pilgrims to Whittierland.

Elizabeth Powell Bond expects to join the pilgrims and will give some account of the pilgrimage for the benefit of those readers of the *Intelligencer* who are not able to go. Members of the Central Committee of Friends' General Conference who otherwise would like to go on the pilgrimage will be unable to do so on account of the meetings at Sandy Spring coming at the same time.

The idea of this pilgrimage arose from a concern to bring the young Friends of all the Eastern Yearly Meetings together in a holiday of pleasant intermingling so that they can get to know and like each other better. A few days by the sea and near Whittier's home will make a holiday amid congenial surroundings and it is thought the fellowship that will arise will be helpful to the young Friends of all branches who need each other in the effort to make the Society of Friends of the greatest service to themselves and to the world.

There are no outsiders or teachers invited and no tasks assigned. It is to be a time of simple fellowship for Friends and all may take part as the way opens.

For program, expenses, etc., see issues of Seventh month 15, page 441 and Seventh month 22, page 457. Those expecting to attend should communicate with Carolena M. Wood, Mt. Kisco, N. Y., or Horace M. Lippincott, 266 W. Tulpehocken St., Germantown, Philadelphia.

ADVANCEMENT AT LINCOLN, VA.

Fairfax Quarterly Meeting will be held at Lincoln, Va., Eighth month 19-21. On Seventh-day afternoon, the 19th, ministers and elders will meet.

In the evening, at 7 o'clock, at the home of Nathan L. Brown, there will be a meeting especially for young people, planned by the Advancement Committee of Goose Creek Monthly Meeting and young Friends of the neighborhood.

Question for discussion: "Why Be Loyal to the Society of Friends as a Distinct Denomination?"

Meeting for worship on First-day morning.

In the afternoon a conference on Individual Responsibility to the Meeting will be held.

The business session of the Quarterly Meeting, preceded by a devotional opportunity, will be held on Second-day.

Dr. O. Edward Janney, of Baltimore, and Arthur M. Dewees, general secretary of the Yearly Meeting Advancement Committee, expect to be present.

THE NEW MEETING HOUSE AND FIRST-DAY SCHOOL AT UPPER SPRINGFIELD.

We have news of interest from Upper Springfield, N. J., where a new Meeting House was built this year, to replace the old house built in 1727, and burned in 1909.

At the Burlington First-day School Union held there Sixth month 10th, a committee was appointed from the four schools, constituting the Union, to meet with the people in that locality, and endeavor to establish a First-day School in the house just completed, and re-built by popular subscription. The committee met there Seventh month 2nd, and organized a school with twenty-one members, since then it has increased to thirty-two or more, and seems to be, so far, wonderfully successful, for in that locality, there are few Friends, and the school is mainly supported by those outside our membership, but who take a great interest and pleasure in the old-new Meeting House. They use the Friends' Lesson Leaves, and the committee has permitted them to sing if they so desire.

On First-day the 13th, we are expecting Isaac Wilson to visit us, and hold a meeting at Upper Springfield at 10.30 a. m., to which all interested friends are invited.

Columbus, N. J. MARTHA E. GIBBS.

Energy and enthusiasm are good things, but along with them right thinking is essential, and between the two, enthusiasm and right thinking, we are most in danger of neglecting the latter essential. In fact, a mistake is a sin in so far as it is due to lack of careful consideration, in so far as it is due to mental indolence.

—*President Lowell, of Harvard.*
In Journal of Education.

ADVANCEMENT AT WOODLAWN.

A day full of interest and pleasure, and no doubt some lasting profit, was the result of an advancement conference held at Woodlawn, Va., on First-day, Seventh month 30th. The event was planned by the local Friends' Association in co-operation with Arthur M. Dewees, general secretary of Baltimore Yearly Meeting Advancement Committee. The conference, which took place in the afternoon, and the meeting for worship in the morning were both attended by close to one hundred persons. While a majority of those present were members and attenders of Woodlawn meeting there were Friends from Washington and members of other religious societies in the neighborhood, in the congregations both morning and afternoon. It would seem to be one of the hopeful features of the social and religious situation at Woodlawn that so far the allegiance of the people is divided between only two denominations, the Friends and the Baptists, although there is another church a few miles away. The conference of the 30th, was held with a view to getting some new light and enthusiasm for meeting the problems of the community in a constructive way. There was expressed a keen desire that the Friends, of whom there are plenty to maintain a very influential meeting, might not be careless or indifferent regarding their opportunity and that they might all join hands in a whole-hearted effort to apply Friendly principles to a solution of the neighborhood questions. Already there is a working together to some extent with the Baptists, although the most effective and noticeable joining would seem to be in the bonds of matrimony, several Friends having married members of the Baptist Church.

In the meeting for worship there was speaking by Edward A. Pennock, of Chatham, Pa., Sarah T. Anthony, Jacob M. Troth and Arthur Dewees. Nearly all of those who attended the meeting remained for lunch, which was served in bounteous quantity and in the spirit of true Virginia hospitality, on the ground surrounding the Meeting House. This period of the day was a fine social opportunity and would seem to make it decidedly worth while for country meetings to arrange such special occasions from time to time, always using the time for the double purpose of sociability and furthering the cause.

The afternoon conference was opened with the reading of a Psalm from the Bible by W. Scott Campbell, a young man not a member with Friends, who was recently appointed president of the Friends' Association. Abbie A. Gillingham, upon whose shoulders much of the work of leadership at Woodlawn now falls, acted as secretary.

An exceedingly pleasing feature of the program were the parts taken by several of the girls and young women. Christine Cox recited a juvenile poem that would have done the heart of a Field good. There was also a recitation by Eleanor Buckman and some sweet music by Dorothy Walton, who sang a solo, and Bertha, Lucy and Eleanor Buckman and Ella Gillingham, who joined in a quartette. Jane Pidgeon, of Washington, gave a brief account of the Swarthmore Summer School, bringing out the fact that it was an effort to prepare young people for leadership in their home meetings, developing in them the willingness and desire to work and giving something of the knowledge and ability to see and take hold of opportunities for neighborhood improvement. The main part of the conference was devoted to a discussion of the question "Why be loyal to the Society of Friends as a distinct denomination?" Arthur Dewees spoke first. After going hurriedly over the founding and development of the Society, its accomplishments and present standing as a religious organization, he took issue with the claim often made by Friends that the main principles of their Society had been accepted and adapted by other denominations. He said there were only isolated instances of this having been done and that there was as great need as ever for Friends working to have people see the truth of and to put into practice their principles. "We may justly appeal for loyalty to the Society," said the speaker, "on the part of all its members because of the wonderful birth it had, because of the principles that are its basis and that still need to be promulgated, because of the heroic struggle made by its founders for existence, because of its truly great record of accomplishments, because of the numerous great men and women who have lived their lives in connection with it and because, above all, of the vast possibilities that are right before it for furthering the cause of humanity, for helping to develop a healthy social religion for every-day life, for helping to bring about the thing now most needed in this world—the practice of political, industrial and social justice." Sarah Anthony said, "If we are members of the Society it is our duty to be loyal to it. We need a convinced membership, not simply a birthright membership. We should know that there is a place in the meeting activities for every member and if the meeting is not doing what we think it ought to do, it is our duty to endeavor to have it take the right stand. Loyalty will mean the earnest and consecrated working together of the entire membership in order that the meeting may be a genuine centre of helpful influence in the community." In his address Edward Pennock, who was at Woodlawn in company with his wife, Sarah, and daughter Margaret, spoke of loyalty as a quality that was interwoven with all that is best in human life; it makes us true to the highest that we know. "One of the chief reasons for being loyal to the Society of Friends is that we may be enabled to still promulgate the principle that humanity is divine, that we are God's people, that God is constantly with and in us, that he needs only to be given unlimited freedom in our hearts to give life its fullest dignity. A great thing in life is to be loyal and consecrated to the furtherance of a noble movement or cause. We all know something of the satisfaction of experiencing loyalty in the family or loyalty to an old home or to a friend. We should be loyal to our Society because it is best organized and fitted to promulgate the principle of the divinity in humanity, with all that involves by way of improved life. We should give ourselves to furthering the cause for which our Society stands; we should not be indifferent and inactive. Members who are not active to the extent of their ability are a dead weight, no one can be simply a passive member and not be a hindrance. Live, concerned and working members are what we need." Edward Pennock also told of activities carried on by Friends in his home neighborhood and of methods employed. He considered it of first importance in country communities for the people to get together as often as possible for sociability and to discuss common problems; any problem that was of vital interest in the community life might be profitably considered in the meeting house. Sarah Pennock urged that Friends be more diligent in letting the general public know their principles. Leander Williams, of Washington, thought the efforts now being made to strengthen the Society and to improve its methods were cause for encouragement and C. Chandlee Pidgeon, an enthusiastic young member, was of the opinion that Friends ought to use every possible opportunity to convince outside people of the truth of the Friendly faith and to secure additional members—the more members the more strength.

CONCORD QUARTERLY MEETING.

Concord Quarterly Meeting, held at Concordville, Pa., on the 1st of this month, was perhaps a little smaller than usual because of the coming celebration on the 16th of the 225th anniversary of the establishment of Concord Monthly Meeting.

In the first meeting there were acceptable messages, none of which were lengthy, from Lewis

Palmer, Joseph Swain, Sarah B. Flitcraft, Elizabeth Newlin, Lewis Harvey, Alice P. Sellers, Caroline J. Worth, Elizabeth Lloyd, Lewis B. Smedley and Lavinia J. Hoopes.

The clerks were Morgan Bunting and Margaret G. Sellers. Forty-nine of the 54 representatives were present; three of the absentees sent satisfactory excuses. The meeting decided to raise $1,100 for necessary expenses, this being $100 more than last year.

The Philanthropic Committee reported having met four times during the year, at 9 a. m., on Quarterly Meeting days. Eleven conferences have been held on First-day afternoons, addressed by George A. Walton, Henry W. Wilbur, Francis H. Green, Joel Borton, Elizabeth Stover, Paul M. Pearson, Augustus Cadwallader (a Swarthmore student), George A. Miller and Percival Roberts. The subjects considered were Temperance (three times), Good Literature (twice), Peace, Juvenile Courts, Social Purity, Mission Work among Women and Children, Friendly Activities, Prison Reform.

In the discussion of the report, the hope was expressed that more actual work might be done during the coming year along the lines talked about at the conferences.

The proposed changes in the manner of conducting the business of the Quarterly Meeting, left over from the preceding Quarter, were considered. The clerk was instructed to send copies of these changes to all the monthly meetings for their consideration that the next Quarterly meeting might be ready to act upon them intelligently.

As the train arrives before nine and does not leave until after three o'clock, there is opportunity at Concordville for much social mingling before and after meeting. A good and bountiful lunch is served to all in a hall near by.

PHILADELPHIA QUARTERLY MEETING.

At the devotional meeting of the Quarterly Meeting of Friends on the 5th, at the Fifteenth and Race Streets Meeting House, which preceded the business transactions, the silence was broken by Daniel Moore, who spoke of man as a worshiper.

Sarah T. Linvill and Daniel Batchellor also took part in the devotional service.

At 2 o'clock the business meeting was opened by the clerk, Sarah Griscom. Representatives answered to their names from the Monthly Meetings at Race Street and Green Street, Philadelphia; Radnor and Exeter.

A communication from Green Street Monthly Meeting said that the Quarterly Meeting had been authorized to purchase the property at Fourth and Green Streets for the use of the Friends' Neighborhood Guild. It was further announced that $33,143 of the $45,000 has now been secured for this purpose.

A committee was appointed to have charge of the Friends' Boarding Home. The auditors who had been appointed to audit the accounts of the treasurer, Harrison Streeter, reported that they had examined the accounts and found them correct. Balance in hand, $125. They recommended the raising of $500 for the expenses of the meeting for the coming year. This was approved, and Harrison Streeter was reappointed as treasurer. The minute of the Yearly Meeting was read, which directed that the four Monthly Meetings should pay their quota of the $5,500 to be raised for general expenses. A committee was appointed to nominate a clerk and assistant clerk to the next Quarterly Meeting; also to name a Friend to act as correspondent.

The particular advices were read; leading to earnest remarks from several of those present, and Sidney Yarnell led the meeting in prayer.

A FRIEND WHO MARCHED WITH SHERMAN.

[Written by a Friend in Monrovia, Cal., in reply to Phila. Yearly Meeting's letter.]

The last time I was ever in a Friends' Meeting house (I think it was of the Hicksite persuasion), strange as it may seem, was when I was a soldier in the army with Sherman; I went with him on all his long marches. The house alluded to was in North Carolina. I knew what it was at once, so I went in and sat down up where the ministers and elders sit. Soon the general I was on duty for came in with his staff and sat down by me. And there I preached, though but a boy, Quakerism to all those officers. I have often thought of it. They asked me many questions and somehow I could answer them satisfactorily. The house was much like ours at Horsham Meeting; not quite so large; but seats and shutters and general make-up were the same.

I felt it my duty to do some of the Friends in North Carolina some little kindness. I found them all loyal to the Union. One young man took me in and gave me of what he had—just corn cakes baked on the hearth and molasses, but to a hungry soldier boy that was a real treat. In turn I put a lot of New York roughs out of their house,

S. M. E. writes from Argusville, N. Dakota, "I am pleased to hear that the old stiff and straight coat ways of our ancestors are being modified. They had a tendency to drive the younger members from the meetings, although most of them, perhaps, wish to retain their membership."

Susan Y. Foulke, who for many years has been correspondent of Gwynedd Monthly Meeting (including Norristown, Plymouth Meeting, and Gwynedd, Pa.) was, at the recent Monthly Meeting, released from the service, and Ellen R. Phillips, of Ambler, appointed correspondent.

William J. MacWatters, of West Philadelphia, was a visitor to Solebury Meeting (near New Hope, Pa.), on First-day, Eighth month 6th. His message was "The dignity of the natural body and the training of the Spiritual body." The attendance was exceptional and bespoke an awakening. At 11 a. m. a delegation of young Friends arrived and the Meeting House was divided by closing the partitions. The First-day School meeting in one and the young Friends at the other end. After the conclusion of their separate meetings, a joint-session was held. Several addresses were made by Geo. Walton, William Webster, Jr., Hampton Rice, George Ely and others. The Young Friends' movement, was advanced considerably thereby. Over one hundred were present at this meeting.

The representatives of the Philadelphia Y. F. A., who intended to visit Buckingham Meeting, on Eighth month 6th, changed their plans; and were present at the two Young People's Meetings held on that date, at Solebury, at 11 a. m., and at Buckingham, at 3 p. m.

There was a large attendance of interested young people at both the meetings, who were glad to hear of the renewed life, and increasingly vital interest in spiritual things, which are being manifested by the members of the Society of Friends, all over the world; and glad to feel that they were a part of this great movement, forward and upward.

The visitors were very hospitably entertained at dinner by the Solebury Friends; and, after the afternoon meeting, the Buckingham Friends served a picnic tea, which was all the more enjoyed, because of its beautiful out-of-door setting, on the Meeting House lawn.

The Y. F. A. visit to Buckingham Meeting will be made at a later date.

ENDOWMENT FOR LAING SCHOOL.

Already acknowledged	$2,220.70
A Friend	100.00
Purchase Exec. and Prep. Meeting, N. Y.	130.00
M. G.	200.00
Received and promised	$2,650.70

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30. At Fairhill, during mid-summer months no meeting is held.

—At Green St., Phila., the First-day morning and the mid-week meeting will be discontinued through 6th, 7th, 8th and 9th months. The business meetings will be held as usual.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

EIGHTH MO. 11TH (6TH-DAY).

—Middle West Summer School, at Richmond, Ind., continuing through the 18th.

EIGHTH MO. 12TH (7TH-DAY).

—Miami Quarterly Meeting, at Green Plain, O., at 10 a. m. Ministers and Elders, day before at 2 p. m. Henry W. Wilbur expects to attend.

—Salem Quarterly Meeting at Salem, O., at 11 a. m. (sun time). Ministers and Elders, same day at 10 a. m. Friends on way to Richmond Summer School expect to attend.

EIGHTH MO. 13TH (1ST-DAY).

—Mary Travilla at Crosswicks Meeting, N. J., at 10 a. m. and 2 p. m. Afternoon subject, "Purity." The public invited.

—Young Friends of the Phila. Association will visit meeting at Willistown, Pa.

EIGHTH MO. 16TH (4TH-DAY).

—Concordville, Pa., 225th anniversary of meeting of Friends.

EIGHTH MO. 19TH (7TH-DAY).

—Pelham Half Yearly Meeting at Sparta, Ontario, Canada, at 11 a. m., Ministers and Elders, day before, at 3 p. m.

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EIGHTH MO. 20TH (1ST-DAY).

—Friends' Day at Delaware County Home, Lima, Pa.; religious meeting at 3 p. m.

—Conference under care of Concord Quarterly Meeting in the Meeting Place at Malvern, Pa.; at 2.30 p. m.; Joel Borton will give an address on "Our Country's Greatest Need."

EIGHTH MO. 21ST (2ND-DAY).

—Indiana Yearly Meeting at Fall Creek Meeting House, near Pendleton, Ind., continuing through the week.

—Fairfax Quarterly Meeting at Lincoln, Va., at 10 a. m., Ministers and Elders, Seventh-day before, at 3 p. m. On Seventh-day evening, at home of Nathan T. Brown, meeting of Young People, subject, "Loyalty to Society of Friends." On First-day afternoon, a conference on "Individual Responsibility to the Meeting." Dr. Janney and Arthur M. Dewees present throughout the meetings.

EIGHTH MO. 28TH (2ND-DAY).

—Ohio Yearly Meeting, at Salem, O.; continuing through the week.

NINTH MONTH 1ST (6TH-DAY).

—Fellowship Pilgrimage to Whittier country, continuing through the 4th (Labor Day). See *Intelligencer* issues of 7th Mo. 15, page 441 and 7th Mo. 22, page 457. Write to Carolena M. Wood, Mt. Kisco, N. Y.

NINTH MONTH 2ND (7TH-DAY).

—Central Committee of Friends' General Conference, annual meeting, at Sandy Spring, Md., continuing through the 4th.

THE "BENEFACTOR" OF HIS PEOPLE.

"No one can spend twenty-four hours in Mexico without seeing more abject poverty than he would see in as many days in—I will not say the well-to-do countries of Europe, but Ireland, or Italy, or Spain. Nowhere in the Western world have I seen anything like the utter destitution that meets one on every hand in Mexico. I am not speaking of beggars; it did not seem to me that actual mendicancy was more common than in Southern Europe, I am referring to the working, wage-earning populace or the people who carry on small trades and industries. Never in any country have I seen such rags, never in any country so much unintentionally bare human flesh; never such miserable makeshifts doing duty for human habitations.—As to the fact that men are enslaved for debt, and are treated as marketable merchandise, there is not the least shadow of doubt. Those who set forth to deny it do not in reality do so, but admit, explain, and palliate it.—Diaz, it is certain did not create these conditions of life and labor. But what has he done to amend them? Absolutely nothing. He did not create the slavery which exists in many parts of Mexico. But what has he done to check it? Absolutely nothing.—*William Archer, "Collapse of the Diaz Legend" in McClure's.*

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Friendly Fundamentals.—Henry W. Wilbur.

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The Upbuilding of a Religious Society.—Dr. O. E. Janney.

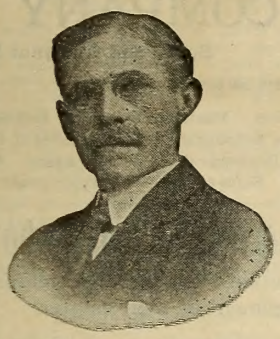
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CAMPAIGN AGAINST LOAN SHARKS.

"The extortionate charges of salary loan companies have not by any means been reduced in all cases," says *The Survey*, "but marked progress has been made toward reducing usury. There are now twenty-one remedial loan societies operating in eighteen cities, members of the National Federation of Remedial Loan Associations. With an aggregate capital of about $8,000,000, they have made loans the past year amounting to $15,000,000 at low rates of interest. Plans are nearly completed for the organization of similar societies in ten other cities, and an active interest has been aroused in fully twenty more.

"In addition to the semi-philanthropic loan societies which have limited their dividends to a reasonable return, there are about twenty other organizations in various parts of the country loaning money at low rates. All of these are improving conditions both directly, by the loans they make, and indirectly, by competing for loan business at low rates.

"As a remedy for the salary loan evil and an encouragement to thrift, savings and loan associations have been formed in thirty-two industrial establishments. Some are branches of mutual benefit associations and others of co-operative savings and loan institutions. Probably the best example of the latter form is among the employes of the Celluloid Company of Newark, N. J. Of the 1,400 employes about 900 have joined and the loan shark has been nearly eliminated from the establishment.

"In the past most large employers of labor have refused to retain in their employ men who have become involved with salary loan people. Gradually employers are coming to change their attitude, and in New York in particular many have recently agreed to defend their employes and advance them money in time of need."

A MIRACLE.

Down through the dusty streets I go;
The prosy brick fronts stand arow;
Electric wires besieve the sky,
Electric cars go clanging by;
The July sun malignant glares
Upon the huckster's drooping wares;
The sparrows in the gutter flirt
Ditch-water on my lady's skirt;
Two miles of this to Boston town,—
Enough to cast one's spirits down!
Then suddenly a breath of air,
Unheralded, from who knows where,
Brings to my sense an odor faint,
Unrecognized, yet eloquent,
And, whiff! the dulsome street is gone—
Before me towers the Pantheon!
Behind that mighty portico
Lurk the great gods of long ago;
About me flit the imperious shades
Of those who built these colonnades;
Agrippa, he who talked with Paul,
Trajan, Septimius, and all
The older and the newer lords
Who bound the Seven Hills with cords.
Time is wiped out, and once again
I mingle with Italian men,
While on me, scarce a league from home,
Falls the immortal spell of Rome.

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A Religious and Family Journal

Martha J Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 19, 1911.

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The fourth summer of the Hall's operation breaks all records for the number of guests. For the past week not less than 110 guests have been taking meals in the birch-wood dining room—more than half of them, of course, table boarders.

The Hall is full up to almost the end of this month There are a few vacancies after the 28th, over Labor Day. As Buck Hill is always crowded over that holiday, we suggest that reservations ought to be in early.

The Hall remains open for another week after Labor Day, and as yet there is plenty of room for intending guests, We expect to be full, however, up to the very end, and so again we recommend promptness. We have folders for friends not acquainted with our Hall, free on request.

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Buck Hill Falls Pennsylvania

Indiana Yearly Meeting

All who have a prospect of attending Indiana Yearly Meeting of Friends, to be held at Pendleton, Ind., Eighth month 21st to 24th, will please write to LEWIS W. THOMAS, Chairman of Entertainment Committee.

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BUCK HILL FALLS

The Barrett Township Fair for the benefit of the Friendly Library at Mountain Home held Seventh day last was a great success.

The display of patchwork quilts, of home made cake, pie and jellies, of vegetables and fruits was larger than we expected. Many of the local people said regarding the latter that had they had a little more notice there would have been many more exhibits. As to the attendance there were probably one thousand gathered around the exhibits and various connecting amusements. Altogether between $700.00 and $800.00 was realized which together with what has already been made should be nearly enough to put up the desired building and this without appealing to Andrew !

The next item of importance at Buck Hill will be the visit of our friends from Pocono Manor, Ninth month 4th, which occurs on Labor Day. Tennis, golf and bowling contests are in order with much friendly rivalry. This will be the seventh annual interchange of visits.

We have never known a summer with so many showers as this but they have brought little discomfort, but a wealth of green and freshness that will make this season stand out among many others.

The mention of rain makes it easy to say that last First Day was high water mark for both this season and last at the Inn and Griscom Hall is entertaining 20% more than it was built for—and doing it comfortably.

Over 400 attended our Family meeting last First Day. It was an unusually quiet and impressive gathering, with probably more than half not Friends. There were expressions from Evan T. Worthington, Franklin Haines and Matilda E. Janney.

THE INN

Buck Hill Falls Pennsylvania

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PHILADELPHIA, EIGHTH MONTH 19, 1911.

Volume LXVIII. Number 33.

The true ideal of religion is salvation, its measure is regeneration and the means to attain it is social service.

In the Independent SIMON N. PATTEN.

My boyhood dreams come back to me,
Old Meeting-house, at thought of thee:

The peaceful charm, the balmy air,
The gentle, gentle faces there,

The musing pensive people bound
In quietude serene, profound,

The sense of brotherhood and love
Borne as on wings of heaven's dove,

The sympathy that seemed to roll
From heart to heart and soul to soul,

The sign and seal of heavenly grace
On many a sweet and kindly face

That rapt and wistful seemed to bless
With depths of wondrous tenderness,

The sense of deep thanksgiving there
In uttered word and silent prayer,

The nearness of the Father's arm
To shield His well-beloved from harm,

When in that hour to us was given
Some foretaste of the peace of heaven.

Old Meeting-house, at thought of thee,
How boyhood's dreams come back to me!

J. R. H.

ON THE WAY TO RICHMOND.

Salem Quarterly Meeting was held at Salem, O., on the 12th. In order to stop off on the way to the Summer School at Richmond, Ind., and meet with the Friends of the northern half of Ohio Yearly Meeting at this time, it was necessary to miss the first few days of the Summer School. Starting from Philadelphia at 10.25 a. m. on the 11th, in company with Henry W. Wilbur, who also was missing the first days at the Summer School in order to attend an Ohio Quarterly Meeting, that of Miami (a part of Indiana Yearly Meeting), Salem was reached at 9 o'clock that evening.

Salem is a live little city, one of the most prosperous in the State. It has three meetings of Friends all of different profession of faith, one with pastor, music and evengelical doctrine, another of plain Friends of orthodox belief, and one of our fellowship. Besides our meeting there is now no religious organization in Salem that would be willing to take into fellowship those who cannot accept nor profess the traditional doctrines as to Christ, the Bible, and Salvation. There has been in the place in recent years an effort to organize a free religious fellowship with a salaried pastor, but this did not succeed in establishing itself, and is at present dormant. There is a good field here for a fellowship and testimonies such as ours. The place was once a stronghold of the principles that we profess, as is indicated by the persistence of the remnants of the once united fellowship even after its many divisions. Traditions of progressive Friendly principle are still dear to many descendants of those who were Friends in the older days, and active in all progressive humanitarian movements of their time, and there are many of these who, though in close touch and activity with present day progressive movements, yet do not realize that our meeting house might be made the gathering place of all who are earnestly striving for more abundant life for themselves and for their fellow townsmen.

The little group of Friends of Salem were joined in their Quarterly Meeting by those of West Meeting near Alilance, O., some ten miles distant. Franklin Lamborn and Marietta Hartley, both of West, were the clerks. To one who had not visited the meeting since the death of James Whinery, the absence of this Friend from his accustomed place was keenly felt.

A representative of the General Conference Committee for the Advancement of Friends' principle with a letter of greeting from the Committee was cordially received.

At the close of the meeting all present were invited to take lunch at the home of Leona Whinery. Here a pleasant afternoon was spent, the visitors enjoying the opportunity of seeing a really model farm, the daughter having kept in the way of her father in this respect, finding time also for the care and development of a remarkably beautiful and varied collection of rare gloxinias and begonias.

Taking the nine o'clock train westward and traveling most of the night, Waynesville, O., was

reached early on First-day morning. After attending meeting here with the few Friends who were not at the Summer School, having inspected the well equipped Friends Boarding Home, and taken dinner with Aaron Chandler, clerk of Indiana Yearly Meeting, in company with Ellis Good, of New Vienna, O., Richmond, was reached in the early evening.

The Summer School is well attended, particularly by younger Friends of the three Western Yearly Meetings. R. B. S.

A FRIEND IN ABERDEENSHIRE.

Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires, what mortal hand
Can e'er untie the filial band
That knits me to thy rugged strand.

Bennachie (Gaelic, Beinn-na-ciche—Mountain of the Pap) is very conspicuous over a good part of Aberdeenshire; and from its eastern peak, the Mither Tap, can be seen in clear weather over fifty miles of coast line, while between the mountain and the sea lies the lower part of the country so rich both in beauty and in interesting historical associations.

Our work was done, we were soon to turn our faces towards our distant homes; but there was a longing to look once more upon scenes familiar in boyhood, and to breathe again the bracing air of the mountain top. We started: but our artist, captivated by the old entrance gate of Harthill Castle, stayed to sketch; and it seemed doubtful if the woman Friend of the party had sufficient strength for the climb, but she bravely made the attempt and seemed about as active as her husband when they reached the summit, 1,698 feet.

The three principal peaks of the mountain are the Mither Tap, Craig Shannoch, and the Ousen Craig; but we go to the top of the first only. I wish I could give a clear word picture of it in its majesty; but as I cannot I will quote from a recent writer:

"Its natural physical features render the Mither Tap interesting enough, but an artificial pecularity makes it still more worthy of notice. The great mass of stones encircling the Summit are so disposed that it is evident they have been brought from the neighborhood and regularly set up by human hands for the purposes of fortification. The builders are unknown, for the work belongs to pre-historic times, and naturally and probably deservedly, the Picts get the credit of the erection." The walls vary from fifteen to twenty-six feet *in thickness*, but no remains are now standing more than about fourteen feet in height.

It was not clear enough to see the coast line; but about five miles to the northeast might be seen the battlefield of Harlan, where in 1411 a Highland Army led by Donald, Lord of the Isles, was driven back by a Lowland force under the Earl of Mar, this being the last occasion on which a Highland Army descended, led by a Highland leader. The retreat was by way of Bennachie, so that the Lowland cavalry might not follow. It is alluded to by Scott in Elspeth's Song:

"The cronachs cried on Bennachie
And doon the Don and a'
For Heilan' and Lawlin' a' may murn
For the sair field o' Harlaw."

About a mile south of Harlaw is Balhaggardy, a farm occupied for a century or more by the Cruickshank family, from the various branches of which for several generations sprung the mainstays of Aberdeenshire Quakerism. Two or three miles further down the valley is the ancient but still thriving Royal Burg of Inverurie, where the first Friends' Meeting north of Aberdeen was established. Soon after his convincement in 1663, Alexander Jaffray, Ex-Provost of Aberdeen, went to live near Inverurie and was the means of settling a meeting there. Persecution followed, and in 1666 he and some others were ordered by the Church Courts to be excommunicated, and William Forbes, minister of Inverurie, 1644-1679, was required to do it. Knowing them to be pious, inoffensive people, he did it very unwillingly; and for a time it so weighed on his mind that he was unfit for duty. About twelve years later, his own daughter, Jean Forbes, having become a Friend, the cruel intolerant clergy ordered the poor father to excommunicate her also; but while he was offering up a prayer in the pulpit preparatory to pronouncing the dread sentence, he suddenly expired. Other remarkable cases of an over-ruling care are not lacking in the records of this portion of the persecuted flock of Christ; in straits and in trials they were often kept as in the hollow of the Father's hand. There are no Friends now living in Inverurie.

Between three and four miles east of Inverurie lies the hamlet of Kinmuch (Caen Muich—Head of the Pig, *i. e.*, Headland of the Wild Boar). Here is the only old Meeting-House remaining in the County. In early times Kinmuck was the largest Meeting in Scotland, and was mainly gathered through the labors of Patrick Livingstone and Elizabeth Johnston, afterwards the wife of George Keith. Friends had a school here, long taught by John Robertson, who was a classical scholar and entered the lists with some of the

clergy in their attacks upon Quakerism. The title of one of his works is, "Some Manacles for a Mad Priest;" it is a reply to a work against Friends by William Jamison, a Presbyterian minister. John Robertson was an able minister; and tradition has it that when the parson of the Parish of Kinkell was asked by his clerical brethren to undertake some duty that would entail a week-end absence, he refused on the plea that John Robertson might come down from Kinmuck and there was no telling how many of his flock would get infected with Quakerism. The last attempt to persecute Kinmuck Friends occurred soon after the publication of the "Manacles" (1700). The Presbytery requested the Fiscal of the County to prosecute "John Robertson and the remnant of the Sect of Quakers about Kinmuck"; but in their minutes they complain that he asked them what act they wished him to proceed under, and put them off, and nothing came of it. The English Toleration Act of 1689 did not apply to Scotland.

John Robertson, Andrew Jaffray, and others labored faithfully and convincements resulted; but economic causes were thinning their ranks. The concluding years of the seventeenth century, "King William's dear years" (1693-1700), were times of scarcity. The grain crops were damaged by ungenial autumns; and oatmeal, the staple food of the people, was poor both in quantity and quality, and a great many died of fever. John Richardson from Yorkshire visited Scotland at this time and writes in his Journal: "I was concerned to tell Friends at Kinmuck in Scotland that the Lord would take many of them away, which in a short time came to pass, for many died before that time twelve month, it being a time of scarcity of corn and it was thought many died for want of bread." During those trying years there was considerable emigration; a good many going to Ireland, where confiscated land was being offered on easy terms to Protestant settlers. The Presbytery's minute recommending the prosecution of the "remnant of the Sect of Quakers" indicates diminution in numbers.

But there were those who struggled through till better times came; and though the gains failed to balance the losses, meetings were kept up, the school kept going, and the elders had the joy of seeing some of the younger generation come forward in the ministry; though weakened, they were still a living people. After the middle of the eighteenth century Kinmuck Meeting became very much reduced, though Oldmeldrum kept growing; and when Sarah Grubb wrote an epistle after a visit in 1782, she addressed them as Oldmeldrum Monthly Meeting. But very soon after that things took a turn, economic causes acting the other way. John Cruickshank, the first of three worthies of that name at Kinmuck, obtained a long lease of a tract of land, which he partly sub-let to other Friends; and after the settlement of John and Elizabeth Wigham among them, others kept gathering round, and by the end of the century Kinmuck was again the stronger meeting. Oldmeldrum was laid down, I think, about 1823. John Cruikshank the Third was a man of large capacity and saintly character; he was willing to spend and to be spent in his Master's service. He was an elder and had a great amount of understanding sympathy with the young; and some of us who benefited from his fatherly care hold him in grateful and loving remembrance. He was largely used in settling differences in the neighborhood, and for many years was foremost in the locality in every good work. His wife, Elizabeth Wilson of Hawick, also an elder, was a true yokefellow to her husband. Death and removals have again thinned the ranks; but the power is the same, and some of us have faith to believe that a brighter day is again dawning round Kinmuck.

South of Bennachie is the beautiful Alford Valley, with the River Don winding through it. We have no records of any settled Meetings in that part of the County, though Alexander Forbes, of Anchinhamper, in the Parish of Alford, was convinced about 1666 and bore his share of persecution. John Forbes, of Corse, probably a grandson of Bishop Patrick Forbes, was taken at a meeting and imprisoned in 1677; and Arthur Forbes, of Brux, in the same district, wrote an appreciation of Robert Barclay, the Apologist, after his decease; and Roderick Forbes, son of Arthur and Elizabeth Forbes, died at Brux in 1712 in full unity with Friends, and a "Testimony" was issued concerning him. Jonathan Forbes, of Brux, as a young man so far deviated as to join in the rebellion of 1745, and was at the Battle of Culloden; but later on he settled down and became a pretty good Friend, living on till 1802.

To the northwest of the mountain is the village of Insch (Innis, Inch-Island), a busy, increasing little place which we made our headquarters. Its woodlands, burns, and winding roads had been familiar to two of us in the olden days; and there was a kind of sweet sadness in re-exploring. There they were as of old, but many dear, well-remembered faces were gone. In looking towards Bennachie from the village lines from the old ballad "Gadie Rins" would often come to mind:

> "The same auld hill, and the same broon brae,
> And naething changed but we."

The Gadie is a small river that drains the northern slope of the mountain, and the ballad is the lament of one twice widowed and far away

who longs to get back to her first lover's grave. "Gadie Rins" has been fitly called the Slogan of Aberdeenshire, and both the composition and the simple weird air stamp it as very ancient. The concluding lines are:

"I'll seek his grave on Gadie side,
Syne lay me doon and dee."

A mile west of Insch is the Hill of Dunnideer, crowned by the ruins of a very old castle and the remains of a very much older vitrified fort; of which perhaps we know a little more than of the castle, for monkish annals say that a Pictish King Cyric or Grig died there in the year 896. Of the castle, so far as I know, there are no records to tell who built it nor when it was destroyed. Insch is situated on what had been a fertile ridge of ground bounded on three sides by swamp and thus easily defended. The swampy ground is all drained now. Being rather off the old lines of travel we find but few notices of it in the County records, but its folks were not without their happenings. In excavating for a new building some years ago there was uncovered in the "Kirkyard" an old stone that had probably been purposely covered over about the time of the Reformation, with a Latin inscription in Irish characters, "Pray for the Soul of Radulf the Priest," which is said by competent judges to be eleventh or twelfth century work. In 1536 there is recorded a quarrel in the kirk on a First-day morning between the priest and the clerk, with threats of bloodshed. In 1567 they received their first Protestant minister, Stephen Mason; and in 1650 they had a witchcraft trial, resulting I think, in acquittal. In the two years 1701 to 1703 they had many lively times trying to keep a Jacobite Episcopal minister whom the Presbytery wanted to displace with a Presbyterian, resulting in victory for the Presbytery; but soon after the "Episcopal Intruder" accepted Presbyterianism and was appointed to a Parish a few miles off. One thinks he might just as well have conformed a little earlier and saved all the bother. In 1745 they were mostly loyal, and the minister evidently preached sermons of that complexion; for about the time of Colloden he was attacked in the pulpit one First-day morning by an ardent Jacobite, who was disarmed by an equally valiant Whig, on whose tombstone the incident is recorded.

The latter half of the eighteenth century was a poor time, socially, politically, and spiritually in those parts. Movements that tended to the uplifting of the people in the south hardly affected them here; but when the long French War was over and Waterloo was fought and won things began to improve. Alexander Wilson, the village carpenter, and a few associates became concerned religiously, and brought travelling Evangelists, through whose labors two small Congregational Churches were established in the district; and when the Temperance movement followed on it was largely taken up, but by the same people. About 1833 a young farmer, James Wight, became a Baptist, and promptly got notice to leave his farm in consequence. He went to a lawyer for advice, but in his absence his mother and sister were evicted; and though James Wight had to move to another neighborhood his testimony was not without effect and when the struggle came on that terminated in the Disruption in 1843, many of the people of Insch were willing at considerable sacrifice to range themselves on the side of freedom and justice.

The connection of Insch with Quakerism is of the slenderest. Neither John Pemberton nor Thomas Scattergood appear to have had meetings there, though they did in places within about ten miles. A Friend who had lost her membership came there to live about 1857, and for a number of years her two sons kept somewhat in touch with their mother's people, until a wave of religious excitement landed them in a more noisy denomination. Between 1865 and 1869 three young men, almost boys, were convinced; but they soon moved away. In after life they all became ministers. In 1870 John Cowgill from Yorkshire had an appointed meeting, and a little later Anne Gardner from Ireland had another; and with the exception of one believed to have been held several years later by Richard Brockbank, from Cumberland, those were, so far as I know, the only Friends meetings held at Insch until this year.

"Knowing well that never yet, share of truth was vainly set
In the world's wide fallow,
After hands shall sow the seed, after hands from hill and mead
Reap the harvest yellow."

In The Westonian. THOMAS DAVIDSON.

ENDURANCE BY FAITH.

In the 11th chapter of Hebrews, the 27th verse, Paul says that Moses endured by faith, faith in the love of God. Through all the struggles which men must meet, the love of God comes as a sure and certain help, if they have faith in him, and in his promises. If we faithfully ask for strength to do our allotted tasks, we will receive it. Jesus said: "And all things, whatsoever ye shall ask in prayer, believing ye shall receive." We are never given anything to do unless we are also given the power to do it. But sometimes we do not accept the love that is offered us, nor ask for the aid that is so lovingly offered us. It was the boundless faith in God that enabled Jesus to bear

the persecution of the people, the agony on the cross. He knew that God's way was best, and his love for the sinful people made him still more willing to do the Father's will. It is possible for us to have such love for our Heavenly Father, such faith in his love for us, and such love for our fellow-men, that we can endure the trials and hardships of life and be happy in so doing.

When we compare our burdens with those of others of the human race, we find that though ours may be heavy, there are others who have greater things to bear. They must then have more faith with which to withstand the discouragements of life, and help them to endure. Everyone has a burden of some kind to bear, though sometimes we see people who appear to be so happy that it seems impossible for trouble to bother them. They have the faith that God's love is kind and good, and will provide for them, and they bear their burdens cheerfully.

If we have faith in God's great love for us, we have a constantly growing love for God, and through this, a love for our fellow-men. Faith and love, it seems to me, stand for the secret of endurance.

RENA M. MARSH.

PENNSYLVANIA'S LICENSE LAW.

[By Henry W. Wilbur, in *The American Issue.*]

Pennsylvania's license law is considered by its friends and sponsors the completest scheme for regulating the liquor traffic ever concocted since the license system was devised. By its opponents, especially those with prohibition convictions, it is considered a little nearer the sum of all villainies in the way of permitting and perpetuating the liquor traffic than any other so-called high license measure, unless we except the Raines law in the state of New York.

After the repeal of the short-lived local option law of 1872-75, the legislature enacted a bit of nondescript legislation for dealing with the liquor traffic which proved very unsatisfactory both as a revenue and a regulation measure. The time was approaching for the submission of the prohibitory amendment to the constitution, the unrest and dissatisfaction over the liquor law of 1875-1877 increasing the possibilities for state-wide prohibition. In the midst of this situation the Brooks law was pushed through the legislature of 1887. That it afforded a very considerable handicap to the prohibitory amendment campaign, is not doubted by any one familiar with the facts, and that the desire to embarrass the prohibition movement was a large element in procuring the Brooks law, is equally evident. This law furnished the liquor element a distinct rallying point. It also gave the so-called conservatives, and the constitutional fence riders a plausible excuse for occupying the license side of the controversy for the time being. They all said, "This is a new law; it may have promise in it, and it should have a fair trial."

DECEPTIVE SHOWING.

The first year or two of the Brooks law made a deceptive showing in the way of saloon reduction, but practically none of these apparent benefits were due to the direct provisions of the statute. The discretionary power conferred upon the courts regarding the "necessity" for a liquor shop in a community, and also as to the number which necessity might warrant in a neighborhood, made the licenses granted very considerably less than the number of applicants. In Philadelphia alone, there were several hundred more persons ready and anxious to pay the high fee (then $500) than were accorded the privilage. Manifestly the fee itself had no effect whatever in reducing the number of saloons. The same was true in other sections of the state, as the license fee shaded down to seventy-five in the rural townships. It will thus be seen that under the Brooks law, any kind of license may be high license.

Since the law was passed, the fee in Philadelphia has been increased to $1,000, the other features of the law remaining as originally passed. They provide that every application for license must be signed by at least "twelve reputable qualified electors," residents of the political sub-division where the license is to operate. Fines and imprisonments are provided for selling without a license, and for violating the restrictions and provisions of the license. It is unlawful to furnish liquor on election day, on the first day of the week, to minors, or to persons of intemperate habits.

WHOLESALE EVASIONS OF LAW.

As a matter of course it took the liquor business some time to adjust itself to the new regulations which the Brooks law imposed, but when that doubtful period passed, things assumed practically the same conditions which characterized the operation of all laws regulating and restricting the sale of liquor. Evading and violating the statute has gone on in various ways. The supposition that a high license fee, would induce those who paid it to enforce the law against the speakeasy keepers who did not, has had little verification in fact.

With the drinking propensities of the people as they are, and with the more or less conscious feeling that the liquor traffic, even though legalized, is an undesirable business, two conditions are

likely to follow. There will be a tacit demand for illegal selling from the body of drinkers, and an innate purpose on the part of the venturesome, and the believers in excessive personal liberty to engage in an illicit traffic. The quality of the liquor business is such that it educates a class of men in the trade who will not obey the law ordained for its own regulation. In addition, as the restrictions on the business are strengthened, and the financial exactions are increased, the disposition to indulge in an illegal and clandestine traffic, even on the part of the licensed venders, will also increase. It may be accepted as an axiom that no restrictive measure has any inherent quality to prevent illegal selling. Under high license conditions the temptation of the saloon-keeper to run to the extreme edge of evading or violating the law, in order to financially recoup himself reaches the limit, and this situation of itself renders the legalized seller unwilling to take any decisive step in enforcing the law against the speakeasy keeper. As a matter of fact, the legalized and protected saloonkeeper does not play the role of informer against his illegitimate brother in the trade.

EXTENT OF ILLEGAL TRAFFIC.

The extent of illegal traffic in liquors in the state of Pennsylvania is only partially a matter of record, and previous to 1910 exists in such shape as to be of little value in making a comparative study of the case.

The report of the Board of Public Charities of the state for the year 1909, contains the tabulated criminal statistics from the various counties for the fiscal year. From these figures we learn that there were 212 convictions for violating the liquor law, but the number of complaints for such offense is not given. Still these figures make violation of the liquor law the fourth crime in the state, measured by the number of convictions.

When we come to the year 1910 we are fortunately if accidentally better off. One of the clerks of the board, with a more than ordinary appreciation of the value of statistics for comparative study, compiled a table for that year giving the complaints and convictions for violating the liquor law by counties, which we give below:

CONVICTED WITH VIOLATING LIQUOR LAW.

Allegheny	14	Lawrence	5
Armstrong	1	Lehigh	5
Blair	1	Luzerne	1
Bucks	1	McKean	3
Butler	1	Mercer	3
Cambria	8	Mifflin	1
Chester	3	Montour	2
Clearfield	3	Northumberland	1
Columbia	1	Northampton	1
Cumberland	14	Philadelphia	26
Dauphin	5	Potter	1
Delaware	4	Schuylkill	1
Fayette	3	Somerset	6
Forest	1	Venango	6
Franklin	3	Washington	9
Huntingdon	2	Westmoreland	4
Jefferson	2		
			142

CHARGED WITH VIOLATING LIQUOR LAW.

Allegheny	135	Lackawanna	27
Armstrong	2	Lancaster	4
Beaver	7	Lawrence	18
Bedford	4	Lebanon	2
Berks	4	Lehigh	13
Blair	6	Luzerne	8
Bradford	2	Lycoming	2
Bucks	8	McKean	10
Butler	18	Mercer	8
Cambria	68	Mifflin	7
Carbon	1	Monroe	3
Centre	5	Montgomery	4
Chester	13	Northampton	3
Clearfield	23	Northumberland	13
Columbia	5	Philadelphia	331
Crawford	1	Potter	13
Cumberland	29	Schuylkill	36
Dauphin	30	Somerset	15
Delaware	17	Susquehanna	2
Elk	2	Tioga	2
Fayette	47	Venango	8
Forest	3	Warren	6
Franklin	13	Wayne	1
Greene	6	Westmoreland	30
Huntingdon	8	Wyoming	5
Indiana	14	York	3
Jefferson	18		
			1063

IN PHILADELPHIA.

Efforts to ascertain the reason for the great disparity between the arrests for violating the liquor law, and the number of convictions have not been crowned with satisfactory success. Regarding Philadelphia county, an opinion was sought from D. Clarence Gibboney, the well-known President of the Law and Order Society. Under date of June 14, 1911, Mr. Gibboney wrote:

> The only possible explanation for the wide margin between complaints and convictions in liquor matters is that "speakeasies," clubs and other places in which liquor is sold without a license, are constantly increasing, and the small number of convictions proves that the violators of law are practically immune from molestation at the hands of the officials.
>
> The remedy is for decent citizens to get their eyes opened, and on the next registration day register, and on election day, vote for men for office who have, at least a suspicion of a backbone.

There are reasons for believing, however, that the disparity between charges of crime, and convictions for crime exist quite generally. In 1909 the total criminal complaints in Pennsylvania numbered 29,653; the number of cases tried, 20,987; convictions, 4,910. To the latter number

should be added the 6,839 cases where a plea of guilty was entered and allowed. From this it would seem that forty per cent of the persons charged with crime in Pennsylvania were either convicted or pleaded guilty. In 1910 only fourteen per cent of those charged with violating the liquor law, were convicted.

CLUBS SELL ON SUNDAY.

The district attorneys of a number of counties are inclined to claim that there is a minimum amount of speakeasy business within their jurisdiction. It is claimed, however, in a number of cases that social clubs assist greatly in evading the law. The attorney of Lancaster county says: "There are a number of social clubs in the city who furnish liquor, mostly on Sundays, which the law is construed as not reaching."

In Berks county, with special reference to Reading, the district attorney remarks: "But we are troubled with the Sunday beer clubs on the hills, and in certain club houses."

It is asserted by the attorney for Delaware county that "generally liquor cases are very difficult cases in which to get convictions." The general attitude of the chief law officer in the counties, is probably pretty well reflected in the attitude of Delaware's attorney. He says in substance, that it has not been the aim of his office to establish a record for convictions. His claim is that the district attorney is a quasi-judicial officer, and should not be troubled with a phenomenal desire to procure convictions. We quote from a letter dated July 5, 1911: "He (the attorney) should see that justice is done between the commonwealth and the defendant, and assume an impartial view of the cases until the evidence on both sides can be heard, and he is convinced that the defendant is guilty or not guilty, and to prosecute accordingly. Therefore, we have never hesitated when we thought the ends of justice would be met, to permit the defendant to get the benefit of the doubt." The reader is as able to get at the meaning of this statement as the writer.

The situation in Pennsylvania, from the best obtainable testimony, would seem to warrant these conclusions: There is not a lessened amount of violations of the liquor law, although the number of cases brought in the courts, and the claims of the officials, would seem to indicate a decline. There is reason to believe that in many counties what is commonly called a "political pull" causes a miscarriage of justice in liquor cases to an extent which does not exist in connection with other crimes. There is evidently little warrant for the claim that the Brooks high license law has rendered liquor selling more law-abiding, more respectable, or less harmful in the community, than it was aforetime.

ECHOES FROM THE INTERNATIONAL SUNDAY SCHOOL CONVENTION.

June 20-27th witnessed the largest gathering of Sunday school workers which has probably ever assembled for the transaction of business. San Francisco was the scene of the convention. Very complete reports were presentd from the field which contain much of interest to those of us who are interested in an analogous but not an allied work. We present a few extracts from the reports which may be informing to some of our readers.

Complete copies of individual reports in leaflet form may be obtained by addressing the office of the Association, 805 Haverford Building, Chicago, Ill. JANE P. RUSHMORE.

This Convention marks the close of our most successful triennium. It has been a period of unusual prosperity in Sunday School work everywhere. The marvelous advance we are able to report is due largely to a quickened Sunday School conscience, and our Association has had, in the Providence of God, a large place in bringing this about. The Sunday School is coming to its own. Its value is being appreciated more than ever in the past. There has been a steady and marked growth in every department of the work, and along many lines the growth has been phenomenal.

More money is being used in the States and Provinces, and more workers employed than ever before.—*Report of General Secretary.*

Religious education is limited in its opportunity by time and the voluntary nature of its service. Its method must be highly specialized. Its purpose is nothing less than the molding of a Christian generation. This can only be attained by teachers trained to high skill and working with the passion of a burning intensity. Who teaches religion to young America and how it is taught, are the questions that inspire activity in Teacher Training students. Whoever teaches the child of to-morrow science, will send out one of the world-leaders in investigation; whoever trains him in business, will rule the commerce of the world; whoever teaches him religion, will determine the fate of the world more than any other. God is giving America her day of opportunity.

—*Report of Teacher Training Superintendent.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 19, 1911.

RACE HATRED IN PENNSYLVANIA.

In this enlightened twentieth century, in the State founded by William Penn, the statesman whose watchword was brotherly love, a man has been barbarously tortured and then burned to death by a mob. His crime was the shooting of the policeman who endeavored to arrest him, a not unusual offense. He had been captured by the officers of the law, and having wounded himself so severely that he was in danger of death, was placed in a hospital and chained to his cot. There was not the slightest danger of his escaping nor any doubt that if he lived he would be put to death in accordance with Pennsylvania's laws. If the criminal had been a white man there would have been no thought of lynching; this terrible crime against civilization was undoubtedly the fruit of race hatred.

The causes of the increasing race hatred in the North are many and complicated. As a rule the colored people who come North to live are not the best of their race. When they make their homes here they find that most avenues of industry are closed to them and so they lack the incentive to improve their condition which acts so powerfully upon our immigrant population. Some who were friends of the colored people in the abolition days have become discouraged because after the lapse of a generation those who inherited the weakness and the vices of two centuries of slavery have not already outgrown or overcome them.

There are even members of the Society of Friends, children and grandchildren of those who worked earnestly for the abolition of slavery, who think that the negroes are necessarily an inferior people and should be forever content to remain hewers of wood and drawers of water.

In addition to the industrial complications that are continually arising, the political corruption in Pennsylvania is responsible for many of the sins of the colored people. That they often sell their votes is known to all students of sociology, but they sell them because they are persuaded to do so by white men who ought to be at work trying to lift them up instead of setting influences in motion that inevitably drag them down.

What efforts are the Friends of to-day making for the uplift of the large colored population in their midst? Some of them are doing good work at the Starr Centre, in Philadelphia; others are working at the Spring Street Settlement, in the same city, which is soon to be enlarged so that the extent of its influence may be broadened; many are working individually as way opens, and contribute freely to educational institutions both north and south. But there has been very little organized effort in our different Friendly communities to work with the colored people living among them along lines that will help them to have higher conceptions of home life and of the responsibilities of citizenship.

There is another line also along which Friends may work, both individually and collectively. Whenever a Friend hears any one speak disparagingly of the colored race he should call attention to individuals here and there who are industrious and virtuous, and should also make a plea for patience, asking the denouncer to remember how hard it is for the negro to get away from the debasing influence of slavery in the past and of his usual environment at the present time. The work that Friends may do in this direction in an organized way may be left for each neighborhood to determine. In so far as Friends have neglected to extend the hand of fellowship to this despised and downtrodden race, and to demand for them equality of opportunity, to that extent we are responsible for the race hatred which makes such outrages as the Coatesville lynching possible.

PHILADELPHIA'S ELEVENTH QUERY.

One of our readers submits to the committee on the revision of the queries the following substitute for the eleventh query as it now reads:

"Do you recognize that your dealing with offenders necessarily becomes a close test of the growth of the society toward ideal brotherhood? That the greater the offense committeed the greater the need of an all-embracing love, free from condemnation, and certain if rightly used to lift all to a higher and deeper realization of the meaning of brotherhood under the guidance and power of Divine Love?"

Other suggestions concerning this or any of the rest of the queries will, no doubt, be welcomed by the committee that has the matter in charge.

REPORT OF SWARTHMORE SUMMER SCHOOL AND OTHER ADVANCEMENT WORK.

At the last monthly meeting of the General Conference Advancement Committee, the report made by the General Secretary contained information that may be in part summarized as follows:

The correspondence of the Committee for the month involved the writing of 124 personal letters, and the sending of 545 letters to isolated members in the middle-west, relating to the Summer School in Richmond, Indiana.

It was reported that orders for literature from five states had been filled, and during the past month 24 orders for the "Life and Labors of Elias Hicks" had been received.

The committee decided to publish some time during the coming year, a book to sell for about half a dollar, being practically a biography of Job Scott.

The late Summer School at Swarthmore was reported as follows:

Received from subscriptions of Friends for a scholarship fund, $445; from tuition, etc., $2,002.09. There was paid out for lecturers, $665.50; for advertising $49.10; for scholarships, $418.45; for lodging, meals and clerical service, $1,320.30. The excess of expense of $6.25 over receipts was paid out of a fund left over from the Summer School in 1909.

Scholarships for either the whole or a part of the time were given to 40 different persons, from 32 different meetings and neighborhoods, representing four of the six Yearly Meetings. No scholarship was given for a less time than one week.

YEARLY MEETINGS AND THE ADVANCEMENT WORK.

I hope that all readers of the *Friends' Intelligencer* who have not been contributors of financial aid to the work of the General Conference Committee for the advancement of Friends' Principles, will read and consider well the editorial in last week's edition in regard to the systematic raising of a fund by our meetings sufficient for the effective work of the committee, instead of allowing the haphazard method now in vogue to continue. If Friends throughout our Yearly Meetings are ignorant of or have been indifferent to the work of this committee, they should arouse themselves to at least sufficient interest to inquire about its activities, and to satisfy themselves wheher the work which has been and is being done is worth while. I am reasonably sure that investigation would prove to them that there has been no agency during the decade in which this committee has been actively at work, so effective in rousing interest in our Society, especially among our young people, through our Summer Schools, through the publication and distribution of literature, by the sending our Friendly Gospel through earnest efficient, self sacrificing messengers to small and isolated meetings. It has been the source of encouragement and inspiration, of advice and help of all kinds to meetings and individuals, which members on the outside are not able to know all about because of the confidential character of the information.

In this age of co-operation this committee has seemed to be a clearing house to which the monthly meeting and its individual members could come for such information, advice and assistance as it would not ask of the Quarterly and Yearly Meeting. It has also been the means of bringing the seven Yearly Meetings in closer touch and sympathy.

Under such circumstances does it not seem that it is time for the Yearly Meetings to consider it a necessary part of their duty to provide for the proper financing of so valuable a co-operative agency, and that each one should include in its budget a sufficient amount to cover its proportionate share of the expense of this committee, to be added to the amount already contributed to the Central Committee of Friends General Conference. The present method of raising funds for this committee is not the usual Friendly way of sustaining a branch of work that is worth while. I hope that our Yearly Meetings will recognize this important work as being such as rightly belongs to them, and that they will, as soon as possible, accept the responsibility of the maintenance of it.

Personally I am deeply impressed with the importance of the work that has been done by this committee, and by the great opportunity there is for doing even more if its financial support can be placed on a firm basis. I am so sure it is doing a work of such vital importance for the building up of our Society and for the promulgation of our principles, that, if for any reason, its work should be dropped, I would feel that the most important prop had been taken from under our organization, and that it must fall as such. Individually I can do little for the Society of Friends at large, but in co-operation with others united for the consideration of matters and problems which involve the present and future welfare and upbuilding of the Society of Friends *I may be useful.* If left to work alone I feel that my love, my enthusiasm, even my interest would die, and I would become simply one of those members of our Society, of

whom, alas, there is too large a number, who lives on its past history, unwilling to give up his membership, but at the same time unwilling to give of his life for its future usefulness to humanity.

Let us all consider this subject from all sides. I am sure those who will be interested enough to inquire will find great encouragement in viewing the results of the work of the Advancement Committee. Then let us take up the matter with vigor and enthusiasm in our Monthly, Quarterly and Yearly Meetings and give it our loyal, moral, and financial support.

GEORGE B. MILLER.

Wilmington, Del., August 14, 1911.

THE JOINT COMMITTEE AT MENALLEN.

There is but one committee that is appointed jointly by the seven Yearly Meetings and that is the Committee for Work Among Isolated Members. Menallen Meeting House is in Adams County, Pa., about ten miles from Gettysburg. Its resident members live near three stations on the Harrisburg and Gettysburg railway,—Bendersville, Guernsey and Biglerville. At the committee meetings on the 5th and 6th, the members present were Anna M. Jackson, Martha C. Willets and Grace Hicks, of New York Yearly Meeting; Isaac Wilson, of Genesee; Maria E. Tyson, Alfred Wood (accompanied by his wife), and Annie Rees (substitute for Jonathan W. Branson), of Baltimore, and Joel Borton, Sarah B. Flitcraft, and Elizabeth Lloyd, of Philadelphia. The Friends who expected to be present from Illinois and Ohio were unavoidably detained, and the near approach of the Richmond Summer School probably detained the members form Indiana. Reports of work done were received from each of the meetings not represented. With the exception of Maria Tyson, who lives at Guernsey and was hostess-in-chief, those mentioned above were visitors.

Between three o'clock on Sixth-day, the 4th, and nine o'clock the next morning, the guests all arrived and were received into the homes opened to them. At ten o'clock the Committee held its first meeting. The original Meeting House at Menallen was a substantial log building. The present house is a good-sized, brick building, erected about forty years ago. One end is fitted up with desks and seats for a schoolroom, but is no longer used for that purpose. The building inside and out has just been painted and repaired in other ways, the floor stained and the aisles carpeted with matting, the whole presenting a very neat appearance. The house is beautifully situated on rising ground, the approach to it being through an avenue of fine trees.

A few visitors were present at the meetings of the committee, one of these being an isolated Friend who lives at Youngstown, Ohio. The work of the year was gone over and letters were read from Friends in various places showing appreciation of the efforts made in their behalf. The only new field of operations opened up during the year was at Cambridge, Mass., where four Friendly meetings have been held in a private house, with an average attendance of twenty-two. Correspondence has been begun with Friends in places where three or more families are represented, introducing them to one another and encouraging them to get together either for worship or socially; this will be continued until all such places have been covered.

For dinner and supper the visitors were entertained in homes within walking distance of the Meeting House (though few of them were allowed to walk), and in the evening a Conference was held, the subject being "The Advantages of Belonging to a Religious Society." This was the first time an evening meeting had ever been held in the house, but two hanging lamps and three or four side lamps were loaned by Friends living near, making plenty of light. There were more present than one end of the house would hold. The subject was opened in an able paper by one of the younger members, Melvin J. Cook. Most of the visitors present took part in the discussion that followed, some of them speaking of the advantages of belonging to the Society of Friends.

On First-day morning both ends of the house were full, half of those present being young people and children. Those who spoke, from ten to twenty-five minutes, were Joel Borton, Sarah B. Flitcraft, Martha C. Willets, Isaac Wilson and Elizabeth Lloyd. As the meeting lasted nearly two hours, the First-day school that usually follows the meeting was dispensed with. In the afternoon a meeting was held in the interests of the First-day school. Again the house was well filled. Josiah W. Prickett presided. Elizabeth M. Koser gave the opening address, comparing the growth of the First-day school movement to the growth of a tree. An able paper was read by Anna M. Michener; readings and recitations were given by other members of the First-day school, after which there was a live general discussion.

All the members of the committee went to the home of Maria E. Tyson for supper. After the bountiful meal was eaten, they met under the trees to complete the report to be sent to the Yearly Meetings. They were then joined in the

parlor by a number of the neighbors, many being quite young. After a short time spent in general conversation, a parlor meeting was held in which nearly every one present talked, or recited or gave a sentiment. R. Alice Longsdorf read an earnest paper on "The Advantages of Being a Friend." The whole closed with the impressive silence characteristic of our meetings.

If the Menallen neighborhood is not literally a land flowing with milk and honey, it is assuredly a land of abundance and open-hearted hospitality. Here the apple tree flourishes and large orchards are the order of the day. When one of the visitors suggested that the apples were probably equal to those of Oregon and Washington she was promptly assured that the Stehman winesaps of Adams County are finer than anything the far West can produce, and that apples were ordered from here by New York merchants for shipping to Liverpool. We were driven through acres of trees loaded with fruit and we could imagine how beautiful they would be in the autumn when the thousands of aplpes have put on their red coats.

The committee adjourned without fixing upon a place of meeting for next year. A cordial invitation was extended to meet at New York or Westbury, Long Island, but it was felt that if any neighborhood within the limits of Ohio, Indiana or Illinois Yearly Meeting would like to entertain the committee in 1912, it would be right to give such neighborhood the preference. Invitations should be sent to the clerk of the committee, Elizabeth Lloyd, 140 N. 15th Street, Philadelphia.

E. L.

MEETINGS IN THE VICINITY OF BUFFALO.

We read in the Memior of Elizabeth Newport of her religious service in this section of the country, how she rode over rough and stony roads long distances to give her message to the people. In 1842 she attended the Quarterly Meeting held at "Hamburg," now Orchard Park, an appointed meeting at Boston, "a large meeting in the Methodist Meeting House at Eden," a meeting at Collins and another on the Cattaraugus Reservation.

The meetings held at "Hamburg" and Collins are of more interest to us to-day than the others because Friends still own there two properties and occasionally hold meetings. The writer of the Memoir says of the meeting at "Hamburg," "The 'Youths' Meeting' held to-day was considered the largest ever known in this part of the country. The house was crowded and all the windows and doors were full. I have no words to describe the power of her ministry." Of the meeting at Collins, "A great concourse of people assembled. After the house was filled, benches made of plank, the length of the Meeting House, were put outside of all the windows and doors, carriages were drawn up as close as they could stand and were filled." The service was appropriate and impressive.

Times have changed. With the advent of a more convenient and comfortable mode of travel, with life made easier for the Friends who come into our midst with just as new and true a message, are we as appreciative as those Friends of other days who crowded our Meeting Houses to hear the words of such Friends as Elizabeth Newport?

The light in these meetings, so bright seventy years ago, has been allowed to grow very, very dim. At the Half-Yearly Meeting held at Orchard Park, in Fifth month last, a request was presented to the Meeting from the Friends of North Collins asking Isaac Wilson, who was present at the Half-Yearly Meeting, to come to them and hold "an old-fashioned Quaker Meeting." Arrangements were made for a meeting on the 30th of the month, when more than a hundred people gathered in the house, which had not been used for Friends' Meeting in fifteen years. Another meeting was held in the evening at the Methodist church. The service was very acceptable to all and an invitation was extended to Isaac Wilson to come again when he felt it to be right.

In response to this request and because he felt a great desire to meet with Friends of Orchard Park and North Collins, our Friend asked that arrangements be made for meetings on the 30th of Seventh month.

At ten o'clock Friends and Friendly people gathered at Friends' Meeting House at Orchard Park for a very impressive service. The Rev. J. A. Black, of the Presbyterian church, opened the meeting with a beautiful prayer, commending the feeling of unity that exists in the community and encouraging Christian fellowship, closing with the desire that the Friendly light might grow brighter as time passes. Isaac Wilson followed with the words, "Let there be light." He explained his view of creation, that it was not accomplished in six days, but is still incomplete, and as mankind develops morally and spiritually a higher plane is reached. Another thought, not unrelated to this, is that we find in others what we are looking for. If man looks for good he will certainly find it.

At the close of the meeting, Isaac Wilson went by trolley to Hamburg. After dining at the home of Alice L. Kester, he took the 1.40 train for North Collins, where he was met by Glenn and Clara Wilcox, and driven to the Meeting House,

in time for a 3 o'clock meeting. The subject of the discourse was the Friends' interpretation of the term conversion.

The North Collins Friends have recently shown much interest in improving the appearance of their Meeting House and surroundings. The Friendly people have also shown an especial interest in caring for the Friends' cemetery, which adjoins their own, showing that they are not unmindful of the love Friends of former times felt for their religious society.

After meeting, a few Friends were invited to the home of Enos and Addie Willson, and after a pleasant visit, the drive was continued to Eden station for the return trip to Hamburg. The drive was through a beautiful farming country, where an occasional glimpse of Lake Erie might be seen just before sunset, and past well tilled vineyards, one farm of 124 acres being devoted to the culture of the grape. The night was spent at Hamburg, and on Second-day morning, Isaac Wilson bade farewell to friends and went by trolley to Buffalo.

No account of meetings held in Eleventh month was sent to the *Intelligencer* because of a misunderstanding on the part of the writer. Dr. O. Edward Janney attended a meeting in Rochester, and made a special effort to visit Friends of Buffalo, and vicinity. Two meetings were planned, one at Orchard Park and the other in Buffalo. The Presbyterian service at Orchard Park was omitted that the members might unite in worship with Friends. The Buffalo meeting was held in the Universalist church, whose members attended our meeting. The discourses at both meetings were filled with inspiring thoughts and Dr. Janney's company was very acceptable.

There are about 65 birthright members of the Society residing in Buffalo and vicinity. Those who take an active interest and the Friendly people who so cordially co-operate with them, feel that they have been favored in the past year by the presence of ministering Friends from a distance and trust that the gratitude and appreciation of Friends of Western New York will go with them in their labors in other fields.

E. R. H.

PURCHASE QUARTERLY MEETING.

Purchase Quarterly Meeting was held, as is usual in Eighth month in the old Purchase Meeting house.

The morning of the second dawned beautifully and Friends gathered from near and far in stages, automobiles and carriages, as this mid-summer gathering has grown to be an annual feast to many.

The meeting of Ministry and Counsel convened at 10 o'clock and was a season of preparation for the two meetings which were to follow. Mary Travilla interpreted the spirit in which we should gather, with no sectarian barriers, but with fellowship in our hearts for all, however much we might differ in faith.

In the second meeting this thought was still further emphasized by a word of caution that we omit not an opportunity of lending a hand to the fallen or speaking the word of encouragement which may, with God's blessing change the current of the life from despondency to hope and a renewed struggle for mastery. Especially is this due to those who may, in their young lives, have been amid Friendly influences.

The deep significance for the children, was urged, of a devotional period, in the early morning, before the family circle has scattered for the day. Our present-day religion is growing to be one of doing for those less fortunate, rather than a high profession.

The proposition to discontinue the mid-week meeting at Chappaqua stirred the meeting to an unusual degree and many words of appreciation were uttered, both for what that meeting had been to individuals in the past and of the faithfulness of the few who, in recent years, have struggled for its maintenance. The First-day meeting is still a power for good and many young Friends are coming forward to fill vacancies. This was apparent in the afternoon session of the Friends' Association, when three young members of the Chappaqua Y. F. A. had excellent essays on "Signs of Growing Brotherhood" and three others helpful recitations. Cornelia Macy treated "Peace and Arbitration" in an able manner. Alice Sutton gave "A Few Glimpses of Mission Work in Chicago and New York" and Warren Laity's subject "Brotherhood among the Churches," was a broad and hopeful one.

The spirit which permeated the Swarthmore Summer School was discussed and felt to have been handed down to us.

Between meetings a substantial luncheon was served in a large tent stretched beneath the venerable trees, and having a seating capacity of one hundred and twenty. About two hundred and twenty-five were present to partake of this bountiful feast and share in the good things handed forth at the different sessions.

J. C. W.

ELWOOD TRUEBLOOD.

Elwood Trueblood, a member of Blue River Monthly Meeting, near Salem, Ind., was born Tenth month 15th, 1833. He traveled quite extensively in the ministry, beginning in 1856, when as one of the traveling companions of Priscilla Cadwalader, he attended Genesee Yearly Meeting, as well as a number of other meetings in New York. He often spoke of the influence of this early journey upon his later work.

For thirty-five or forty years he seldom failed to have a vocal message for his home meeting, and so full of the spirit and the life were these messages that they were never repetitions of former sermons, but were ever new.

For many years he was a teacher in the public schools of his native county, and his influence upon the community was even greater in his capacity as teacher than as preacher. But above all the other influences was his life, pure and unspotted from the world.

Wherever there was sickness or death or sorrow from any cause; wherever there were disputes between neighbors or difficulties of any kind his services were always called for and always freely given.

His last years were spent in darkness, which near the close became mental as well as physical. After enduring so much pain and suffering, his last moments were quiet and peaceful, a fitting close to such a life.

His funeral, held Seventh month 18th at the Friends' meeting house, was attended by a large number of his friends and neighbors, many of whom spoke, bearing testimony to the influence his life and teaching had had upon them.

JUDGE GEORGE MATTHEWS SHARP.

Judge George Matthews Sharp, associate member of the Supreme Bench of Baltimore City, was born in Baltimore, November 17, 1851, and was the son of the late Dr. and Mrs. A. P. Sharp. His father, Dr. Sharp, was one of the founders of Sharp & Dohme, the manufacturing chemists. His mother before her marriage was Miss Anna H. Matthews, Baltimore, Md. An uncle, aunt and several first cousins are his nearest relatives. Judge Sharp's earliest education was received in private schools [Eli M. Lamb's in Baltimore, and Swithin Shortlidge's at Kennett Square, Pa.] and at Loyola College. In 1873-5 he took the law course at Yale, graduating with honors. Immediately following his graduation he was admitted to the Maryland bar, where he soon established for himself a remunerative practice. As a practicing lawyer he really won an enviable reputation for ability, industry, trustworthiness and a sound knowledge of the law. While never a politician in the professional acceptation of the term, he was nevertheless, an ardent believer in the principles advocated by the Republican party, and a stanch supporter of its candidates for office. In 1888 he was nominated for judge of the Supreme Bench of Baltimore City, and in 1891 he received the nomination for attorney general of Maryland. For both of these offices he failed of election, but in 1897 he was elected associate judge of the Supreme Bench of this city for the full term of 15 years. As a judge, the public and bar accorded him their fullest confidence, unhesitatingly crediting him with an unswerving desire to faithfully and justly discharge his official duties.

While still engaged in active practice, Judge Sharp in 1889 began a special course of lectures at the Yale Law School. These lectures continued until the following year, when an honorary degree of master of arts was conferred upon him. During the years 1901 and 1902 he lectured at the Georgetown University Law School. In 1907 the degree of doctor of laws and literature was conferred upon him by Washington College. In 1904 Judge Sharp was a delegate to the Convention of Lawyers and Jurists, held in St. Louis at the Louisiana Purchase Exposition.

Judge Sharp was honored by President Roosevelt in 1907 with an appointment as one of the visitors to the United States Naval Academy, at Annapolis. Because of the peculiarity of the Maryland State law, Judge Sharp was unable to accept the President's appointment. The Declaration of Rights of Maryland provides that no judge shall hold any other office, civil or military or political trust, or employment of any kind whatsoever, under the Constitution or laws of the State or of the United States. Consequently Judge Sharp wrote to the President declining the honor and making the necessary explanations. Judge Sharp's term of office would have expired next year.

For many years Judge Sharp, with others, gave freely of his time and labor in a determined effort to better the condition of legal education in the United States. He was deeply in sympathy with the movement to raise the standard of law school education and make it as nearly uniform as possible in the matters of preliminary educational requirements, curriculum, length of course, etc.

For many years Judge Sharp was prominent in social circles here and in nearby cities; his sum-

mers usually being spent at Newport, Narragansett and Saratoga. He was a member of important clubs in Baltimore, and of the University Club of New York City. Having never married, he, since the death of his father several years ago, lived alone at his home, 2105 St. Paul Street, where not infrequently he entertained in a quiet way.

Simple diversions served to fill in between periods of work. Riding or driving was a favorite pastime, as was also reading. His literary taste being diversified, he found much pleasure and diversion in the perusal of general literature, including history, ancient and modern, science and fiction, in all of its branches. Traveling, whether at home or abroad, likewise was a source of pleasant recreation, and each trip added something to his collection of souvenirs.

Judge Sharp's health began to fail early in 1911, and he has not been able to perform his judicial duties since the latter part of January. He was attacked by a spell of bronchitis about that time, and after he recovered, went to Atlantic City to recuperate. He returned to Baltimore within a few weeks and shortly afterward his health again began to trouble him. He had been confined to his home for over a month.

—*The Baltimore American.*

TO THE RIVER DELAWARE.

O how calm tonight is thy current wide
As with noiseless movement it seaward slips,
And the leaf that drops on thy tranquil tide
Floats as safely there as the steel-ribbed ships.

From beyond thy stream comes the chime of bells,
And on high the planets their courses keep.
Not a breath of wind stirs thy bordering dells,
And the mirrored stars in thy bosom sleep.

Art thou dreaming then of the wondrous past,
Of the ages gone since thy life began?
Or forgettest thou? Is their splendor vast
But as days to thee in the life of man?

Where the mist hangs low o'er the eastern ridge
Thou hast seen the dawn of a million suns,
And the moon has builded her silver bridge
For a thousand years where thy channel runs.

Is it aught to thee that the rugged earth
With the elements should have battled long?
As she cradled thee from thy tender birth
Dost thou soothe her now with thy slumber song?

Yet thou dost not always so gently flow.
I have seen thy myriad ripplets race
With the sun-beams turning them as they go
Into dazzling gems on thy crystal face.

I have heard thy music of liquid notes
When the breezes played o'er thy surface bright.
Not the harmony of a Wagner floats
On the listening air with a sound more light.

I have seen thy flood like a torrent wild
With the mad, white foam on thy crested wave.
I have heard thy thundering waters piled
On the trembling shore where they fiercely rave.

Or again, ice-bound, thou wert lost to sight,
And thy voice was muffled in frozen snows,
Till the bonds were burst with thy giant might,
And the angry strife to a tumult rose.

But thou liest now like a limpid lake
That no pulsing wavelets may trouble more.
In thy peace rest on till the morning break,
And we too may dream on the drowsing shore.

Bristol, Pa. ELMA C. WILDMAN.

BIRTHS.

RICHARDSON.—At Langhorne, Bucks Co., Pa., on Seventh month 27th, 1911 to Joshua and Marian Osmond Richardson, a son, named Joseph Rowland Richardson.

SMYTH.—In Philadelphia, on the 31st of Seventh month, to Edward B. and Katharine Langstroth Smyth, a daughter who is named Emily Betts Smyth, Jr.

DEATHS.

APPLETON.—In Langhorne, Pa., Eighth month 2nd, 1911, Susan G. Appleton, aged 54 years. During the greater part of her life she was an indefatigable worker for prohibition and woman suffrage. For several years she was the president and the most active worker of the Langhorne Equal Suffrage Association.

CATHCART.—At her home near Dublin, Harford Co., Md., Mary A. Cathcart, in her 78th year; a member of Deer Creek Monthly Meeting, interment at Broad Creek. She will be cherished and remembered by her many friends.

LUKENS.—At Warren Hospital, Warren, Pa., Eighth month 11th, 1911, Courtland F. Lukens, formerly of East Pittsburgh, Pa. For several years preceeding his death he made his home with his daughter, Margaret L. Pratt, at Orange City, Fla. He was a member of Green Street Monthly Meeting, Philadelphia.

PUSEY.—At his home in Avondale, Pa., Seventh month 27, 1911, Joel B. Pusey, former County Treasurer of Chester County, in his 79th year; a member of London Grove Monthly Meeting.

STRINGHAM.—Died at Salt Point, Dutchess Co., New York, on the 7th of Eighth month, 1911, Thomas Stringham, aged 78 years, a member of Creek Executive Meeting. For many years this Friend had spoken acceptably in meetings for worship, his messages being full of the spirit of Christ; but better than any sermon was the ministry of his helpful, friendly life.

STRINGHAM.—At Hyde Park, Dutchess Co, New York, on the 24th of Seventh month, 1911, Catharine Briggs Stringham, widow of Henry Stringham, aged 79 years.

STRINGHAM.—At Crum Elbow, Dutchess Co., New York, on the 26th of Seventh month, 1911, Lucinda L. Stringham, wife of Isaac Stringham, aged 71 years.

WILLIAMS.—At the Friends' Boarding Home, West Chester, Pa., Eighth month 6th, 1911, Margaretta H. Williams, in the 82nd year of her age. Interment at Goshen Friends' Burial Ground.

This Friend was an invalid during her middle life, being unable to walk for twenty years, but as she grew older she became stronger and was able to go about and call upon her friends. For several years preceding her death she secured a club for *Scattered Seeds* of from fifty to seventy names.

WILLIAMS.—In Media, Pa., Eighth month 6th, 1911, Martha G., widow of Richard Williams, aged 93 years and 10 months. Interment in Birmingham Friends' burying ground. She was the last surviver of the eleven children of Joseph and Martha Good, all of whom lived to an extreme age, seven living over 80 years.

HEADQUARTERS OF WHITTIER PILGRIMAGE.

The headquarters of the Whittier Fellowship Pilgrimage will be at the Well's Tavern, Hampton Falls, N. H., where the pilgrims will gather for tea at four o'clock, Sept. 1st, Hampton Falls is reached by the Portland branch of the Boston and Maine R. R.

NOTES AND ANNOUNCEMENTS.

Two members of the Philadelphia Young Friends' Association, and a ministering Friend who accompanied them by invitation, attended Willistown Meeting, Chester County, Pa., on First-day the 13th. They found a First-day school with twenty-seven in attendance, divided into four classes, of which Lewis V. Smedley is the faithful superintendent. The adult class is studying this year's lessons on the Psalms; the next class are using Gates' Bible lessons, with pictures to paste in as they go; the younger childen are using the Bible Hero series; the little tots have a short text each week and the teacher tells them stories illustrating it. All the classes are doing effective work. In the meeting which followed the school there was a strong sense of spiritual comeradeship.

In last *Intelligencer*, Eighth month 5th, I read with much interest the article on Benjamin West in England by Alice W. Jackson. When I was a child and the First-day School was first started here, some of the Friends subscribed for the *Children's Friend* and my grandfather took it for me. It was my first paper, and to say I was delighted with it does not half express my feelings. Among the fine steel engravings it contained, some of which I still have, was one entitled "Benjamin West's first effort in Art," where he was represented as making a picture of his baby sister asleep in her cradle. As my papers were given away to different children after awhile, I know nothing of the whereabouts of this picture which I much wish I had. LYDIA J. MOSHER.

Gramville, N. Y.

Whatever the outward signs of prosperity may be, the workers know that the country has not fully recovered from the hard times of two years ago. A reader of the *Intelligencer* writes from Wilkes-barre, Pa.; "I am out of work for the first time in five years since I came here. And this is not all, for the shops here are all retrenching and letting their help go. One automobile shop that had about 300 in the spring has only 25 men now. This section seems overrun with idlers. What will we do when winter comes?"

The Sectional Committee of the Philadelphia Young Friends' Association, has decided to discontinue the Young People's Meetings, in the Eighth and Ninth months. They will be resumed in Tenth month, with, we believe, an added interest and fresh enthusiasm.

Through a mistake that has crept into the Extracts of Philadelphia Yearly Meeting, the correspondent of Orange Grove Monthly Meeting was given as Mary S. H. Shoemaker, when it should have been Mary H. Taylor, Box 253, Pasadena, Cal.

A number of our isolated members are "pioneer Friends." One of these has just ordered five dollars' worth of *Scattered Seeds* (back numbers) to distribute in the Union First-day School that is held in her home in the sand hills of Nebraska.

The prayer of Samuel S. Ash, quoted last week, was made at the funeral of his own mother and grandmother, who were laid away on the same day. His wife's mother died in 1874 and her grandmother in 1851.

David F. Wilson, of Winona, Ill., writes Eighth month 8th: "I have taken the *Intelligencer* over forty years. I am now in my 90th year. My father, Amos Wilson, took it as long if not longer than I. It has always been gladly received. I have been sick for the past month and it has been an effort for me to write."

There have been many inquiries for the health of William S. Emley, of Philadelphia. The latest word is that he is decidedly better. He is now at Asbury Park, N. J.

BOOK NOTES.

"Some Old Time Meeting Houses of the Connecticut Valley," is not a Quaker book, but a history of Congregational houses of worship.

It is illustrated with seventy-two halftones of best examples of Colonial meeting houses built in the Connecticut Valley between 1760 and 1850, twenty-five chapters telling the romantic story of meeting house building in the region from 1636 down to 1850. It is the work of Chas. Albert Wright, minister at Chicopee Falls, Mass.

The text and pictures describe those peaceful and serene old Puritan churches, cool and serene on their grassy plots, with so much of history and tradition and noble sentiment speaking silently from their beautiful structures.

The practical and historic sides are both dealt with, and the author in his labor of love has enriched our colonial annals.—(Published by the Author.)

"Leaves from the Journal of Joseph James Neave" is a record in simple, sincere language, of the life and travels in the ministry of a devoted English Friend. Joseph Neave visited our country during our Civil War, and saw army life at first hand. His chief travels were in Russia, Australia, New Zealand, and the South Sea Islands. He tells of the kind treatment he met nearly always; and he speaks with old-fashioned, heartfelt enthusiasm of the Christian cause for which he took these long and dangerous journeys. It is a book to stand beside Fox's and Woolman's Journal.—(London: Headley Bros.)

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THE HEART OF THE CHRISTIAN MESSAGE, by George A. Barton, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College, 130 pages 12 mo., cloth, 75c net.

THE QUAKER BOY ON THE FARM AND AT SCHOOL, by Isaac Sharpless, President of Haverford College, 8 vo., numerous illustrations, 75 cents.

BRANDYWINE DAYS, or The Shepherd's Hour-Glass, by John Russell Hayes, Librarian of Swarthmore College. A record of a vacation spent on an old farm on the Brandywine in Chester Co., Pa., containing 230 pages and 23 illustrations of the historic Brandywine, 12 mo., cloth, $1.50.

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WITCHCRAFT AND QUAKERISM, by Amelia Mott Gummere, author of "The Quaker, A Study in Costume," etc., illustrated, 12 mo., cloth, $1.00.

IN MEMORY OF WHITTIER, by John Russell Hayes. The Whittier Centennial poem, 46 pages, 17 illustrations, boards 50 cents.

LAYS OF QUAKERDOM, by B. Rush Plumley, containing three poems, *The Execution of Mary Dyer, The Visit of Mary Fisher to the Sultan Mahmoud IV., and James Parnell, the Quaker Proto-Martyr,* 60 pages, boards, 50 cts.

THE BIDDLE PRESS, Publishers

1010 CHERRY STREET PHILADELPHIA

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30. At Fairhill, during mid-summer months no meeting is held.

—At Green St., Phila., the First-day morning and the mid-week meeting will be discontinued through 6th, 7th, 8th and 9th months. The business meetings will be held as usual.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

EIGHTH MO. 19TH (7TH-DAY).

—Short Creek Quarterly Meeting at Emerson, Ohio, at 11 a. m. Ministers and Elders the same day at 10 a. m. R. Barclay Spicer expects to attend.

EIGHTH MO. 20TH (1ST-DAY).

—Friends' Day at Delaware County Home, Lima, Pa.; religious meeting at 3 p. m.

—Conference under care of Concord Quarterly Meeting in the Meeting Place at Malvern, Pa.; at 2.30 p. m.; Joel Borton will give an address on "Our Country's Greatest Need."

EIGHTH MO. 21ST (2ND-DAY).

—Indiana Yearly Meeting at Fall Creek Meeting House, near Pendleton, Ind., continuing through the week.

—Fairfax Quarterly Meeting at Lincoln, Va., at 10 a. m., Ministers and Elders, Seventh-day before, at 3 p. m. On Seventh-day evening, at home of Nathan T. Brown, meeting of Young People, subject, "Loyalty to Society of Friends." On First-day afternoon, a conference on "Individual Responsibility to the Meeting." Dr. Janney and Arthur M. Dewees present throughout the meetings.

—Meeting at Mullica Hill, N. J., attended by Wm. J. MacWatters, at 10 a. m.

EIGHTH MO. 27TH (1ST-DAY).

—Bart and Christiana morning meetings visited by a committee of the Philadelphia Y. F. A. A conference of Friends of both meetings will

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be held at Christiana in the afternoon, addressed by Elizabeth Lloyd. She will attend Bart meeting in the morning.

EIGHTH MO. 28TH (2ND-DAY).

—Ohio Yearly Meeting, at Salem, O.; continuing through the week.

—Warrington Quarterly Meeting at Menallen, Pa., at 10 a. m. Ministers and Elders, Seventh-day preceding at 3 p. m.

EIGHTH MO. 29TH (3RD-DAY).

—Mt. Holly, N. J., Friends' Association, at home of D. Budd and Frances Jones.

EIGHTH MO. 31ST (5TH-DAY).

—Bucks Quarterly Meeting at Fallsington, Pa., at 10 a. m. Meeting of Ministers and Elders the day before at 11 a m.

NINTH MONTH 1ST (6TH-DAY).

—Fellowship Pilgrimage to Whittier country, continuing through the 4th (Labor Day). Headquarters, Wells' Tavern, Hampton Falls, N. H. See *Intelligencer* issues of 7th Mo. 15, page 441 and 7th Mo. 22, page 457. Write to Carolena M. Wood, Mt. Kisco, N. Y.

NINTH MONTH 2ND (7TH-DAY).

—Central Committee of Friends' General Conference, annual meeting, at Sandy Spring, Md., continuing through the 4th.

Friends attending will be met at Laurel, Md. Train leaves B. & O. Station, 23rd and Chestnut Sts., Phila., 7th day, 9th mo. 2nd, at 10.17 a. m. Change cars at Camden St., Baltimore. Excursion ticket to Laurel $5.07, at station, or 824 Chestnut St.

—White Water Quarterly Meeting at Westfield, Ohio, at 10 a. m.

—Blue River Quarterly Meeting at Holder, Ill., at 10 a. m. Ministers and Elders the day before at 2 p. m.

—Nottingham Quarterly Meeting at East Nottingham, Pa., at 10 a. m. Ministers and Elders the day before at 2 p. m.

—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, at 10 a. m. Ministers and Elders the same day at 8.30 a. m.

NINTH MO. 4TH (2ND-DAY).

—Nebraska Half Yearly Meeting at Genoa, Neb., at 11 a. m.

—Center Quarterly Meeting at Center, Pa., 9.30 a. m. Ministers and Elders the Seventh-day preceding at 3 p. m.

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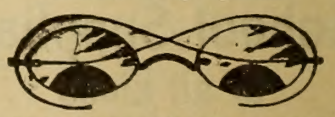
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FRIENDS' INTELLIGENCER

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THE TOUCH OF THE HAND THAT'S NEAR.

We sigh for the touch of a vanished hand—
The hand of a friend most dear,
Who has passed from our side to the shadowy land—
But what of the hand that is near?

To the living's touch is the soul inert
That weeps o'er the silent urn?
For the love that lives is our hand alert
To make some sweet return?

Do we answer back in a fretful tone,
When life's duties press us sore?
Is our praise as full as if they were gone,
And could hear our praise no more?

As the days go by are our hands more swift
For a trifle beyond their share,
Than to grasp—for a kindly, helpful lift—
The burden some one must bear?

We sigh for the touch of a vanished hand,
And we think ourselves sincere;
But what of the friends that about us stand,
And the touch of the hand that's near?

—*British Weekly.*

TEN YEARS OF THE FORWARD MOVEMENT OF THE SOCIETY OF FRIENDS.

[Read at the meeting of the Central Committee of Friends' General Conference, at Sandy Spring, Md., Ninth month 4th, by R. Barclay Spicer, chairman of the Advancement Committee.]

In the beginnings of the present awakening of Friends to their responsibilities attention was directed at first to the smaller meetings and the isolated members.* It was the feeling that "our Society was dying out" that stirred us at first. This was merely discouraging and it was not until we came to a realization that our task was a broader and vastly more important one than maintaining an organization that we set about our work in earnest. We saw that a meeting here or there, a member more or less was not to the point. Were there included in the heritage that was ours, principles that ought to be made to tell in view of our time; was there work that needed to be done and that we ought to have a part in?

An inventory of our resources showed that in our organization there were many elements of strength. If our meetings were few there were some of them that were strong and of considerable influence in their respective communities. If our number was small, yet here and there were men and women doing good work and many others who might well develop into good workers. In almost every place in which we had an hereditary foothold, even in most of our smallest meetings, there was something to cheer, something to encourage, something that in one form or another represents the very best that is in Quakerism.

Our task was to bring these smaller groups and isolated workers into close co-operation with one another in order that they might feel and exercise their full strength.

It was not so much a need of preachers. Our work never does flourish under great preachers. The age in which we find ourselves is above all not an age of the prophet such as flourished in Asia and during the Middle Ages. The obvious thing to do might be to plan our activities on the prophet model, but that was not the thing for us to do.

Yet there was the need for leadership, the leadership that develops co-operation and brings others into the work and helps each to realize and find his particular tasks.

There was a strongly disintegrating tendency in our scattered groups and individual workers, the tendency to fall into the work of those about them and to imitate their methods. Our true line was rather to find our own work and to do it in the ways best adapted to further it.

Our first impulse was to throw aside our traditional forms of organization and methods of work that had been allowed to drop into misuse and disuse. The better way was to look into the origin and real meaning of these forms and methods that had grown up naturally in the application of our principles, and see if they did not have peculiar adaptability to and especial value in the working out of those principles in present-day tasks.

We had been thoroughly grounded in regarding ourselves as unsectarian and non-proselyting. We now realized that while it was good so to regard ourselves and so to carry ourselves among our neighbors, yet that we had a place as a distinct denomination. We were not to thrust our views on others, yet we had views. We were not to try

*See an address in the Proceedings of Friends' General Conference, held at Richmond, Ind., in 1898, page 337, on "Our Smaller Meetings and Isolated Members; Their Needs and Opportunities," by R. Barclay Spicer; published also in *Friends' Intelligencer* for Ninth month 17, 1898 (Vol. LV.), page 660.

to get all to do the same work as we and in the same way, yet we had a distinctive work to do. We were non-proselyting, yet we had a very real interest in those about us. We found ourselves too much outside of the life of the communities in which we lived. Our meeting houses were idle too much of the time.

All this applied as well to our isolated members so widely scattered throughout the land. These might even be of vastly more importance than all our meetings put together. In many a western city there were more Friends, members of various meetings and living without a knowledge of each other, than met together regularly in our largest meeting houses. There was hardly a place of any importance throughout the West that did not have at least one Friend or Friendly family. In Ohio and Indiana there were more isolated Friends than there were active resident members in the two Yearly Meetings that represent that territory. There were more Friends in the State of Kansas alone than there were active resident members in two or three of our smaller Yearly Meetings put together. We were doing nothing to bring all these isolated members into co-operation with one another and with our organized efforts. All we did was to send them each a loving epistle once a year. Yet these might be for our Friendly movement what the little band of Jesus' followers, at the time of the scattering after the first persecution in Jerusalem, were to the then insignificant Christian movement.

These were the things we were thinking about when the committee of the General Conference held their memorable meetings here at Sandy Spring ten years ago. It was then that our Friends set themselves definitely to the tasks that were theirs. The impression of a Friend who attended those meetings, one somewhat outside of the Friendly activities, but deeply interested in the religious needs of the times, was that those meetings, in inspiration and dynamic social impulse, were nothing short of pentecostal.

The discussion at those meetings started out with two queries: "1. As a religious body have we angthing worth while; and if so, is it worth handing to our fellows? 2. Has the truth the fathers possessed deteriorated on our hands, or have we lost the power to appreciate its value? If the answer to the first was yes, our duty was immediate and imperative. If we were guilty as to the second, there was a need to look after internal improvement."

It was assumed that "the present understanding of the truth once delivered to the saints was not inferior to what it was in the days of Fox, Penn and Barclay." Indeed, it was said, that "at the dawn of the Twentieth Century, Friends had a better conception of the philosophy and scope of the Friendly faith than did their forefathers of 250 years before. But as a people we had largely lost the missionary spirit. Our methods had become miserably inadequate to the demands and conditions of the time." "We have confounded," I am quoting Henry Wilbur's words spoken* here ten years ago, "We have confounded methods for the advancement of the truth with the unchanging truth itself; forgetting that a method is good or bad as it does or does not serve a righteous cause in assisting the spread and growth of that cause."

What are the religious needs of our time, it was asked, and has the Society of Friends anything to meet the existing demand? The transition character of the time as regards theological matters and the criticism of the Bible were then keenly felt. "In presence of this clash of criticism and wreck of theology," was asked, "what have we religiously to quiet the troubled waters and restore order out of the prevailing chaos?" It was pointed out that the times of the founders of our faith were also religiously troubled, and that a large part of the success attending their efforts was due to the fact that the spirit of Quakerism met a pressing religious need of the period. The present duty of Friends was simply to call men to the God in them. "Could we make men and women feel the witness in themselves," said Henry Wilbur, "as the concerned Friend sees it, the day dawn of a spiritually emancipated humanity, a rational faith would take the place of the despair of science, and the disturbance and distraction of the outwitted theologians."

"Out of this revelation of God to man, teaching him the humanities; opening up to him the value of his right relationship with his fellows; impressing him with the dignity and the divinity of human life, and the necessity for its purity and peace, by a natural process of evolution has grown our testimonies. These have taken form in our philanthropies regarding some of which our several yearly meetings are substantially agreed."

"Our philanthropic work has to do very largely with the application of our religious principles to personal conduct and to public affairs. Applied Quakerism appears in our philanthropies to just the extent that we can make men and women square their lives by our testimonies, and govern-

*"The Present Duty of the Society of Friends," an address by Henry W. Wilbur, at the annual meeting of the committees of Friends' Conference, held at Sandy Spring, Md., in 1901; published in full in *Friends' Intelligencer* for Ninth month 21st and 28th, 1901 (Vol. LVIII.), pages 597 and 614.

ment engraft our ideals upon its systems of legislation, administration, and jurisprudence."

"Our conception of the divine immanence enables us to sustain right relations with the Infinite, and intensifies the obligations of human brotherhood."

"Manifestly our duty is to widely and wisely spread our principles and our practical philanthropies abroad. Our concern is therefore not so much for ourselves as our fellows. The problem is not so much how to bring the world to us as how we are to go to the world and impress it with our truth and inspire it to accept our testimonies."

Our message and mission being thus outlined, had we, was the searching query, held it too much for the benefit and edification of the saved sheep of our own Israel; and Friends were reminded that the religious society that would unduly save its own life would lose it.

It was pointed out that the task immediately ahead was to increase the concern of intellectually and spiritually equipped members in their labors. Among other details, it was shown that we must do away with the notion that the ministry is such a holy office that it must be approached with terror and entered into only after a marvelous and mysterious experience, real or imaginary.

Our meetings should reach, interest and inspire more of our own members and of those not actually members. We should invite people into our meetings. We must invite them from the highways, byways and hedges. We must advertise our meetings, creaturely activity though this might be.

We must give special attention to our literature. We must make our periodical literature reach more of own members, not only, but must make it reach many others as well. "This should be done even though we have to go down into our pockets and tap our bank accounts in a small way to do it."

Our meager tract literature must be increased, and arrangements made for distributing what we had and what me might produce.

As to philanthropy our Society was characterised as a fairly good emergency man, but it was pointed out that "We fail and come short of our duty in preparing for the crucial time, and in educating individual conviction up to the point of individual concern. * * * The duty of our Society is to more industriously educate public opinion than it has ever done in the past." The more thorough organization of philanthropic work through the General Conference was urged. A literature on philanthropic subjects, "educational, impartial, kindly," was proposed, and a plan for its distribution was outlined.

The outcome of the meetings at Sandy Spring was thoroughly practical. The committee then appointed to carry out the impulses of the conference conceived as its task the "propagation of religious truth as held by the Society of Friends."

(We may pause here to note that this movement, while it has had much to do and has done much in connection with our philanthropic concerns, yet has not taken up as a distinctive part of its work the suggestions as to philanthropic work that were made at the Sandy Spring Meetings—the making of social service literature, the distribution of the same, and the organization of our philanthropic activities through the General Conference. This has been left to other branches of the General Conference, which date back in their machinery long before this movement began. It may be said that the carrying out of this part of the Sandy Spring program is yet before us.)

The Committee known as the Ten was intended as preliminary, and it occupied itself primarily in surveying the field. It also did considerable work in looking out and making known to the meetings generally serviceable Friends and lists of subjects upon which speakers could be had for conferences, Friends' Associations, etc. It got together what literature was available and took measures toward distributing it. By the time the next general conference met so well had the way been prepared that at that time Friends felt ready to enter in earnest on a systematic movement for the advancement of Friends' principles. It had been found that everywhere, and especially among that live part of the Society included in the Friends' Associations, Friends were ready and willing to follow if any could be found who could and would lead. "Leadership is the chief need," said the report of the Committee of Ten, and "for the present such leadership will have to come from a selected few."

Other needs were: better and fuller use of what literature we had in the form of tracts; and to seek out all the available and possible speakers and see to their distribution to all meetings, conferences and other public meetings where they could have a hearing.

A permanent committee was appointed with authority to use funds as needed, but these were to be raised by the committee itself.

This committee went to work bravely, hampered as it was for the want of funds and a liberated leadership. Literature was selected, and distributed; meetings were visited, some conferences were arranged; some out-of-the-way quarterly meetings, that had not had visitors for years, were looked after. At one point at least genuine aggressive extension work, such as we have since

carried on vigorously at a number of points, was begun. "As for isolation," said the first report, "what does it mean but opportunity." This report pointed out as two most important lines of service, aid in "opening the way of concerned Friends in following out their concerns," and arranging for lectures.

The Committee felt that its work was limited only by the lack of funds and of workers. A call went out to young men and women to come into the service. There was a clear note as to the message. It was felt that the "Society of Friends had a real vital message for this hesitating and doubtful time, a message at once consistent with its traditions and with those of essential Christianity, and with the rigidly scientific spirit of our age and people."

When we came to the General Conference in Toronto in 1904, it was found that the work of advancement had been carried on with vigor. Conferences had been repeated in places where they had been held the year before and where there had been little but discouragement up to that time. Attention to small and neglected meetings and groups of meetings had been carried as far west as Nebraska. Furthermore, it had been very generally felt that in the beginnings of our work we may have turned our attention more to the strengthening of weak meetings and less to work wholly outside the Society, than had been intended in its appointment. A beginning had been made in what has so splendidly developed in later years, and an assembly for First-day school teachers had been held at Buck Hill Falls.

It was now fully apparent that some one must be liberated to give all of his time to focusing and systematizing the work. A paid secretary was recommended. This was authorized, but so little did we know our strength, that much preliminary work had to be done in the way of demonstrating that our Friends are ready to co-operate in the advancement of Friends' principles by contributing funds sufficient to properly liberate Friends for service. In a few months this was demonstrated and a secretary was set to work.

A thorough-going, systematic survey of the field was now possible, and was at once begun, being carried forward along with a great variety of activities. Over-burdened workers of other committees of the General Conference and other of our activities were assisted. For the philanthropic interests speakers were furnished for conferences, literature was produced and distributed. Assistance was given in the same and in other ways to the First-day schools and Friends' associations. The Headquarters became a clearing-house for a great variety of service. An extensive correspondence was carried on from the first. Friends of all our meetings found that there they could obtain information and help in connection with any Friendly concern. Much of the time of the Secretary, when not away among the meetings, was given to personal interviews, sought not only by Friends living near by but also by many from distant meetings who would make it a point to call when passing that way. A most important part of the work of the Secretary was in the way of removing doubt and discouragement as to the working of this or that part of our religious system.

Meantime the work already begun by the Committee was carried on, with more system, with greater certainty and much more extensively. All the minor quarterly and half-yearly meetings were looked after and a systematic visiting of the smallest meetings and many almost or entirely abandoned meeting houses was begun. Calls for help came from many parts and could now always be given attention. Many addresses were made by invitation at conferences and other public meetings by the Secretary in person, and his visits and ministry were welcomed in many of our meetings from those in the larger centers with large numbers in attendance to the smallest meetings with but a few of the faithful present. Addresses on matters of interest in connection with Friendly propaganda were made also by invitation at many gatherings under other care than that of our meetings. These included addresses in connection with the temperance movement and other good citizenship interests, school commencement and other educational addresses, part in religious exercises of other denominations, and on various neighborhood and local occasions.

Attention was given to our literature. That which we already had was carefully selected and sifted down to what would be of undoubted service in our work; additional literature began to be added. Every effort was made to get all that we had into circulation. In this connection the great need was recognized of a better understanding of our history, principles and testimonies; in order that we might better appreciate our position in the religious world of the past, our responsibilities and possibilities in the active world of the present. This need has been kept steadily before Friends and much good work has been done toward supplying it.

Other needs that were early brought to our attention were; to form the habit, and to confirm it by steady practice, of working together; and to bring into co-operation with us non-members who are sympathetic and who are concerned along the same lines as ourselves.

It was in this interest especially that the reading circles were provided for.

In the same interest also was the encouragement of interchange between neighborhoods, which has its value also in developing more widely serviceable Friends from among those accustomed only to local service.

It has been from the first emphasized that while the strengthening of our own weak and wasted places is a most important, perhaps our chief concern, it is not our only concern. We have also an especial call toward interesting the world's unchurched and religiously unassimilated. This we have been brought to recognize is a matter the real genius of Quakerism can not allow to be set aside and ignore. It is for us to carry the message and working power of our principles into many places where the Society has no abiding place and no following.

This side of our activity and interest has not been limited to getting ourselves into the way of going out into the highways, byways and hedges to bring into fellowship with us those who are religiously unconnected. We also have made it a point to exchange hospitality whenever opportunity offered with those of other religious folds with whom we felt that we had common ground. We have joined as individuals with those known as the liberal bodies of Christians in forming a national congress of religious liberals. The hospitalities of our meeting houses have been freely offered and as freely accepted in connection with the meetings of this body in New York and Philadelphia. We have felt that this wider fellowship of those having similar aims even though having in some respects different methods has been of great use to us, and we hope that we have been able to contribute our share to the larger movement. Locally in places where way opened we have co-operated with those of other denomination in conferences in the interest of better citizenship and moral progress, and we have joined with others in union religious services.

When our Friends, becoming known through these co-operative occasions, have received calls to service in connection with those of other denominations they have gladly responded. Especially has our Secretary done good service in this way.

Response to these calls to co-operate with others in their work has opened up to us more than one neighborhood for service in our own particular line where before we had no connections, or where Friendly ties had been lost or forgotten.

Thus has been what may be called the routine of the movement for the advancement of Friends' principles.

Some of the more special and larger undertakings may be mentioned.

The reading circles have already been referred to. Each year a course of reading in Friendly history, Friendly writings and some allied subject of very definite present interest has been out lined. These courses have been taken up by Friends' associations, and other groups of Friends and their neighborhoods. Sometimes they have been taken up and worked through as a season's reading and study, and some groups have regularly followed each course through year by year. The suggestions of the courses have also been a guide to associations, adult classes, and for private readings. We do not know how widely these reading circle suggestions have had an influence. We do know that they have been helpful in many neighborhoods and to many isolated and individual Friends.

The week-end conferences and revived interest furthered by them and growing out of them represent practically a distinct revival movement in themselves. Such conferences have been held in many neighborhoods and there is probably no one here who has not had some part in them and known the extent of their influence in the different neighborhoods. They have brought into activity many Friends who had never before or seldom had the experience of co-operative Friendly undertaking. The best thing about them has been the way in which they have developed hitherto unknown elements of strength in many neighborhoods, and the possibilities they have revealed in the way of Friendly co-operation and apparently spontaneous awakening of interest.

The pilgrimages, more particularly of younger Friends, has a similar history to that of the week-end conferences. Of these, we shall undoubtedly have many more, for, while it is no small undertaking to arrange and carry one of them through in our territory of great distances, yet there is need in the way of bringing our young workers together and of finding out and developing new recruits to our working force that can not be met so well in any other way.

The summer schools would require a separate session for their adequate consideration. They may be barely mentioned here that they may be in our minds in connection with the whole movement of which they are a very large part. Much of our most important work has centered in them and every one here and every one in the Society of Friends who has been at all in touch with our in-

terests during the last few years very well knows this from actual experience, or from having surely felt their influence.

The carrying of the summer school activity into the Middle West has brought a revelation to those who attended the recent school at Richmond of the strength of our widely separated meetings of the three Western Yearly Meetings. It had the practical result of bringing those Friends into the beginnings of a movement for close co-operation in spite of the long distances which they have to overcome in getting together and bringing their efforts into union.

The new meeting in Pasadena is another chapter in itself. You all know it, and the significance of the way in which the problems in connection with its establishment were worked out.

The work in Washington is also a chapter in itself, and also only a preliminary step that we may look to see repeated in many other places.

The preparation and publication of the life of Elias Hicks and the proposed study of the ministry and message of Job Scott can only be mentioned here.

It remains to be noted that everything connected with the movement for the advancement of Friends' principles has been a matter of co-operation and local initiative. The movement has been one of our whole Society working steadily together and the Committee which has been nothing more than a focusing point and a vehicle of co-operation has nothing to have set down to its separate credit. Labor in the various neigborhoods throughout our seven yearly meetings has been undertaken only as desire has been expressed and demands made for assistance. The initiative of the Committee has been only in suggesting lines of work and best ways of going about it. The studied purpose of the Committee has ever been not to give any support to the idea that meetings can be permanently helped and sustained from outside of themselves.

The report which you are now to hear* from the Secretary as to the work of the year just passed will show the present state of the movement and will bring up some new phases of the development of our work that have not been taken up in this review of the longer period.

Very briefly we may note some points that were in mind at the beginning of our movement or have developed during the course of it that we have not as yet properly gotten hold of and which we ought to turn our immediate attention to.

The matter of our philanthropic work, the needs and opportunities of which were very prominent in the discussions here ten years ago, has been already incidentally referred to. In regard to the subject and the method of our activity in the way of social service a revolution is due and overdue. It amounts to this, that the next move is either revolution or dissolution. This is a matter for the General Conference to take up with vigor through whatever agency Friends may think proper.

We have by no means carried out all that we have had in mind in regard to the production and distribution of literature. The time is fully here for a thorough study and application to present-day life of the lessons of our origins, history and the writings of our leaders in the past. Good work has been done in bringing out the Life of Hicks, and is being done in the case of Job Scott. More of us must be brought into this work. We need not only books but effective tracts and leaflets and envelope folders.

The matter of distribution of literature must be taken up in earnest. In addition to our present methods of publicity and distribution, some sort of a post office mission may serve a good purpose. Something like the paragraph pulpit is needed by way of newspaper publicity and propaganda.

The semi-personal work of the Headquarters of this Committee in the way of what amounts to pastoral service in some of its phases suggests needs in communities outside of the reach of the one Secretary. One large city monthly meeting and one yearly meeting have made secretarial provision for their own local needs. The three Western yearly meetings are looking to similar provision within their wide limits. This needs to be extended to many places where important work must lie undone and opportunities must go unavailed of unless this important concern is followed out.

The financing of our advancement work is a matter that we must immediately turn our attention to. This we have allowed largely to take care of itself, and we have come along very well thus far. The time has now come when we must not run along in this way any longer. To do so will mean serious hampering of those upon whom the chief burdens of our advance fall.

We have been very careful not to force the support of our work financially upon any who might not feel ready to co-operate in that way. In the support that has come almost without solicitation it has been amply indicated that Friends generally

*The annual report of the Committee for Advancement of Friends' Principles to the Central Committee of Friends' General Conference. This will be published in full next week.

are in accord with our concern and want to take their part in it. We have been called to account on all hands for not giving enough publicity to our financial needs. It would now be right and is our plain duty to arrange that all may equally and automatically share the expense of carrying on the work. The time has come to raise what funds we need for running expenses by assessments through the General Conference quotas, so that instead of having separate collection made in each meeting neighborhood all collections may be unified.

To arrange this matter is the most pressing duty of the Central Committee at this time.

(The report of the Advancement Committee for the year just past will be given in full next week, together with a statement of the Committee's finances.)

AN ISOLATED FRIEND AND PRISON WORK.

A "pioneer Friend" who lives in East Oakland, Cal., sends us a copy of *Prison Echoes,* published by the California Prison Commission, which is strictly non-sectarian. The "Jerry McAuley Mission" and "The Golden Rule Hotel" are conducted by The California Prison Commission on the same non-sectarian lines at 110 Silver Street, San Francisco. One year's work in Golden Rule Hotel is summed up as follows:

"Meals furnished, 11,964; lodging supplied, 4,136; positions secured, 465; probationers on our list over 200; conversions, 107; discharged prisoners protected, paroled men assisted, invalids cared for, medical treatment, prisoners' families visited and assisted, transportation supplied, hospital accommodation secured, drugs and medicines distributed, first offenders saved from prison; clothing, tools and blankets supplied; city prisons and county jails and our two penitentiaries visited, and many other kinds of help provided. There are 18,000 discharged prisoners all over the State, who directly and indirectly receive help and protection through us. Our work is strictly unsectarian and covers the entire State. We support one Missionary in China, who is engaged exclusively in Prison Work."

Voting would increase the intelligence of women, and be a powerful stimulus to female education. It would enable women to protect their own industrial, social, moral and educational rights. * * * Women's vote would be to the vices in our great cities what the lightning is to the oak. * * * I believe that this reform is coming, and that it will come to stay.—*Joseph Cook.*

SALEM FIRST-DAY SCHOOL UNION.

Salem Union met at Salem, N. J., on Seventh-day, Ninth month 9th, at 10 a. m., with a good attendance. The two sessions were devoted to verbal reports from the schools, a report of the Swarthmore Summer School, given by Elizabeth Lloyd, and an address by Daniel Batchellor. The verbal reports were informal and informing, questions and answers being freely exchanged through the meeting. The Union embraces one school so large that the problem of sectioning a primary class of thirty had claimed the attention of the management as well as one composed of a single class of adults. The problems of the various schools are distinctly different in many respects, but this variety of needs adds to the interest of the Union which considers the work of all. Grading, lesson material, methods, social adjuncts to the schools, rewards, the duties of committees, etc., were all discussed in connection with reports. The spirit of the meeting was hopeful and confident toward the work of the future. Elizabeth Lloyd was successful in bringing to the meeting a vivid realization of some of the most helpful features of the Swarthmore Summer School, and as no members of Salem Union had been privileged to attend the school, the inspiration gained from the presentation was more helpful than reports of things done elsewhere usually are.

Much progress had been made in the Union toward systematizing its business and eliminating unnecessary repetition and routine, thus leaving most of the day free for the mutual consideration of interesting questions pertaining to the work. There was no disposition to digress from the subjects which it is the special province of First-day School Unions to consider.

JANE P. RUSHMORE.

The shirtwaist makers' strike of 1910 was so profoundly important in its breaking down of feeling between nationalities, its union of all working women in a common cause, that the colored girl, while very slightly concerned in the strike itself, may profit by the more generous feeling it engendered. Certainly an entrance into store and workshop would be to her immense advantage. She needs the discipline of regular hours, of steady training, of order and system. She needs also to become part of a strong labor group, to share its working class ideal, to feel the weight of its moral opinion; instead of looking into the mirror of her wealthy mistress, she needs to reflect the aspirations of the strong, earnest women who toil.—*Mary White Ovington.*

In "Half a Man."

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 16, 1911.

In the review of the ten years of the forward movement of the Society of Friends at the Sandy Spring Meetings it was brought out very clearly that the advancement of our principles has been a movement of the meetings and individual members of our branch of the Society acting together as a whole. The Committee through which the movement has been focused and through which we have been enabled to make our co-operation effective has been ever active and without some such provision we could not so well, or at all perhaps, have met present day conditions, limitations and opportunities; but neither the Committee, nor the Secretary and other Friends the following out of whose concerns has been encouraged and supported by the Committee, feel that they have any more important part, though they have had more of the burden, than all of those of all our meetings who have in one way and another shared in and furthered the work.

During these ten years there has been much interchange between the meetings of our seven yearly meetings. There has been much visiting of meetings, and not by Friends who each went his own way and knew not of the concerns of the others, but by those who, like the ministers of the days of the founding of the Society of Friends, were in close touch with one another, had close sympathy with one another's concerns, and worked together with a common purpose.

Not only has the individual visiting and personal ministry been done with common understanding and common concern but the activity has not been confined to the few who may be leaders, whether in the way of ministry and teaching or of organization. The local and general conferences, the summer schools, and the pilgrimages have brought together the rank and file of our members. In this way our members generally, even those widely separated, learned to know each other and to work together.

The movement has not been one of the able and popular preachers and the conspicuous leaders. We know the need and the value of leaders, and the steady aim has been to develop and use to the fullest extent the best leadership we might be capable of. But the movement has been one of the whole body of our people, leaders and all taking their respective part and all taking some part rather than standing by and looking to others to do for them.

In this way substantial unity, though not dead uniformity, has characterized the movement; and that strength has developed that comes from co-operation in carrying forward concerns consciously held in common and forwarded in common.

Such opportunities as those at Sandy Spring bring out in a very clear way that the individual members and the congregations of our seven yearly meetings are one united body.

Hardly a body of Friends, large or small, of whatever branch, on whatever occasion met, that has been in session this summer, but has taken the opportunity to back the President in his move for the arbitration treaties. The following letter was sent by the Friends of the Whittier Pilgrimage:

HAVERHILL, MASS.
Ninth month 4th, 1911.

WILLIAM H. TAFT,
President of the United States,
Beverly, Mass.

Members of all branches of The Society of Friends in the Eastern Yearly Meetings assembled together at the birth-place of the Poet Whittier, send a message of thanksgiving to thee for thy efforts in behalf of universal peace, a testimony which we have borne for more than two centuries and a half. May the way open for the accomplishment of thy great purpose.

HORACE MATHER LIPPINCOTT,
L. HOLLINGSWORTH WOOD,
ANNIE B. GIDLEY.

VISIT OF NORMAN PENNEY.

Norman Penney, F.S.A., F.R.Hist.S., Librarian of London Yearly Meeting, is coming to America shortly. He expects to travel by the "Majestic" (White Star Line), arriving in New York about Tenth month 4th. He will proceed to Philadelphia, remaining in that neighborhood until the end of the month. He will then go to New York and New England and will attend Baltimore Yearly Meeting prior to sailing Eleventh month 25th.

His main object is to visit various centers of Friends' work. He is willing to lecture on historical and literary aspects of Quakerism, some of his titles being as follows:

Devonshire House, London: Its History and its Literary Treasures, with lantern slides.

George Fox and his "Great Journal," with lantern slides.

Two and a Half Centuries of Quakerism in England.

"The First Publishers of Truth."

The Literary Activities of Early Quakerism.

The Family at Swarthmore Hall.

The Planting of Quakerism in London.

Early Friends as Seen by their Contemporaries.

Any inquiries respecting these lectures may be addressed to Allen C. Thomas, of Haverford, Pa., who has undertaken to make the necessary arrangements.

We hope next week to publish an article on the Friends' Reference Library of London Yearly Meeting and its work.

SUMMER WORK AT FRIENDS' NEIGHBORHOOD GUILD.

One of your readers from a far distant State writes asking, "What has the Neighborhood Guild done this summer." Answer: "Too many things to tell." The major part of the work has been sending women and children to the country. This summer we have taken and sent out 1,484. Seventy-four of these stayed one and two weeks, the others went for the day only, and you cannot overestimate the joy that even a day in the open, with the green grass and singing birds means to these children who never get any other glimpse of the beauty of country. One little tot said, "Why I just live all through the winter thinking of the one beautiful day I am going to have. Oh, can't I stay here always?"

The Saving Fund and Flower Mission have been open all summer. The mothers' meetings and daily visiting only closed while I had my vacation in Eighth month. Many cases of distress investigated, relief bestowed and milk and ice sent when possible.

And now we are planning our fall and winter's work, and we must have more workers. Each year some of our faithful ones drop out for various reasons, and now we ask you to come down and help us. When the cry went up from Macedonia, "Come and help us," the answer was "Lord here am I, send me." More and more the thoughtful person realizes the duty and value of service to those who need us. Jesus spoke twenty times of the duty of service to one of the duty of faith, we Friends who have been blest with loving homes and careful training, ought to feel a clarion call to pass it on to these neglected children. When we have finished our work and pass on we want to hand it on better and stronger for our use of it not leaving to those who will take our places criminals and paupers, who might have been useful citizens, if we had done our duty.

We want some one for the First-day School, some young man to help in the Saving Fund for an hour and a half every third Second-day evening. Some one to help with the large boys, some length of time on Third-day evening, and some young women for Sixth-day evening for small girls.

I know that many are saying, "Lord send me where I am needed, I want to help." Write a letter if you cannot call and see me, and there are so many things to do that I am sure everyone can be put in the right place; the work is not hard, but very interesting and the rewards are rich.

EMILY WILBUR.

Friends' Neighborhood Guild, 151 *Fairmount Avenue, Philadelphia.*

THE PEACH POND ANNUAL.

The twentieth annual meeting of the last series of these meetings was held at Peach Pond, Westchester Co., N. Y., on Eighth month 20th, at 3 p. m. The speakers were Mary Travilla, Robert Barnes, and others. There were three hundred persons in attendance though only about one hundred and eighty can be seated in the house; the others sitting in camp chairs in the shady side by the windows. These patient ones were rewarded by Mary Travilla, who came out at the close of the meeting inside, and addressed them feelingly and forcefully on the value of life and right living.

The expressions that come to us are that this meeting was one of the best—the outside meeting being greatly appreciated.

If women can stand side by side with men in the halls of learning, why not in the life outside? Our educated women are pouring out of our institutions of learning in long processions. Why not open the larger doors of public usefulness, and let them help to solve the pressing problems of the time?—*Dr. Wm. E. Huntington, President of Boston University.*

THE WHITTIER PILGRIMAGE.

It was an inspiration in the soul in which originated the thought of a Fellowship Pilgrimage to the homes and neighborhood of Whittier. The revered poet had "spoken to the condition" of us all;—to meet in remembrance of his sweet and noble service would make an atmosphere in which could be "neither Jew nor Greek, neither bond nor free, neither male nor female," but all one in the purpose to hear aright his pure message concerning divine things.

This letter is written from a desire to share with the many who could respond only in spirit to the invitation, the privileges of this happy experience. The first autumn days were at their brightest and best through these Fellowship-days, bringing out the beauties of the country-neighborhoods of Haverhill, Amesbury and Hampton Falls which were all closely associated with Whittier as the places of his birth and residence and death. Rock-ribbed they may be, here and there, like much of New England; but there are many fertile fields for corn and grain, and stretches of meadow-land toward the sea; and everywhere the great elms that grace the landscape. From the upper porch of "Elmfield" where one group of pilgrims rested, in the rear of the pleasant, hospitable house is a beautiful vista of marshy meadows which Whittier loved. It was to this house that he was brought for the refreshment of the ocean breezes when the night seemed falling upon his "day of life"; where, we may believe, was granted his prayer to

> "Learn the new and holy song,
> And find at last, beneath Thy trees of healing,
> The life for which I long."

As we passed so quickly and easily from one to another of these towns in fulfilment of our program, by the electric cars which now bring them so near to each other, it was not difficult to imagine the summer heats and wintry cold through which the Whittier family drove twice a week to the Amesbury meeting, eight miles away from Haverhill. Three times we came together, joined by Amesbury Friends, in this meeting house built in 1851, under the direction of the poet. We are told by Samuel T. Pickard that "some conservative Friends were worried lest he make the house too ornate. To satisfy them, he employed three venerable carpenters, one of them a Quaker minister, and the other two elders of the Society." Our first gathering here was on Sixth-day evening, when Amesbury Friends spoke cordial words of welcome to the Pilgrims, and with affectionate remembrance of the life of Whittier among them. Friend Maxwell opened the meeting with the reading of the twenty-fifth psalm, which he told us was the favorite psalm of Whittier's revered mother. A paper was read on Whittier's work for the anti-slavery cause; and another of most pleasant personal memories. It is impossible to give any adequate report of these papers in what can be only a glimpse of the days. One summary comes to my mind: "To men-friends he was Whittier; to the hack-driver and scrub-woman he was John G.; to us children he was Mr. Whittier." Parts of "The Eternal Goodness" were sweetly sung by one of the younger friends.

Seventh-day was Amesbury day. We came again to the meeting house for the morning session, which began with a devotional meeting of deep and tender feeling. This was followed by a consideration of the interests and activities that engage the younger members in Friends' Circles and Associations. Informal reports were given by representatives from Arch Street, Twelfth Street and Race Street, of Philadelphia; Lansdowne, Pa.; School Lane and Coulter Street, Germantown, Pa.; Swarthmore, Pa.; Wilmington, Del.; Fifteenth and Twentieth Streets, New York; New Bedford, Mass.; Boston, Mass.; Matinecock Meeting, Long Island, N. Y.; Flushing, Long Island, N. Y.; Westchester Co., N. Y.

These reports (I cannot be sure that the list is complete) were the occasion of very earnest consideration of the value of Friends' Circles and Associations to the individual members; and how to make them count for the most in sustaining the parent Society and building it up.

Following the morning session, a picnic-lunch served under some of the great elms of Whittier's planting about the meeting house is a very pleasant memory. The sandwiches and fruit and coffee and generous New England doughnuts were seasoned with most pleasant social interchange; and again spiced with the lively reminiscences of another of Whittier's intimates—the white-haired janitor of the meeting house. He related with zest how the poet was sent to match some wall-paper, and came back with the correct pattern, but glowing red instead of green, betraying his color-blindness; how *yellow* was his favorite color and *blue* his sister Elizabeth's; how "he could be most unmerciful in teasing if only he got the rig on you!" and so on in graphic recital, until "Carolena" our trusted guide reminded us of the "next thynge."

Then the Pilgrims wended their way to the hedge-bordered burial-place of the poet in the midst of his family, all so beautifully commemorated in "Snow-Bound." On their way thence to the Whittier residence, Pilgrims paused not only at "The Captain's Well"; but found much of interest also in the house (1654) of Thomas Macy, first

town clerk of Amesbury, driven from the town in 1659 for harboring a persecuted Quaker, as told in "The Exiles," to find refuge in Nantucket, and become the head of the Macy family in this country. The Amesbury residence is a thrilling place, so filled is it with the furnishings, the pictures and books of the poet and his cherished sister. The provision has been most generous for the interest of a revering public. From the closet of the "garden room" where were written many of the poems that have been the comfort and the strength, and have voiced the aspirations of numberless souls, are shown some of his garments, adding reality to our vivid sense of his personality. This place of sacred memories is cared for by "The Whittier Home Association"—the "Women's Club" of Amesbury, whose own house is near, where the Association carries on its various good works for the town. In this picturesque house and its pretty garden, were the Pilgrims graciously "received" and refreshed before setting out for Hampton Beach and the scene of "The Wreck of Rivermouth."

The evening of Seventh-day found us gathered in the parlors and stairway of Elmfield to consider under the leadership of Eleanor Wood "The Social Message of Whittier." "What is the equivalent in our time of the conditions that called out Whittier's earnest spirit?" Like our other gatherings, this was quite informal; and selected poems were made the basis of remarks. It may be of interest to those not present to know that among these poems were "The Two Voices," "Our Country," "The Pine Tree," "Stanzas of the Times," and from "The Reformer." It was a very spirited meeting, presenting as the equivalent of Whittier's concerns and the continuation even of Whittier's work,—the condition of factory workers; the adult school work in New York and Philadelphia; the vacation school work as carried on in Philadelphia; the appalling abuses of child-labor; the importance of caring for the purity of children; the attitude of our race toward the colored people, particularly in the North. Whittier's interest in the enfranchisement of women was brought out. Mention was made of the good accomplished by a Brooklyn woman who quietly secured the use of a wharf for the refreshment of mothers and children. That justice is the highest expediency—the only right principle, was emphasized; as was the value of preventive work in promoting peace. One young man reported the action of New York Monthly Meeting in petitioning members of Congress to ratify the peace-treaties. A teacher from Hampton Institute told us of a school for colored people at Christianburg, Virginia, supported by Friends. The elder folk privileged to be present in this meeting had reaton to be thankful in their hearts for the earnestness of the unspent young to do their part in carrying on the world's work. Whittier has left them this word of God-speed:

But life shall on and upward go;
Th' eternal step of Progress beats
To that great anthem, calm and low,
Which God repeats.

Take heart! the waster builds again,—
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night:
Wake thou and watch! the world is gray
With morning light!

The arrival on First-day morning of Catharine Albright and Evalina Sturge, of England, and Hollingsworth Wood, just returned from abroad, was one of the satisfactions of that "Sweet day! so cool, so calm, so bright," as we took our places in the Amesbury meeting. Charles H. Jones, the resident minister, read from the Scriptures and spoke to us, and there was spoken prayer. Now and again the silence was broken by Whittier's own words—it seemed a benediction when we heard:

"In calm and cool and silence, once again
I find my old accustomed place among
My brethren." * * * * * * !

When the meeting hour was ended we were invited to make ourselves a class for a Bible lesson from Eleanor Wood. This cannot be reproduced; it can only be suggested in faintest outline to recall it among the memorable things of this memorable Pilgrimage. We were asked to think of ourselves transported to one of the oriental towns of the first century of Christianity, which Paul and his brethren had visited, where our quest should be to learn of Christ. We would find not a temple but an upper chamber, not a literature but traditions passed on from father to son; not a liturgy, only a few sentences preserved on papyrus leaves. And yet, the great Personality had so impressed itself upon the world that it was already indelible, and still the quest for Christ goes on, and must go on.

ELIZABETH POWELL BOND.

Winchester, Mass.

(To be continued)

A nation to be great must be guided by higher ideals than those of militarism. If it be inherently weak, military power cannot make it strong, as history proves only too well.—*Hiram M. Chittenden.*

In "War or Peace."

THE CHARLESTON STORM AND LAING SCHOOL.

During the severe storm that wrought such havoc at Charleston, S. C., the near-by village of Mt. Pleasant was strewn with wrecked houses and uprooted trees. The A. M. E. Church is a total wreck, not even a brick pillar standing. On a farm house near, a mother who had just handed her three children to her husband, was buried under the house, where she remained for hours before she could be rescued, and afterward died from the effects of her injuries. Several other lives were lost.

The following extract from a letter written to Abby D. Munro by the teacher left in charge of the Orphanage, describes the damage done to her home and to the school property:

"I am thankful to say that none of our buildings are blown down. All the school fences are down, window-glasses broken, blinds off, flag-staff down, and several of those beautiful trees uprooted. The outside stairs will have to be rebuilt, too. At home here all the fences are down, and all but two of the beautiful trees you thought so much of. In some windows every pane of glass is blown out and one of your windows is broken. I think if the wind had continued in the same direction, the roof of your house would have been blown off. As it is, you will have to have it shingled. I had the fences propped up, as we were so exposed, and the carpenter says he will fix them so they will last till you come, but the posts are so broken and the fences so torn to pieces you will have to have new ones all the way round. I have had men cutting up the trees and clearing up the debris, so we can get through. We have to pay high for this kind of work now, there is so much of it to be done all at the same time. I will do the best I can to keep things from going to pieces till you get here."

That Abby Munro will need immediate assistance is evident and we feel sure that the sympathy of many of her friends will express itself in tanglible form.

BLUE RIVER QUARTERLY MEETING.

In the afternoon, of a beautiful day, the First-day of Ninth month, Blue River Quarterly Meeting commenced the sessions annually held at Benjaminville, Ill., by the assembling of the Meeting for Ministers and Elders.

The meeting was small, though three of its four constituent meetings were personally represented, the other, by reports. There was only the routine business, the answers to the Queries calling forth some comments, all characterized by the spirit of fellowship which seemed to flow as from vessel to vessel.

Blue River Monthly Meeting, held at Highlands Creek, near Salem, Ind., sent notice of the removal, by death, of Ellwood Trueblood, a much loved and highly valued member and minister of that meeting, a sketch of whose notable life and labors, is now appearing in *Friends' Intelligencer*.

A message of loving remembrance from an aged, distant sister, was received, spreading a tendering influence over the meeting, which directed an appreciative response sent to her.

In the evening, the Quarterly Conference of the First-day School Association was held, the exercises consisting of songs, recitations and dialogues, by the younger classes of Benjaminville First-day School, each member of one class of older children having a written review of this Quarter's lessons, with their comments as to the lessons to be gained in the present day, from the study of those ancient people and times. There was also reading of essays from the different schools, on the question submitted to each one, as to the benefit to be derived from studying the histories of the kings and prophets recorded in the Old Testament, the consensus of opinion seeming to be, that great moral truths could be evolved from such study, showing clearly the inevitable results of obedience and disobedience to the Divine requirements, both individuals and nations, the same law holding good in this day, as in the days long past. Delegates were appointed to attend the Annual Conference at Clear Creek, at the time of the Yearly Meeting.

Seventh-day, about 10 a. m., a larger concourse than usual for us, assembled for the Quarterly Meeting proper, opened by meeting for worship. Two automobiles, one containing six passengers, came over forty miles, the other, having five, came sixty odd miles, that morning, bringing them to attend the meetings, remaining till after meeting on first-day. Among the number riding the sixty miles, was a Friend well on in his 90th year, whose simple presence was as a benediction to us, and whose words of counsel were an inspiration to all who heard them.

We were reminded that the promise of Jesus to his disciples, that if they should seek, they would find, if they should ask, they would receive, was as good and as sure to us, to-day, as when they were first uttered, and we were advised to be more diligent in the search, more earnest in the asking, than ever before, letting our light shine as individuals, and as a Society, so brightly, that others seeing its effulgence, would be incited thereby to lead better lives, all working together for the highest good of each and all.

At the noon hour, having transacted some of the business, we adjourned for luncheon, until two o'clock, having found by experience that a less time is not sufficient for all that has to be done at such a time, preparing the tables, eating, and clearing up after the meal is finished. It was estimated that over ninety persons, old and young, were fed, and the "gathering up of the fragments, that nothing be wasted" after such a meal, sorting out one's own dishes, etc., means time and physical labor for many, and though those who could, gave willing hands and service, it was past the hour set for re-assembling, before the meeting was collected. The time was not lost, however, for some of it was spent in gaining a better insight into a little puzzling matter of business, than could be done in the more formal meeting.

This Quarter is the one in which all the Queries are read, answered and summarized. Most of the reports evidenced continued interest in our vital principles, in the meetings issuing the reports, though some were a little below (in some points), the standard we desire to reach, and to hold up before the world; showing there are "still higher steps to climb, still rougher paths to tread" before we can reach the goal.

A memorial of our deceased Friend, Ellwood Trueblood, was read, calling forth from several, tender tributes to his memory.

First-day morning at 10 o'clock, the First-day School assembled as usual, being much augmented in size by the attendance of many of our visitors, some of whom expressed satisfaction with the school and its general features.

At 11 o'clock, the meeting for worship gathered promptly, the house being comfortably filled, quite a number from near-by towns being present. The silence was broken by the reading of a portion of the 89th Psalm, with a few comments by the reader, being followed by communications from other Friends. The first one called us away from a dependence on the outward Jesus of eighteen centuries ago, to the living, ever-present spirit of the Christ of God, within our own hearts, that spirit that animated Jesus, and which, residing in Him in its fullness, made Him what He was, and by living in that spirit, *we* can all become the sons and daughters of God.

The next speaker wished to emphasize the fact that it matters little by what denominational name we are called, if our lives are guided by the spirit of Truth. It is the life that counts, not the creed that is professed.

The third speaker compared the religion and the religious organizations, particularly our own of the present, with those of his boyhood recollections, saying, "that although the fundamental principles of the Christian religion, as taught and exemplified by Jesus Christ, and later by George Fox and other worthies, can never change, methods employed by different denominations, must necessarily change with the changes of time, and that it is the part of wisdom, often, to accept these changes, and adapt ourselves to them, which can be done without in the least compromising our principles, or our standing in the community in which we live." He spoke of Friends as pioneers in all the great reforms that have swept over the country, and of our tenacity as an organization.

A prayer of thankfulness from one of the younger members, closed the vocal exercises, and after a short silence, the meeting was ended, and is now a thing of the past, living as a pleasant memory in the minds of those present, and we can truly say, "Behold how good and pleasant it is for brethren to dwell together in unity."

Holder, Ill. ELIZABETH H. COALE.

NOTTINGHAM QUARTERLY MEETING.

After a week of rain, it was with a feeling of thankfulness that we welcomed the sunshine of last Seventh-day, for it made possible the fulfilment of a long cherished desire to visit the old Brick Meeting House at Calvert, Md., and attend the session of Nottingham Quarterly Meeting held there. Our ride of more than ten miles was through a beautiful country and as the roads were heavy because of the recent rains, our progress was sufficiently slow to enable us to enjoy the beauty as we drove along. We crossed the Octoraro at what used to be known as Blackburn's Fording. My friend who was driving, recalled a time when she forded the stream, when the water was so high that her horse *swam*. I was thankful for the substantial concrete bridge over which we passed so safely and from which we had such a fine view up and down the beautiful stream.

The Meeting House which was built in 1709, and re-built early in the 19th century, is in the style of architecture to be found in many of our old Meeting Houses, having a gallery around three sides. It is not so large as I expected to find it but, alas, it is large enough to accommodate many more people than assembled there at this time. The meeting was smaller than usual, probably owing to the bad condition of the roads, some of the representatives having to drive long distances to get there. The representatives from Oxford, who drove over in a four-seated vehicle, arrived just at the close of the first meeting,—owing to a

breakdown. Fortunately, no one was injured, but probably each had a little lesson in patience.

This session is the one just preceding the Yearly Meeting and consequently the twelve queries of the Baltimore Discipline were considered and answered. The one relating to temperance seemed to call forth the fullest expression. At the close of the meeting, a refreshing lunch was passed around and we sat and chatted with old friends from whom we had been long separated.

At 2 o'clock we assembled again,—this time at the call of the Advancement Committee to listen to papers and discussions on the general subject of Good Literature. Belle H. Haines presided. The young people of this Quarter are willing to do their share in the work of the Society and it is an example to some older ones to see the evidences of their faithfulness. "The Responsibility of the Home to furnish the right kind of Literature for its inmates," was earnestly and ably presented by Chas. S. Coates. He quoted Theodore Roosevelt, "as the standards of the home rise, so will the nation," and made a plea for more intelligent and sympathetic care in the choice of reading for the young people. It was a pleasure to note that the responsibility was laid on both parents and not, as too frequently happens, on the mothers alone. * * * * Helen Wood read a paper full of practical suggestions on "How to supply Good Literature," dividing the responsibility among parents, First-day Schools and the Public Schools. The traveling libraries of our own First-day School, those furnished by our State, as well as private reading clubs, and the authority given School Boards to establish libraries were commented upon. The subject called forth discussion from Mary Heald Way, Emiline Lynch, Belle H. Haines and others.

Howard Brown spoke on the "Bible in the Home," laying more stress upon it as a religious guide than as literature. Edwin R. Buffington closed the discussion in an earnest and helpful address. As everything exists first in thought, it is necessary that we be ever mindful of the source, that the outcome may be strong and pure. Good literature is one of the most potent factors that produce right thought,—the thought that will crystallize into action. E.

FRIENDS' ASSOCIATIONS.

After a brief silence our presiding officer, Benj. C. Heritage, opened the Meeting of Mickleton, N. J., Association with a Bible reading. We then listened to a reading from James and Lucretia Mott by Mary Owen, and Current Events by Elmer Bradshaw. Our topic for the evening was "Tiny Talks on the Discipline Topics," in which the following took part; "Family Visits," Clara Haines; "Oaths," Gideon Peaslee; "Plainness," Emma Carter; "Overseers," J. Omar Heritage; "The Scriptures," Lizzie Duell; "Books," Harry Heritage; "Games and Diversions," Rebecca John; "Days and Times," Hannah A. Heritage. Lively discussion followed, which brought out many good thoughts and ideas.

C. D. HERITAGE.

The Hockessin Young Friends' Association held a joint meeting with London Grove Association Fifth month 27, in Avondale, with Henry Mitchell, of Hockessin, president, and Marion Pusey, of Avondale, secretary.

There was a free discussion on the question, "Unity against Majority," followed by a recitation by Elizabeth T. Mitchell.

Hockessin Association then adjourned for the summer months.

It will reopen again Ninth month 30, and hold its first meeting in the Meeting House, at which the new officers will take their places as follows: Pres. T. Leslie Woodward; Vice-Pres. Warren C. Flinn; Sec. Edith Mitchell and Treas. Elizabeth Mitchell.

In the meantime a picnic will be held on the Meeting House premises for the First-day School, Young Friends' Association and the Hockessin Auxiliary to the Delaware Hospital, Ninth month 16, with basket supper. ALICE C. MITCHELL.

The first regular meeting of the Matinecock Friends' Association was held at the Matinecock Meeting House, Ninth month 5th.

W. Laurie Seaman read a paper on "The Origin of the Religious Society of Friends," and Ellwood V. Titus read the paper by Arthur Dewees, entitled "The Ideal Meeting." The papers were well discussed and much interest was shown by the members, a large number being present.

ANNA LOUISE SEAMAN.

The Mt. Holly, N. J., Young Friends' Association met Eighth month 29th, at the home of D. Budd and Frances Jones. The president opened the meeting with reading a portion of 12th chapter of Romans. One new member was proposed for membership and was accepted.

Our program was as follows: Recitation, "Kind Words," given by Elwood Stokes, Jr.; selections from phonograph. A few conundrums were asked by the Secretary, also by some of the members.

Helen Coles favored us with recitations (1) "In the Shoe Store"; (2) "To see if little Bob's tucked in." Virginia Middleton favored us with vocal solos: (1) "In the Garden of Roses"; (2)

"Love Me and the World is Mine," which we all enjoyed.

The question, "State some facts about the Liberty Bell," was answered by the president. Annie Engle then read to us about the Friends of Concordville.

Marion Coles favored us with recitations (1) "Wet Weather Talk"; which was very appropriate for our stormy evening; (2) "A Similiar Case." George Bullock read "What means this World Alliance."

As we had about eighteen visitors with us—some from Medford Association, they were called on for remarks. Twenty members answered with sentiments at roll call. After a brief silence we were then invited to pass into the dining room and there found a pretty sight before us. A long table, full length of the room, filled with watermelon, grapes, cantaloupe and peaches, which we all thoroughly enjoyed. Adjourned to meet Ninth month 21st, at the home of Franklin and Elizabeth Zelly, Mt. Holly, N. J.

MARTHA D. ENGLE.

BIRTHS.

LIPPINCOTT.—At Cedar Lawn Farm, near Marlton, N. J., Eighth month 17th, to Henry S. and Mabel S. (Ballinger) Lippincott, a daughter, who has been named Emilie Elizabeth Lippincott.

MARRIAGES.

COCKS—MALE.—At the home of the bride, in Hawley, Pa., Ninth month 5th, Grace, daughter of Isaac and Julia Male, and William B. Cocks, of Cornwall-on-Hudson, N. Y.

DEATHS.

BORDEN.—At the home of her son, Edward W. Borden, Mickleton, N. J., Eighth month 10th, Rebecca W. Borden, in her 86th year. When able she attended Salem meeting, but the last few years of her life she was afflicted with paralysis. Burial at East View Cemetery, Salem, N. J.

COOPER.—At his home, in Philadelphia, Seventh month 16th, Henry C. Cooper, in his 67th year. He was a son of the late Edward and Hannah Cooper, of Mickleton, N. J.

DAVIS.—In Wilmington, Delaware, on First-day, Ninth month 3rd, Hannah Edwards, widow of Jason Davis, aged 78 years; a member of Wilmington Monthly Meeting of Friends.

FERRIS.—At Belvidere, Cal., Eighth month 27th, William Lea Ferris, a graduate of Swarthmore College in the class of '79. The funeral services were held in Wilmington, Del., Ninth month 5th.

FOGG.—Suddenly, at Monroe, N. Y., Ninth month 3rd, Helen Johnson Fogg, daughter of Sarah W. and the late Henry H. Fogg, and niece of Louisa Powell, aged 24 years.

The funeral took place at the home of her mother, Hancock's Bridge, N. J., Ninth month 7th; a member of Greenwich Monthly Meeting. She was cheerful and bright even under adverse circumstances, quick to praise, slow to blame. Always considerate of the rights of others, willing to give up her own rights, speaking evil of none, kind and pure in heart, God loved her and took her to himself.

GASKILL.—At Hampton, Va., Seventh month 21st, in his 72d year, Henry W., son of the late Josiah and Margaret H. Gaskill. Interment at Evergreen Cemetery, Camden, N. J.

GILLINGHAM.—At Friends' Boarding Home, Germantown, Philadelphia, Ninth month 1st, Hannah I. Gillingham, widow of Samuel Gillingham, in her 96th year.

HALLOWELL.—At Horsham, Pa., Seventh month 15th, Lydia Ann Hallowell, in her 80th year. Interment at Horsham Friends' Meeting Ground.

TUCKER.—Seventh month 19th, Ellis J. Tucker, a highly esteemed member and elder of the Deer Creek Monthly Meeting of Friends, in the 80th year of his age.

NOTES AND ANNOUNCEMENTS.

Arthur Edwin Bye has been appointed assistant professor of English at Lafayette College, Easton, Pa. He and his Holland bride, whom he first met when they were both students at Woodbrooke, are now busy "hanging the crane" and setting up its accompaniments at 401 Clinton Street, College Hill, Easton.

Price Supplee was a visitor to the West Philadelphia Meeting. His message was full of the spirit of service. "The Key to Heaven could be found in Service to Thy Neighbor." The attendance was a summer one and the feeling of the Meeting was spiritual and social.

A meeting of the Friends' Association of Medford, N. J., was held on the evening of Ninth month 8th, at the home of Sarah Engle.

There were some fifty-six members present beside several visitors.

The program consisted of Bible reading, Edward Rogers; recitation, Verna Knight; reading, Mary Prickitt; recitation, Chas. Hollinshead; essay, Marian Jones; recitation, Anna Bowen.

The following officers were elected to serve for the next six months: President, Raymond Prickitt; vice-president, Leroy Lamb; secretary, Bessie Jones; treasurer, Lorena Brick; executive committee, Bessie Cowperthwait, Chas. Hollinshead, Blanche Allen.

Adjourned to meet Tenth month 6th, at the home of Edmund and Hannah Braddock. BESSIE A. HAINES.

For those going to the West Nottingham Centennial, from Philadelphia and points intermediate, train No. 9 leaving Broad Street Station at 7.14 a. m., arriving at Rising Sun at 9.38, will stop at Krauss Crossing, which is within walking distance of Meeting House, and for those coming from the south, train No. 558 leaving Perryville at 4.10 p. m., due at Colora at 4.41, will stop at same place to take on passengers returning.

Baltimore Friends are invited to come to Rising Sun on evening of 15th, as Baltimore trains after 4.30 a. m. do not make connection until afternoon.

At Valley Meeting, Chester County, Pa., six members of Philadelphia Quarterly Meeting Visiting Committee were present last First-day, the 10th. About fifty friends were in attendance.

THE BIDDLE PRESS PUBLICATIONS

OLD MEETING HOUSES, by John Russell Hayes, 100 pages, 50 illustrations from photographs, 12 mo., $1.00.

A LIFE OF JESUS FOR BOYS AND GIRLS, by Marianna S. Rawson, 12 mo., illustrated, $1.00.

THE HEART OF THE CHRISTIAN MESSAGE, by George A. Barton, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College, 130 pages 12 mo., cloth, 75c. net.

THE QUAKER BOY ON THE FARM AND AT SCHOOL, by Isaac Sharpless, President of Haverford College, 8 vo., numerous illustrations, 75 cents.

BRANDYWINE DAYS, or The Shepherd's Hour-Glass, by John Russell Hayes, Librarian of Swarthmore College. A record of a vacation spent on an old farm on the Brandywine in Chester Co., Pa., containing 230 pages and 23 illustrations of the historic Brandywine, 12 mo., cloth, $1.50.

EXPERIENCES IN THE LIFE OF MARY PENINGTON, written by herself, with notes, introduction, bibliography, etc., by Norman Penny, illustrated, 12 mo., boards, 75 cents.

WITCHCRAFT AND QUAKERISM, by Amelia Mott Gummere, author of "The Quaker, A Study in Costume," etc., illustrated, 12 mo., cloth, $1.00.

IN MEMORY OF WHITTIER, by John Russell Hayes. The Whittier Centennial poem, 46 pages, 17 illustrations, boards 50 cents.

LAYS OF QUAKERDOM, by B. Rush Plumley, containing three poems, *The Execution of Mary Dyer, The Visit of Mary Fisher to the Sultan Mahmoud IV., and James Parnell, the Quaker Proto-Martyr,* 60 pages, boards, 50 cts.

THE BIDDLE PRESS, Publishers

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CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, from 6th to 9th mos., inclusive, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), are held at 10.30 instead of 11 a. m. Race St. (cor 15th) at 10.30.

—At Fairhill, beginning Ninth month 3, meeting for worship at 3.30 p. m.

—At Green St., Phila., the First-day morning and the mid-week meeting will be discontinued through 6th, 7th, 8th and 9th months. The business meetings will be held as usual.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

NINTH MO. 16TH (7TH-DAY).

—Hundredth anniversary of Fallowfield meeting-house, at Ercildoun, Chester Co., Pa. For program and trains see page 569. Train from Broad Street 8.25 a. m.

—Hundredth anniversary of West Nottingham Meeting-house, near Rising Sun, Md. See Notes and Announcements. Also page 559 in last week's issue.

—At Hockessin, Del., picnic on meeting grounds, interest of First-day School, Young Friends' Ass'n and Delaware Hospital. Basket supper.

NINTH MONTH 17TH (1ST-DAY).

—Conference under care of Concord Quarterly Meeting at Willistown, Pa., at 2.30 p. m. Prof. Burnham, of West Chester State Normal School, will give an address on The Relation of the Home to the School.

—Meeting of Friends of White Plains, N. Y., at home of E. B. and G. A. Capron, No. 2 Bank St., at 11 a. m

—Conference at Mill Creek, Del., at 2.30 p. m., under care of Western Quarterly Meeting. Subject: "What Should the Church Contribute to the Life of a Rural Community?" Henry W. Wilbur expects to be present.

The Newest Friendly Biography

LIFE and LABORS of ELIAS HICKS

By HENRY W. WILBUR

Introduction by Elizabeth Powell Bond

What Reviewers Say.

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The Friend, London. "This is a record of one around whose teachings strong controversies have raged; it abounds with incidents and cannot fail to be of interest to Friends and others who desire to understand the varieties of religious thought among Friends in America. The brief introduction by Elizabeth Powell Bond is a literary gem; and the biography which follows also abounds in interest."

Christian Register. "In this interesting biography the writer has endeavored to let Elias Hicks be his own interpreter, so far as possible, measuring him largely by his private correspondence and his public utterances."

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OLD MEETING-HOUSES

"OLD MEETING HOUSES," is the title given to a little book by John Russell Hayes.

The book is bound in boards in tasteful fashion, and it presents as text a poem in blank verse, devoted to the old Quaker meeting house and the folk who gathered there. Its distinctive feature, however, is found in the illustrations, which reproduce in tint views of a large number of old Quaker meeting houses, scattered over the eastern parts of the Union, in localities where the followers of Penn have been, or are still numerous. Very quaint and interesting are some of these old edifices; linked many of them with the history of the country in an imperishable fashion. The author has accompanied each picture with a suitable quotation from some poet. Several of the pictures show interiors. Mr. Hayes' verse portrays the types of people who worshipped in these old edifices, and touches as well upon their homely virtues. His poem is dignified and in good taste. The book will appeal strongly to people of Quaker lineage and fellowship.

Brooklyn Daily Eagle.

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One of the most dangerous classes in the community comprises the men and women who draw their incomes from property which, by their agents, is let for immoral trades and pursuits, and who shut their eyes so long as it pays.

—*The Christian Register.*

The following list of Meeting-houses will appear in the new edition of "Old Meeting Houses" which will be ready for sale this fall.

We would be very glad to add to this list any of the 40 or 50 meeting-houses which we are sure are still to be included and of which we have not yet succeeded in getting photographs. We will be glad to pay 50c each for good photos.

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ARCHITECTS

308 Chestnut Street. Philadelphia, Pa.

—Schuylkill meeting, near Phoenixville, Pa., visited by Philadelphia Quarterly Meeting's Committee, at 10.30 a. m.

NINTH MONTH 18TH (2ND-DAY).

—In Baltimore, Friends' School opens for year of 1911-1912.

NINTH MONTH 21ST (4TH DAY).

—Philadelphia Monthly Meeting, at 15th and Race Sts., at 7.30 p. m.

In addition to current business the committee having charge of the meeting at Girard Ave., is expected to report.

NINTH MONTH 22ND (5TH-DAY).

—Green Street Monthly Meeting at Fourth and Green Sts., Phila , at 7.30 p. m.

NINTH MONTH 23RD (7TH-DAY).

—First-day School Union of Bucks Quarterly Meeting, at Langhorne, Pa., subjects: "Feast-days and Fast-days," "Poverty vs. Prosperity," "Peace Propaganda and Children."

NINTH NONTH 24TH (1ST-DAY).

—In Baltimore, First-day School opens after the summer interval, at Park Ave., at 9.50 a. m.; at Asquith St., at 10.45 a. m.

—Horsham, Pa., Young Friends' Association.

—A meeting in Providence Meeting House, above Norristown, Pa., at 3 p.m., under care of Gwynedd Monthly Meeting.

NINTH MONTH 25TH (2D-DAY).

—Canada Half Yearly Meeting, at New Market, Ont., at 11 a. m.

NINTH MONTH 30TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y.

—At Hockessin, Del., Young Friends' Ass'n., in the meeting house, first after the summer interval.

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WOULD-BE FARMERS OF ANCIENT DAYS.

It would be to the advantage of all who think that farming can be taken up without any special training to read what Xenophon has to say on the subject. "Agriculture," says he, "is an art that renders those who understand it rich; but leaves those who do not understand it, however much they may labor in it, to live in poverty." The term "goods," he tells us, may be defined as "something that is serviceable to the owner. The same things, therefore, are goods to him who knows how to make use of them, but not goods to him who does not know. Land certainly cannot be called a part of a man's goods if, instead of supporting him, it brings him nothing but hunger." It may be doubted if the matter were ever more truthfully presented.—*David Buffum in The Atlantic.*

The Voice of the Forest (T. Fisher Unwin, 6s.), is the title of a story of the Congo by Joseph Burtt, who, having recently visited Angola, writes with first-hand knowledge of the interior of Africa. The novel tells how a young engineer and his friend are sent to the Congo by the British Foreign Secretary for the purpose of collecting secret information. They both fall into the hands of a savage cannibal people, whose chief is a bloodthirsty Mulatto. Eventually they are rescued by the heroine, and they decide to spend their time and fortune in trying to save the natives from their oppressors. They meet with startling adventures, and it is impossible to read the story without realizing something of the terrors of life in Africa, even in these modern days.—*British Friend.*

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Publishers Notes.

When we promised to put these notes in the "same space" as our special offer of last week, we did not foresee that a part of that particular space would be wanted by one of our business men. He has found that "it pays to advertise in *Friends' Intelligencer*" and has doubled the size of his advertisement. If there should be such a boom in business that our advertisers crowd us entirely off of this page, we shall not complain.

We will send the Intelligencer to any new subscriber for $1.50, from the receipt of the order to end of 1912. A postal card will bring it. The money may be sent later.

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Baltimore Yearly Meeting 1911

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In compliance with the arrangements made in 1901, Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee. This regulation will apply also to those who come in response to the invitation of the Advancement Committee.

This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

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Continued on page iii.

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—*Homiletic Review.*
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, TWELFTH MONTH 9, 1911. | Volume LXVIII. Number 49.

There is no ending to the road,
No limit to the flying goal,
But speeds the ever-greatening soul,
From truth to truth, from God to God.
JOHN WHITE CHADWICK.

"THE PROPHET OF BLUE RIVER." VIII.

(*Concluded.*)

"That best portion of a good man's life,
His little, nameless, unremembered, acts
Of kindness and of love."

"Then give to the world the best you have,
And the best will come back to you."

The last chapter of a biography is usually called "Closing Years." I prefer to call this one "Appreciation" and to embody in the narrative some further impressions left by this life upon the experience of others. It is impossible to include all the tributes that have been paid to him in the presence of the writer, they would fill a volume if written, and the loving remembrance in the hearts of those who have not spoken, the sincere, simple-hearted folk who only say, "We know what he has been to us, but we can't tell it," would fill many more.

We have not yet dwelt sufficiently upon one noble quality in his nature which developed along with the other manly traits and helped to carry forward to accomplishment his clear visions of the right and true. This quality was his strong moral courage. It is illustrated in the following incidents, told by others: "Some time about the year 1850 (when Ellwood was seventeen) a young man from the South came into the neighborhood. He was an egotist and besides, not considered very bright. A few boys, to have a little fun at his expense, asked him to give a lecture in one of the schoolhouses, which he seemed only too glad to agree to, feeling elated at the thought. The time was fixed and word sent out of the proposed lecture. Ellwood hearing of it, went to see the young man and urged him to stay away from the schoolhouse, telling him that the boys had gotten it up to expose him and have fun at his expense, and Ellwood's advice prevailed."

His kindness and gentleness of manner combined to win him the respect of those whose ideals were lower than his own.

"In the community in Dubois County in which Uncle Ellwood worked there was a man notorious for his profane and vulgar language. He seemed to take especial delight in being more profane and vulgar than usual whenever he was in the presence of ministers, or of those making very much profession of religion. While building what was said to be the largest barn in Dubois County, Uncle Ellwood had made the acquaintance of this man and had some little conversation with him. When the frame of this barn was ready, the neighbors came to help at the raising. As the men placed the timbers into their proper places at Uncle Ellwood's command and not an oath was heard, some of them began to show their surprise and when the day's work was done, they asked this man who had been so notorious for his profanity, what had caused so great a change. He replied that there had been no change. "I don't have to swear when I don't want to. I know Ellwood doesn't like to hear it, and I have enough respect for him not to swear in his presence."

He was not fond of an argument, especially one which was loud enough to attract the attention of others, but he desired to bear faithful witness to the truth. Once when he was on his way to Chicago to attend the Quarterly meeting, he occupied the same seat with a young man of culture, but a loud talker. He guessed Ellwood was a minister and asked him to what denomination he belonged. As Ellwood replied, he informed him that he was a Baptist, just graduated from the Louisville Theological Seminary and that he was looking for a location. He said he had never seen a Quaker before, and he proceeded to use his opportunity. He didn't see any sense in silent meetings and the Bible commanded, "Go, baptize with water." By this time, a number of people including the porter were drawing near, attracted by the loud voice of the Baptist and remaining to listen to the Friend's explanations. The man's argument in favor of water baptism closed with the words: "Paul finished the matter, when he said, 'One Lord, one faith, one baptism.' You will have to come over to baptism before you can prosper." Various other points came up in the discussion and Ellwood continued to give plain, reasonable answers to the man's objections. After the Baptist had gone, a young medical student came up and said to Ellwood, "You were too many for that man." Ellwood replied modestly, "I don't know about that." "Yes, you were," said the other. "You had him completely sewed up."

His interpretation of spiritual truth made a deep impression wherever he went. His first journey in the ministry was made among the meetings of Illinois Yearly Meeting, in company with Joshua Mills, an older man and a good counselor. Ellwood was sometimes under great burden of spirit on his way to a meeting, seeing no light as to what he should say. The older minister encouraged him at these times to be faithful to his earlier intimations of duty. One instance of this kind occurred at West Liberty, Iowa. The meeting which followed was an unusually valuable one not only to the Friends, but to others who attended. A prominent man of the neighborhood remarked, "If we could have meetings like that for a week, we would fill our meeting houses." At another meeting, he was moved to give out a topic in the form of a question, "What do we need in our meeting?" and to invite all who were present to give some answer.

Like his older friend in the ministry, Priscilla Cadwallader, he seemed frequently to have a keen insight into the spiritual condition of a meeting or of an individual which did not depend upon any spoken knowledge furnished by those about him. During this same visit to Illinois and Iowa, at a public meeting, he was impressed to quote the words of one who was antagonistic to the Society: "You are infidels, you do not believe in the Divinity of Christ." He then went on to interpret the belief of Friends, that all are divine because of the seed of God within and that Christ was pre-eminently divine; and finished by saying, "No sect has a higher idea of his divinity." He afterwards learned that this point had been in great controversy among them. Another instance of divine insight is beautifully told by a Friend who gives her own experience as a loving tribute:

"A sad breavement had brought the question of a future life, and of meeting and recognition of loved ones there, vividly and constantly before me, but because of my education, that the future existence is but a 'state and condition' without recognition or knowledge of our loved ones, the hopes, doubts and fears which were mine no tongue can describe.

"On one occasion when I opened the subject to a dear sister who was intrenched in the traditions of our training, her reply caused the light of hope to almost die out. This was just before a Quarterly meeting where I met Ellwood Trueblood for the first time. Coming in late I quietly took a rear seat, which being low I was concealed behind the audience and could not see his face while he was speaking. His words, which seemed to be an answer to the hungering in my heart, were like water to the thirsty. Unable to see my face he could not have divined my feelings by its expression, and he showed his spiritual insight, his prophet vision by coming directly to me at the rise of the meeting, and taking my hand said, 'Thee united with what I said, and it was a great strength to me.'

"About two years after I was surprised to meet him again at Quarterly meeting, for we did not think he was able to come. That morning I was in the company of a dear friend, a minister, who, I thought, held views of immortality similar to my own, and desiring to discuss the subject with a congenial spirit, I introduced it. She gave me a negative answer, and I went to the meeting with a saddened heart, not only because of the sentiments she expressed but because it seemed, on this subject, I must 'tread the winepress alone.' For the time I lost sight of the previous testimony of 'The man of God,' but on arrival at the meeting, and seeing him, I was thrilled with a sudden memory of it.

"Asked to report the proceedings for publication in the *Intelligencer*, I was so engaged when Ellwood rose to speak. Looking straight in my face, with slow and distinct utterance he said, 'There is a future life; we retain our individuality and our identity, and we will be recognized. Not only is this shown to be the truth in the Scriptures, but it has been clearly revealed as truth to my own mind.' He then left this subject and took up an entirely different one. My pencil dropped from my hand. Shorthand was forgotten. But no need of it. The words were indelibly engraved on my memory. They met the witness in my heart. From that hour to the present,—firmer than the ground I tread upon is my faith in the truth of those blessed words,—words the more impressive because the speaker knew nothing of the conversation between my friend and myself that morning. No longer am I the victim of torturing doubts. Truly, Divine revelation, the 'Rock' on which Jesus said, 'I will build my church,' was the foundation of the ministry, and the secret of the power of our beloved Prophet."

Thus, with marvelous power he ministered in the Society for thirty-five or forty years. Those who have heard, remember his strong, sweet voice, his ability to quote the beautiful things in literature that he had memorized long before, his lack of repetition (he very seldom repeated his discourses and when he did, always with some fresh application) and his clear presentation of truth which comforted and inspired closer attention to the Divine Voice. The large number of calls which came to him to speak at the funerals of those who were not Friends, shows the universality of his teaching. And this was true because he had the

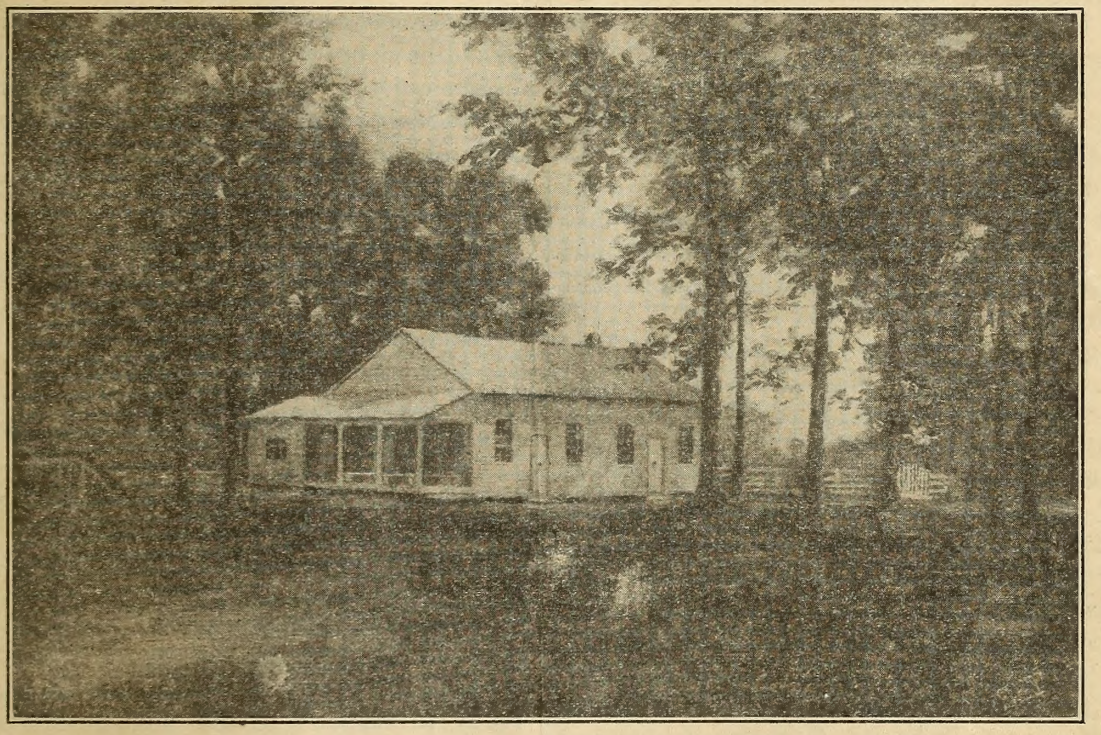
sympathetic touch for *every one.* One of his friends in the ministry says: "There was nothing narrow about him. All who followed their highest convictions, whether they agreed with his own or not, were his brothers and sisters."

He voices this in a fragment of a letter written in his thirty-first year to a member of his family, who desired to know his idea of Sabbath observance: "I love that nobleness of soul which dares to stand alone when duty or conviction prompts, regardless of what others say. It is not indicative of a great mind or good heart to follow blindly where others lead, be they right or wrong.—To me all days and times are alike, every moment of my life I wish to regard as sacred. But the observance of the Sabbath is a wise and just law and it is the duty of all of us to observe it scrupulously. . . . The object of man's existence here is to adore his Creator. I see no impropriety in spending the day in any manner that will tend to elevate or improve our intellectual, moral or social natures. But I consider it a duty to treat every one's opinions with the utmost deference and respect."

We may add that the weaker ones also, those whose opinions were not so strong, came in for their share of his brotherly kindness. In the memoir prepared by his monthly meeting, there is this concerning his social nature: "The social life of Ellwood Trueblood was altogether typical of the man and the Christian character he bore. The world was bright to him, and this feeling was imparted to others in his every-day associations, his kind greetings and warm handshake reached the hearts of his fellowmen." It was this confidence in others, this eternal hopefulness and joy that kept him young in spirit and made him always attractive to young people. One of his prophetic utterances is an epistle written to the youth of Blue River and Prairie Grove Quarterly Meetings. It seems worth while to quote it all here:

"My dear young Friends:

"I have often traversed in mental vision the space included within the limits of these two meetings, spanning, as they do, a greater portion of the beautiful and fertile valley of the 'Father of Waters.' I see it in no distant future, laden with a vast and teeming population blessed with intelligence, wealth and prosperity. It is the teaching of all history, that in the march of empire to wealth and power, the simple and lowly ways that lead up to the Kingdom of God are apt to be neglected and forgotten. Upon you and such as you, my dear young Friends, will devolve the sacred duty of holding up to the world, the banner inscribed with that eternal truth, that the way to the Kingdom is through and by the immediate inspiration of the Spirit of God. The mission before you is one of vast importance and I trust you may be fully prepared to acquit yourselves like men, like women. I have no words of censure or upbraiding for your shortcomings, for every soul knows the burden of its own sorrow. I waft to you only words of encouragement and good



HIGHLAND CREEK MEETING-HOUSE.

cheer. I do not ask that you might have a more beautiful world in which to labor; I only ask that you may bear your garments unspotted amid the pollutions of this. I trust you may improve all those talents that were given you, for they were all pronounced good and very good, and at home, the nursery of all that is pure and comely, cherish those sweet and tender amenities of life that go to constitute true manhood, true womanhood. For no words are so forcible as a perfect life. A pure and upright life is a perpetual sermon of righteousness that preaches on to the end of time and reaches up into the endless years of God. And when your mission here is done, may you have the crown and diadem placed upon your brow,—that crown which is the crown of righteousness and that diadem of immortal life."

Father of none, he became father counsellor and friend to all, old and young. The hand which drew up the will and soothed the fevered brow could also take the necessary stitches in the wounded hand or foot. The expressions of love and good will that came to him in many forms in the last years of his life, made those years sweet for him and his beloved wife, in spite of the darkness and the suffering.

During the last five or six years of his life, because of his blindness and frail health, he was unable even to assist in the care of the animals, so that these things were added to Mary's household tasks. But she was careful not to let him know of the difficulties, telling him when he became anxious about her, that she was thankful to be strong enough for her work. His suffering, which was often intense in his eyes, was borne without complaint. The relatives who lived near enough helped in many ways. The young men shucked the corn by moonlight to surprise "Uncle Ellwood" and "Aunt Mary" in the morning; and now and then one came to stay with him that Mary might be free to attend meeting. Still he had something to share. His mind was a storehouse of gems of thought which he spent much of his time in repeating, and as he was gradually denied the attendance of meeting his fervent spirit of service found expression in simple petition during the silence before meals: "Wilt Thou be pleased to bend down thy all loving and listening ear to our petition and our prayer, and wilt thou be pleased to answer them in thine own good time, after thy own loving manner. Amen." "Our Heavenly Father, wilt thou be pleased to own us for thy children and wilt thou permit us to call thee our God, two of the greatest blessings we have in store? Amen."

But the days came during the last two or three years, when the darkness became mental also, when he did not even know how much labor and loving patience were required of the wife, when he saw those absent ones who had looked upon him as a father many years ago, and repeatedly spoke to them, saying "good-night." And so some of the brightness of the useful years shone for him, but he had longed for rest and home, and those who loved him would not have kept him wandering in the darkness. There came a long period of deep sleep, then a few days of suffering, then the peaceful passing away at sun-down on the First-day evening, then the dawn of the eternal morning. The future life was a very real thing to the Prophet, as real as his sense of the Divine presence in his daily life. As his strength failed, he looked forward with longing to the meeting with his loved ones who had gone on before him. When his oldest sister was laid to rest beneath the grass in the quiet graveyard near the meeting-house, this yearning expressed itself in the thought for those about him:

"It will be sweet—it will be sweet—it will be sweet to think hereafter,
When the spirit leaves this sphere,
That love with deathless wings shall waft her
To those she long hath mourned for here;

Hearts which 'twas death to sever,
Eyes this world can ne'er restore,
There, as warm, as bright as ever
They shall meet—they shall meet—they shall meet to part no more."

May the joy of the years of his usefulness and the hope of his later years rest upon those who miss the inspiration of his voice and the touch of his hand, as they go on with their daily work. May his mantle fall upon them and upon all of us, that we, being faithful, falter not; but with the double portion of his spirit upon us, find ourselves ready to respond to the calls of a later and a fuller time.

Swarthmore College. EDITH M. WINDER.

"OUT OF THE MOUTH OF BABES."

Little Priscilla, of five years, "no myth, but a genuine child," was visiting her friend Mrs. F. one morning, whose doll-cradle from her own little girlhood was well suited to the nap-time of Priscilla's dear little Louise. Presently it was time for dolly to be put to bed. True to her own training, Priscilla assisted the jointed doll baby to the attitude for prayer, and herself knelt with her at the friend's knee. After a rather long silence Mrs. F. remarked, "I don't hear her *say* anything—perhaps she doesn't wish to say her prayers." Priscilla replied, "*God hears her*, and you don't need to!" E. P. B.

which furnishes the opportunity for such contact.

One gains in effectiveness by uniting himself with others, a hundred men with a single purpose can undertake and perform tasks that could never be done by individuals working separately and without the common purpose. Enthusiasm for a common cause spurs people on and enables them to do their best. The enthusiasm which comes from working together manifests itself in schools and in young people's societies and conventions. This enthusiasm, this zeal for a common cause, helps people to work through long, weary days and nights to accomplish the hardest kind of tasks.

The influences, then, which accrue to the individual because of his membership in a religious society are of such value to children, the middle-aged and the old that they cannot safely be neglected. If any have failed in the past to realize the importance of such membership, or the duty which such membership imposes, he will do well to consider carefully whether he is doing his duty toward himself, his family, and his generation.

ABINGTON FIRST-DAY SCHOOL UNION.

Abington First-day School Union was held at Horsham on the 15th instant. Although a local fire company celebration very near at hand drew away some who would otherwise have been in attendance, the gathering was somewhat larger than usual. The forenoon session and part of the afternoon were consumed in the reading and discussing of reports from the six schools which constitute the Union. The characteristic tone of the reports was cheerful and the information therein contained generally definite. The subject brought up in one report which claimed most attention from the Union was concerning the part that Friends should take in County Sunday School Associations. The ideas expressed embraced the thoughts that we are glad the associations want us, satisfaction that a broader and more liberal interpretation of Christianity make such mingling possible and that it would be a mutual gain for us to become part of such organizations both for what we could give and what we could learn. The present writer apparently voiced the feeling of many who did not speak in setting forth the fact that the Sunday School and the First-day School do not have the same dynamic center and consequently organized work together is impractical. We cannot strive directly for two goals at the same time. The direct purpose of the Sunday School is to produce conversion as a saving means of grace. The principle underlying our First-day Schools is the building into life and character the things that we believe will enable us to live most hopefully and helpfully. Becoming an acknowledged part of an organization is a tacit upholding of its controlling motives. The attendance of such meetings by individuals is helpful, since in methods and devices of teaching we meet on common ground. Before becoming an organic part of any organization, it behooves us to know whether we are wanted on the basis of our own profession or are merely united to accept a new basis of work.

Children's exercises from Horsham, Plymouth and Norristown were given under the direction of teachers. The character and fitness of these was of a higher order than the writer has ever before seen at a union. They bore evidence of careful and thoughtful selection and preparation, and were without the haphazard elements often present upon such occasions. The question proposed for consideration, "How Shall Members of our First-day Schools be Induced to Realize the Necessity of Individual service," was not reached until late in the afternoon. Priscilla Heacock, of Abington, and a writer from Plymouth Meeting whose name I do not recall, opened the subject. The first speaker urged the taking of responsibility by young people from sixteen years upward and spoke of kinds of class work likely to inspire a desire for service, and dwelt upon the work which teachers may do to awaken this desire. I was obliged to withdraw from the meeting before the presentation of the second paper and am thus unable to report it.

Two visitors were present from Concord Union. Practical appreciation of this visit was shown by naming Friends from Abington to officially mingle with Friends of Concord Union next week. The considerable amount of detail business which claimed the attention of the Union was handled by the Clerk, Frank H. Ball, with method and dispatch.

JANE P. RUSHMORE.

Central Bureau Phila. Yearly Meeting,
150 N. 15th St., Phila.

I leave it to others to speak of suffrage as a right or a privilege; I speak of it as a duty. * * * What right have you women to leave all this work of caring for the country with men? Is it not your country as well as theirs? Are not your children to live in it after you are gone? And are you not bound to contribute whatever faculty God has given you to make it and keep it a pure, safe and happy land?

—Rev. James Freeman Clarke, D.D.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 21, 1911.

THE COUNTRY MEETING AND RURAL WELFARE.

The three leading articles of the current issue of *Religious Education** have to do with the church and rural life. One is on The Church and Religious Training in the Rural Home, another on The Church and Religious Training in the Rural Community, and the third on The Rural Church and Community Welfare. The last named is by Henry F. Cope, the General Secretary of the Religious Education Association, and is an address delivered by him at a conference on the rural life problem at the University of Virginia.

This matter of rural life and how to get the most out of it or make the most of it is now up. It is at present much referred to as a "problem," but it is a problem that is being worked out, not one that is being puzzled over. Those who believe that there is a place in country life for the church or the meeting of Friends and who mean to see that it fills such place will have to show to the neighborhood that the meeting is an important factor in working out the best solution of this rural problem. The people who make up the meeting and use it in furthering the highest interests of their lives are the ones to be foremost in all matters of rural welfare.

This movement does not mean keeping everybody in the country nor bringing everybody to live in the country. It is not a movement to make farmers of all farmers' children nor to encourage young people to stay on the farm or in the village nearby, whether they can make a good living there or not. Nor is it a matter of joining the Salvation Army in trying to get those who are overcrowded in the city to go "back to the land" whether or no. It is a movement for those who belong in the country and have work to do there and lives to live there. It is in the interest that they shall make the most of their lives and that they shall use to the full all the rich resources of country life.

Those who thus belong to the country are the ones who alone can best work out the problem, and they are the ones who will work it out. All of us have been too prone to let some one work out these things of the better life for us. We have left our religion to the traveling evangelist and the professional preacher, we have left the study and application of science in farming to the talk farmers and the professor farmers. This now is all changed or changing. The farmers themselves are doing whatever talking may be necessary about farming. In the same way must farmers and all rural dwellers study and work out the whole range of fuller life in their rural communities.

Such articles as those to which reference has been made and the books of Professor Bailey and President Butterfield may well be used as a help in these studies.

Religious Education, the Journal of the Religious Education Association, published bi-monthly, 332 S. Michigan Ave., Chicago, Ill.

A Friend writes:

"I am moved to write and counsel with you regarding the material you select for *Friends' Intelligencer* and place before your readers. I often see articles about English Friends and what they are doing which, in my humble opinion, are of very little account to Americans. That is not what we, your constant readers, value as much as *you* do or think *we* ought to. Last week [issue of Tenth month 14th, pages 641, 645, 650] you gave us three articles covering about eight columns taken from their papers or editorials, which I believe were not of decided and general interest.

"If you could feel satisfied to choose from the writings of Dr. Floyd W. Tomkins in Christian Endeavor Department of the *Public Ledger*, omitting the doctrinal points which I can always interpret spiritually, I feel sure they would be helpful and inspiring. I frequently refer to and quote from them as they are wonderfully suggestive.

"Another one of our great religious authors and writers is Lyman Abbott, from whom you seldom give us any of his admirable thoughts.

"And, too, you do not give us current news of Friendly activities, such as reports of meetings, First-day school associations, conferences, and the like, as much as I want to see. Can't we have more?"

We are glad to have the views of our readers who are active in the work of the Society of Friends. We wish more such would write to us thus frankly. This would enable us to make the *Intelligencer* more truly reflect the best thought and actual state of things among the members throughout our branch of Friends.

He is an enemy to the young who makes any innocent amusement appear to be sinful. Natural and wholesome impluses may easily be made to appear as temptations to wrong-doing.

—*Christian Register.*

CONFERENCE OF TEACHERS AND SCHOOL COMMITTEES.

The Conference of Teachers and School Committees, on the 28th, promises to be very interesting as well as instructive. Besides our own teachers and committee members who will take part in the discussion, there will be present three well known educators who from their training and experience can speak with authority on the subjects they present.

Miss Elizabeth G. Davidson, who is to explain the teaching of the tens to primary classes as advocated by Dr. Yocum, of the University of Pennsylvania, was formerly a grade supervisor in the public schools of the city of Chester, Pa., where she was associated with Dr. Yocum as assistant. She has been one of the model teachers in the University Summer School for several years.

Miss Nan L. Mildren until quite recently was supervisor of the public schools of Caroline and Talbot Counties, Md. She is now engaged in lecturing and in literary work. She, too, has been a model teacher in the Summer School for several years. She is an interesting speaker and a most attractive personality. She has promised to speak on "System and Seat-work—the most important factors of success in teaching a Rural School"; but she will also take part in the discussion of other subjects.

In the afternoon session, Miss Anne Heygate Hall, for years the efficient Principal of the School of Observation and Practice of the Philadelphia Normal School for Girls, will speak on the value of the co-operation of parents and teachers. Miss Hall is so well known as teacher and administrative officer that an expression of opinion from her is always listened to with respect and interest.

While the subjects to be considered in the morning sessions perhaps more nearly affect teachers, committee members will find them interesting and valuable to them also; we earnestly hope that both teachers and committees will give us their presence during both sessions.

The Conference will be held in Friends' Central School Auditorium at Race Street, Philadelphia, Tenth month 28th, at 10 a. m. and 2 p. m.

ELLEN H. E. PRICE, *Superintendent, Educational Interests Philadelphia Yearly Meeting.*

The institution of the national debt, as it exists in the leading nations of the world to-day, is almost wholly a war institution.

—*Hiram M. Chittenden.*

In "War or Peace."

FOUNDERS' DAY AT SWARTHMORE COLLEGE.

On Seventh day afternoon, Tenth Month 28th, will occur the third annual observance of the anniversary of the landing of William Penn, at Chester, Pa., on Tenth month 29th, 1682.

The subjoined program will show that highly interesting exercises may be anticipated.

Trains leave Broad Street Station, Philadelphia at 1.14 and 1.30 p. m. Returning leave Swarthmore at 3.09, 3.50 and 5.09 p. m.

PROGRAM.

I.

1.30 p. m.—The Academic Procession, Southwest Campus.

The students and faculty will form in line at Parrish Hall and proceed to the Southwest Campus, where the class songs will be sung.

After the class songs, the procession will move to the Outdoor Auditorium on the West Campus, whither the guests are invited to follow.

II.

1.50 p. m.—Address and Tableaux, Outdoor Auditorium, West Campus.

1. The National Anthem.
2. Opening Remarks by the Chairman, Isaac H. Clothier.
3. Address:
   The Honorable Wayne MacVeagh.
4. Address:
   Norman Penney, F.S.A., F.R.Hist.S., Librarian of Devonshire House, London, and Editor of the Journal of the Friends' Historical Society: "Swarthmore Hall and the Founders of the Society of Friends."
5. Tableaux: Four tableaux portraying events at Swarthmore Hall and activities of the Founders of the Society of Friends. Presented by the Classes of the College.
6. Alma Mater.

BALTIMORE YEARLY MEETING WEEK.

The annual sessions of Baltimore Yearly Meeting, to be held in the Park Avenue meeting house from Tenth month 28th to Eleventh month 2d, promise to be unusually interesting this year. Special efforts are being made by important standing committees to arrange conferences, group meetings, etc., that will assure the consideration of religious and social questions of the day from a practical point of view, extraordinary care will be taken to make sure that all who attend the Yearly Meeting have a pleasant time socially, and questions will come up in the business sessions that will make that feature of the week's proceedings of particular importance.

On the afternoon of the 28th the annual meeting of the Ministers and Elders will be held. That evening there will be a conference-social to be planned by the Yearly Meeting Advancement Committee. This event will take the place of a reception held in past years. The conference will be devoted to a discussion of the topic "What Part May the Young People Take in the Friendly Forward Movement?" T. Janney Brown, of Washington, will preside and several young Friends of Baltimore and other meetings will speak. A social hour with refreshments will follow. Meetings for worship will be held on First-day morning, the 29th. That afternoon the usual Youths' Meeting will be held under the care of the Yearly Meeting First-day School Committee. At that time Elisabeth Stover, of New York, will make an address and there will be recitations and other exercises by pupils of different schools. It is possible that a devotional meeting especially for young people will be held late First-day afternoon. In the evening public meetings for worship will again be held. Business sessions will be held morning and afternoon on Second-day, the 30th. That evening "The Friendly Forward Movement" will be the topic for discussion at a conference to be held under the auspices of the Advancement Committee. This topic will be considered under the four heads: "The Importance of Organization in Religious and Social Work," "Part to be Taken by the Individual in the Forward Movement," "Place of the Yearly and Monthly Meeting Advancement Committees" and "Loyalty to Our Society and the Cause of Righteousness." J. Kemp Bartlett, Reuben P. Kester, R. Barclay Spicer, Dr. O. Edward Janney, Jonathan K. Taylor and Arthur M. Dewees will be on the programme and a number of other Friends will participate in the discussion. On Third-day evening a public meeting in the interest of the local option movement will be held, with State Superintendent Anderson and Jonathan K. Taylor as speakers. At this meeting special stress will be laid upon the importance of Friends using their influence in behalf of the passage of a local option bill by the Maryland legislature at its next session. Following the local option meeting there will be a conference on the general subject of Friends' philanthropic work. A symposium on First-day School work will be held Fourth-day afternoon, Eleventh month 1st, when the topic for consideration will be "The Imperative Need of Sound Religious and Social Education." Prof. Benjamin F. Battin, of Swarthmore College, Chairman of Philadelphia Yearly Meeting First-day School Committee, will give the main address. Other speakers will be Abigail Blackburn, of Bedford, Pa.; Emma M. Dewees, of Baltimore; Belle H. Haines, of Rising Sun; Susan T. Pidgeon, of Wadesville, Va., and Mary A. U. Way, of Half Moon First-day School, Centre County, Pa. Sub-topics for discussion at this time will be "Subject Matter for Study," "Standards to Be Aimed At," "Co-operation between First-day School and Meeting" and "The First-day School Needed By and In Need of Every Member of the Meeting." At 7 o'clock on the same evening, Tenth month 1st, Norman Penney, of London, England, librarian of the Devonshire House library, the largest and most valuable collection of literature on the Society of Friends and matters relating to it in the world, will give an illustrated lecture on "George Fox and His Great Journal." Norman Penney will be in attendance at the Yearly Meeting from Tenth month 31st until Eleventh month 2d. Talcott Williams, Ph.D., an editorial writer of the Philadelphia *Press*, will speak at a meeting held by the Press Association of the Yearly Meeting in McCoy Hall on Fifth-day evening. His subject will be "The Press in Its Relation to the Public."

STORM DAMAGES AT LAING SCHOOL.

[Letter from Abby D. Munro.]

I had intended to write you before, but there have been so many things to claim immediate attention and the weather has been so hot, I just couldn't get about it. One day in my room the thermometer was 90 degrees all day till I retired for the night. I was advised not to try to come back till it was cooler, but I waited as long as I felt I could. School commenced, as usual, the first Monday in this month, with a very full attendance. There isn't much cotton left to be picked, only what was in the green unopened bolls before the storm. It was beaten about and destroyed on the stalk. The destruction that followed in the path of the recent storm everywhere was something terrible.

Now, as regards damages to our own property, while no building has been demolished, all have been damaged to some extent, the school building least of all. A large tree fell across the roof of one building, partially demolishing it, and the piazza will need rebuilding. One chimney blew completely down and the tops of two others blew off, and clapboards and shingles were blown off. Several hundred feet of fencing at the school house and three or four hundred feet around the home buildings will have to be replaced. The kitchen chimney where we live is blown down, one window blown in, and so many shingles blown off the roof it will have to be practically if not wholly reshingled. This is the worst of our damages,

but there are scores of window glasses and smaller repairs here and there

We shall need three or four hundred dollars fully to do what is needed to be done. It is very discouraging, but we have great reason to be thankful that we fared no worse. People here are inclined to speak lightly of damages like these, as they compare them with those so much worse; but personally they are of special interest to us. I do hope our friends will come forward and help us. We hoped we should not have to call upon them again for anything of this kind, but it is something the ordering of which is out of our control. Nothing can make us feel more powerless than a visitation of this kind.

I know you will be pleased to know that I have a check for five hundred dollars (from Emily B. Smyth, of Philadelphia) towards the Endowment Fund. I am glad to have it still remembered, to know it is being borne in mind by some of our friends, as I've seen no notice in the *Intelligencer* for some time.

After the intense heat of so many days last night it turned almost cold enough for frost, and I have a little fire now. ABBY D. MUNRO.

Mt. Pleasant, S. C.

THE INWARD LIGHT.

Notwithstanding several years have eslapsed since the book bearing the above title, from the pen of the late Amory H. Bradford* was published, it is doubtful whether it has received the consideration to which it is justly entitled.

The sudden death recently of the author of this work has served to rekindle an interest in him and in his writings.

He was in several respects a remarkable man, being the eighth in descent from William Bradford, Governor of Plymouth and one of the Mayflower colonists.

In Christian character he was not unworthy of his distinguished lineage.

He occupied the pulpit of the Congregational Church at Montclair, N. J., for nearly forty years and was pastor emeritus at the time of his death.

Although invited to the pastorate of Plymouth Church at the death of Henry Ward Beecher, and again on the retirement of Lyman Abbott, he could not be prevailed on to accept it, preferring to remain in the comparatively obscure parish at Montclair.

That his personal influence was the magnet that drew many of his congregation from Brooklyn to Montclair, is no doubt true, for he appears to have been a man of deep religious sensibility, not unlike Henry Ward Beecher in that respect.

His request that no eulogy should be pronounced at his funeral was complied with, but a memorial service was held in Plymouth Church, where fitting tributes were paid to his character.

Notwithstanding he occupied the pulpit of a Congregational Church for so many years he was a Friend in principle if a firm belief in the doctrine of the Inner Light may be said to constitute a Friend.

So deeply did he feel in refernce to this subject that he was impelled to write a book in which the Inward Light and cognate subjects are treated with much originality and force.

In his preface he says, "This book is a growth. It is the fruit of a somewhat extended study of the Christian doctrine of the Holy Spirit. A treatise on that doctrine it surely is not, but it shows where one man has been led who has made it the rule of his thinking to follow the Leadership of the Spirit." . . . "The teaching of the book may be condensed as follows: There is in every man light sufficient to disclose all the truth that is needed for the purposes of life; that light is from God who dwells in humanity as he is immanent in the universe; therefore the source of authority is to be found within the soul and not in external authority of church or creed or book; that light being Divine must be continuous; it will never fail, it will lead into all truth and show things to come; and it may be implicitly trusted."

The promulgation of such views as these, whether from the pulpit or through the press, may have little or no influence on the Society of Friends as an organization, but cannot fail to advance Friends' principles, or more properly Christianity in the world at large, and thus becomes a source of rejoicing.

To have this subject, so dear to the heart of many Friends, treated in so masterly a manner is certainly an event of no little importance, and should insure the book a wide circulation among Friends and others to whom the cause of truth is dear. H. B. HALLOCK.

Brooklyn, N. Y.

*Published by Thomas Y. Crowell & Co., New York.

FRIENDS' ASSOCIATIONS.

The regular monthly meeting of the Matinecock Friends' Association was held at the Meeting House, Tenth month 3rd, forty-one being present.

After a short period of silence the president read the 25th chapter of Psalms, it being the favorite chapter of Whittier's mother. This was

especially appropriate, as the evening was to be devoted to Whittier.

Nelson A. Jackson read a paper on John G. Whittier with selections from Snow Bound. Annie Laurie Valentine read a paper entitled "The Religious Views of Whittier as Expressed in his Poems."

Franklin and Carolyn Coles then gave an interesting account of the Whittier pilgrimage which they had just attended.

Then adjourned to meet at the regular time in Eleventh month. ANNIE LOUISE SEAMAN.

The meeting of the Young Friends' Association of Mickleton, N. J., was opened by our President, Mary R. Brown, reading the fifty-fifth chapter of Isaiah to a crowded audience which we were pleased to look upon. Clara Haines read from *The Intelligencer,* Ethel Haines gave an account of her trip to Jamaica, and Benjamin C. Heritage to Panama. Both told many interesting and instructive facts. They were gone a month. We had a very excellent talk from each. After a few remarks and a brief silence we adjourned.

CORA D. HERITAGE.

A HYMN TO THE PEOPLES.

O Truce of God!
And primal meeting of the Sons of Man,
Foreshadowing the union of the World!
From all the ends of earth we come!
Old Night, the elder sister of the Day,
Mother of Dawn in the golden East,
Meets in the misty twilight with her brood,
Pale and black, tawny, red and brown,
The mighty human rainbow of the world,
Spanning its wilderness of storm.

Softly in sympathy the sunlight falls,
Rare is the radiance of the moon;
And on the darkest midnight blaze the stars—
The far-flown shadows of whose brilliance
Drop like a dream on the dim shores of Time,
Forecasting Days that are to these
As day to night.

So sit we all as one.
So, gloomed in tall and stone-swathed groves,
The Buddha walks with Christ!
And Al-Coran and Bible both be holy!

Almighty word!
In this Thine awful sanctuary,
First and flame-haunted City of the Widened World,
Assail us, Lord of Lands and Seas!
We are but weak and wayward men,
Distraught alike with hatred and vain glory;
Prone to despise the Soul that breathes within—
High visioned hordes that lie and steal and kill,
Sinning the sin each separate heart disclaims
Clambering upon our riven writhing selves,
Besieging Heaven by trampling men to Hell!
We be blood-guilty! Lo, our hands are red!
Not one may blame the other in this sin!
But here—here in the white Silence of the Dawn,
Before the Womb of Time,
With bowed hearts all aflame and shame,
We face the birth-pangs of a world:
We hear the stifled cry of Nations all but born—
The wail of women ravished of their stunted brood!
We see the nakedness of Toil, the poverty of Wealth,
We know the Anarchy of Empire, and doleful Death of Life!
And hearing, seeing, knowing all, we cry:

Save us, World-Spirit, from our lesser selves!
Grant us that war and hatred cease,
Reveal our souls in every race and hue!
Help us, O Human God, in this Thy Truce
To make Humanity divine!

—*W. E. Burghardt du Bois.*

Read at the Races Congress, London, July, 1911.

BIRTHS.

CLEMENT.—At Llanerch, Pa., Ninth month, 17th, to John Stokes and Ada Graham Clement, a daughter who is named Ada Graham Clement.

COALE.—In Washington, D. C., Tenth month 13th, to Skipwith Peyton and Louise Bartlett Coale, a daughter, named Katharine Bartlett Coale.

ROBERTS.—In Wilmington, Delaware, Tenth month, 6th, to Mary C. and Percival A. Roberts, a son, whose name is John Bruner Roberts.

STRINGHAM.—In Philadelphia, Tenth month 3rd, to Eugene Homer, son of John and Ann Eliza Stringham, and Eleanor Caroline Stringham, a daughter, who is named Althea.

UNDERWOOD.—At Woodbury, N. J., Tenth month 6th, to Dr. J. Harris and Sadie V. (Clever) Underwood, a daughter, who is named Dorothy Estelle.

MARRIAGES.

BALDWIN—SMITHEMAN.—Tenth month, 9th, at the home of the bride's parents, in Philadelphia, Helen P., daughter of Edward W., and Henrietta Smitheman, to Allen T. Baldwin, son of Thomas W. and Lockey A. Baldwin, of West Chester, Pa.

GRIEST—HEACOCK.—Marguerite Estelle, daughter of Barclay B., and Ida Elizabeth Heacock and Maurice E., son of Cyrus S. and Letitia B. Griest were married in Philadelphia, Tenth month 4th, by Friends ceremony.

PLATT—McFARLAND.—Tenth month 11th, at the home of the bride's parents at Gulf Mills, Pa., Emma Merritt, daughter of J. Arthur and Anna McFarland, and Samuel F. Platt, of St. Louis, Mo., son of Charles S. and Martha Eyre Platt, of Norristown, Pa.

DEATHS.

BRINGHURST.—At Wilmington, Del., on Fourth day, Tenth month, 17th, Mary W. Bringhurst, widow of Ferris Bringhurst, in the 74th year of her age. A member of

Wilmington Monthly Meeting. She was well known for her interest in charitable institutions and was a member of the board of managers of the Home for Friendless and Destitute Children for several years, resigning about two years ago. She had lived at No. 808 West street since her marriage, nearly fifty years ago, forty of these years in widowhood. She was a native of Wilmington and was a daughter of Mahlon Betts. She is survived by two brothers, Alfred Betts, Edward Betts, of this city, and a sister, Mrs. William C. Smith, of Philadelphia. She was a member of the Society of Friends.

HARVEY.—At Dingman's Ferry, Pike County, Pa., Tenth month 11th, Charles T. Harvey, of Philadelphia. He was the second son of Joshua Pusey and Lavinia Smith Harvey; a familiar figure on North 52nd Street; he has been known as a man of sterling integrity and unfailing kindness. Passing quickly and without warning, from the scenes of his summer sojourn for many years, his death is a heavy grief to the village and country folk whom he knew so well, and to whom he had proved such a genial friend and comrade. His wife, Ada Cock Harvey and son, Herman Harvey, survive him.

KIRBY.—Ninth month, 29th, Hannah S. Kirby, daughter of Sarah P. and the late Henry C. Kirby; a member of Monthly Meeting held at Green Street, Phila.

LOVETT.—At his home, in West Chester, Pa., on Tenth month 7th, Richard Janney Lovett, son of the late David Heston and Mercy Janney Lovett, aged 73 years and 8 months; a birthright member of Makefield Monthly Meeting of Friends.

SULLIVAN.—On First-day, Tenth month 15th, Sarah R., wife of Joseph T. Sullivan, aged 55 years. Funeral, Tenth month 18th, from her late residence, 410 Chester Ave., Moorestown, N. J.

NOTES AND ANNOUNCEMENTS.

A conference under the care of the Temperance Branch of the Philanthropic Committee of Philadelphia Quarterly Meeting, will be held in Friends' Meeting-house, School Lane, Germantown, on First-day, Tenth month 22nd, at 3 p. m. Francis H. Green will address the meeting on the subject of "Temperance."

Valley Meeting will be visited by Philadelphia Quarterly Meeting Committee on First-day, the 29th, at 10 a. m. (instead of the 22nd, as had been planned).

At Fairhill, Philadelphia, last First-day a brief session of the Adult Conference Class considered "The New Birth" from the standpoint of Friends.

The last period of the school was given over to Sarah Phillips Thomas, State Superintendent of Scientific Temperance Instruction, who gave an interesting talk, illustrated by many charts and pictures.

At the Meeting for Worship, John Stringham, of Locust Valley, N. Y., spoke very acceptably on "Our Thought Forces and Their Relation to Spiritual Development." Mary Brown emphasized the fact that all is well with those that are led by the Spirit.

Herbert Robinson was present, bringing cordial endorsement from Friends in England, where he has been engaged in Friends' school work.

Spencer R. Graves, of Fairhill, has undertaken the charge of the First-day school at the Friends' Neighborhood Guild. He is assisted by Charles Kauffman. Other volunteers for Guild work from Fairhill are: Harry Bradford, Grace Drew, Mabel Ambler and Anna Arzt.

The teachers at Fairhill have determined to meet every Sixth-day evening to study the Friends' First-day school lessons and their application to the Discipline, etc. Special auxiliary notes are to be furnished each teacher.

Four members of the Philadelphia Young Friends' Association visited the Meeting and First-day School, at Hockessin, Dela., Tenth month 15th. The Meeting was as well attended as could be expected on such a rainy day, and the warmth from one of the two old "ten-plate" stoves in the meeting-house was a welcome addition to the warmth of hospitality with which the visitors were received. The attendance was somewhat remarkable, in that it consisted of more than three-fourths young people.

The Universal Peace Union of Philadelphia is holding a series of meetings in the churches of the city. On the 29th, the first for the present season will be held in the Church of the Savior, 38th Street above Chestnut Street at 3.30 p. m. The speaking will be by the pastor, Dr. Robert Johnson; Alfred H. Love, President of the Union; Dr. W. A. Hunsberger, of the International Peace Forum, N. Y.; Reuben O. Moon, member of Congress.

The meetings for worship of Friends of all branches, in Pittsburgh, Pa., which have been regularly held on First-day mornings for several winters, will not be resumed this winter, as several of the Friends who were most faithful in their attendance have moved away from the city. It is proposed to continue a Study or Bible Class once a month, to be held the last Sixth-day of each month, at 8 p. m. This will be in charge of George H. Wood.

It is very desirable that Friends' Year Book for 1912 should be entirely correct. Any of our readers who have noticed mistakes in the Year Book for 1911, if they have not already done so, are asked to send corrections to W. H. Jenkins, 140 N. 15th Street, Philadelphia.

I have been an interested reader of your paper more than fifty years, and feel I have been benefited thereby.

I am now writing you under an impression of duty, on the proper education of the young, I think I might say all people.

I think the most important branch of instruction is that giving us a knowledge of ourselves, and in that respect nearly all, if not all, of our educational institutions are deficient.

I have been a student of scripture from boyhood to the present time, and am convinced we are endowed with three natures, in harmony with the declaration in Genesis, that we are created in the image, and after the likeness of our Creator: physical, mental and spiritual.

At birth we receive three germs of life, physical, mental and spiritual, by the normal development of these and not otherwise, we attain perfect manhood and womanhood.

The attention of the schools has been given principally to the two former, the latter has been and still is, in some respects neglected.

When the student is informed of the fact that he is endowed with those natures, and their normal development is of the utmost importance, he will naturally become interested in securing such development.

The schools are devoted to the development of the

first two and of course their students realize the importance of their development.

I am fully persuaded that society is suffering more to-day from a lack of knowledge of our spiritual nature and the importance of its development than from any other cause.

By the normal development of our spiritual nature, we come in union and communion with God, our Heavenly Father, and not otherwise. When this attainment is made, or secured, we are thereby enabled to discharge our duties here, and enjoy life, both here and hereafter.

I am confirmed in these views by the records I find in John's gospel, 17th chapter. After giving his Apostles particular instructions as recorded in the previous chapters, He lifted up his eyes to Heaven and prayed his Apostles might have eternal life, and this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.

In this chapter, he emphasizes the importance of our becoming one with Christ and through our oneness with Christ we become one with God, our Heavenly Father, and through that oneness with them come to know them.

JACOB M. TROTH.

Accotink, Va.

SWARTHMORE COLLEGE NOTES.

The Class Committees on the Founders' Day exercises have been working for some days under the direction of Dr. Pearson. One of the student features of the day is to be a series of tableaux representing scenes in the life of George Fox. These tableaux will be presented upon the new out-of-door stage constructed near the Sproul Observatory last spring.

The Young Men's Glee Club has started its year's work under the direction of Mr. Pace. Its plans for the year include a mandolin club, recruited largely from the incoming class.

The students and the faculty are at present struggling with the complexities of the social problem and will probably impose a number of limitations upon the schedule for the year.

On Sixth-day evening the Potter Extemporaneous Speaking Contest took place. Twenty-four hours earlier the question for debate was announced to the thirteen contestants and they drew for places. On Sixth-day afternoon, a preliminary contest reduced their number to eight and the final contest resulted in the following awards: First prize of $12 to Roy Ogden; second prize of $8 to Russell Green; third prize of $5 to Ralph Linton. The question debated was: The Commission Form of City Government for Pennsylvania.

Twenty-three students were found to be eligible for the Cocks Declamation Contest, to take place on November 10th. In the preliminary contest on Fifth-day, this number was reduced to the following: Horace Jenkins, William Hoyt, Edith Swayne, Marion Coles, Mary Pidgeon, Anna Oppenlander, Elizabeth Oliver and Elizabeth Jackson.

During dinner on Seventh-day night, word came from our football team in Charlottesville, Virginia, that they had beaten the University of Virginia eleven with a score of 9—6.

The hockey team of the young women, which went to Lansdowne on Second-day, was defeated there by the Country Club, bringing home but one goal out of the six made.

The meeting of the Young Women's Christian Association, on First-day evening, was led by Martha Willets. The subject for discussion was: "What Can the College Girl Do in the World?" Mabel Stiner, Rebecca Osler, Mary Pidgeon, Alice Beecher and Edith Swayne spoke briefly.

The Christian Association of the Young Men was addressed by Dwight Lewis, Secretary of the Des Moines Railway Commission.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), at 11 a. m. Race St. (cor. 15th) at 10.30.

—At Fairhill, Germantown Ave. and Cambria St., Phila., meeting for worship at 3.30 p. m. First-day School at 2.30.

—At Green St., Phila., the First-day morning and the mid-week meeting at 10.30 a. m.

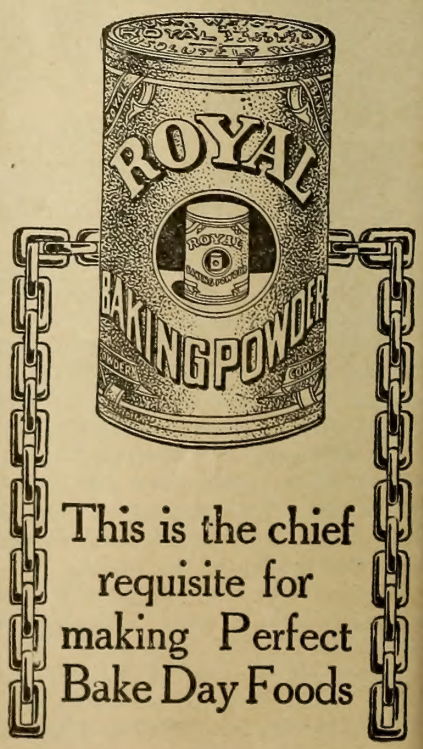
—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

TENTH MONTH 21ST (7TH-DAY).

—Young Friends' Association of Makefield, Pa.

—Haddonfield First-day School Union, at Westfield Meeting House, near Riverton, N. J., at 10.30 a. m. and 2 p. m. There will be a talk to the children in the morning and papers on the Swarthmore Summer School. Also a Round Table talk by Hannah



Clothier Hull on "Our Young People." Trains and trolleys will be met at Riverton, N. J., which is about a mile from the Meeting House.

—Concord First-day School Union, at Newtown Square, Delaware Co., Pa., morning and afternoon sessions. From Phila. take 9.30 trolley at 69th Street.

—Young Friends' Ass'n of Mt. Holly, N. J., at home of Geo., Sarah and Herbert Kille, Broad St., Mt. Holly.

TENTH MONTH 22ND (1ST-DAY)

—At Oswego Meeting, Moore's Mills, N. Y., C. Lindley Hunt, Robert Barnes and Amy Barnes.

—Young People's devotional meeting in Phila., at Race Street, in one of the second floor committee rooms, at 7.45 p. m.

—At Girard Ave., Phila., John Stringham, of Locust Valley, Long Island, at morning meeting.

—Hopewell, Va., at 7 p. m. in the meeting house, Young Friends' Ass'n. Special program.

—At Haddonfield, N. J., meeting, Sarah B. Flitcraft, of Chester, Pa.

—At West Phila. meeting (35th St. and Lancaster Ave.) at 11 a. m., Members of Central Committee General Conference present.

—In Germantown, at the meeting house, School Lane near Greene St., temperance meeting under care Phila. Quarterly Meeting Committee, at 3 p. m., Francis H. Green, speaker.

TENTH MONTH 24TH (3D-DAY).

—Western Quarterly Meeting at London Grove, Pa., at 10 a. m. At 2 p. m., Norman Penney, Librarian at Devonshire House, London, will deliver an address on "Two and a Half Centuries of Quakerism in England." Members of other Quarterly Meetings are invited to be present with us and will be met at Avondale at 9.15 a. m., and at Willowdale on the arrival of the 8 o'clock car from West Chester. Those expecting to attend will please notify Edward A. Pennock, Chatham, Pa.

TENTH MONTH 25TH (4TH-DAY).

—Hockessin, Del., Y. F. A., followed by a social, at the meeting house, 8 p. m.

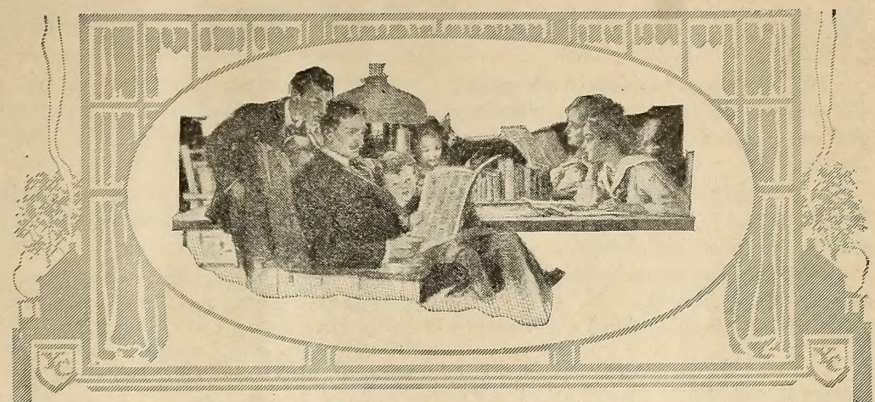
TENTH MONTH 26TH (5TH-DAY).

—Caln Quarterly Meeting at Christiana, Pa.

TENTH MONTH 28TH (7TH-DAY).

—Westbury Quarterly Meeting at Flushing, Long Island, N. Y.

—Western First-day School Union.



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AD 147

THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS.

—Conference Friends' School Teachers and Committee members, at Race St., in Central School Auditorium, at 10 a. m. and 2 p. m. See program in another column.

—Western First-day School Union, at Unionville, Pa., at 10 a. m. There will be reports and discussion. In the afternoon, Dr. C. E. Ehinger, of West Chester, will speak on "The First-day School as a Training School for Service." Take trolley from Kennett Square or West Chester.

—In Baltimore, Yearly Meeting of Ministers and Elders, in the afternoon.

In the evening a Conference-Social, arranged by the Advancement Committee.

TENTH MONTH 29TH (1ST-DAY).

—Whittier Fellowship Committee, committee room, Race St. meeting house, Phila. Supper together at the Y. F. A.

—Valley meeting attended by Visiting Committee of Philadelphia Quarterly

Meeting, at 10 a. m. (not on the 22d as originally planned).

—In Baltimore, Yearly Meeting, First-day. In the morning, meetings for worship at Park Ave. and at Asquith St.

In the afternoon, Youths' Meeting, under care of Yearly Meeting Committee on First-day Schools.

Later in afternoon devotional meeting of young people.

In the evening, meeting for worship at Park Ave.

TENTH MONTH 30TH (2D-DAY),

—Baltimore Yearly Meeting in Baltimore, business sessions begin at 10 a. m. and continue every morning and afternoon till Fifth-day.

At 8 p. m., Advancement Conference, in Park Ave. Meeting House, "The Friendly Forward Movement."

TENTH MONTH 31ST (3D-DAY).

—In Baltimore, in the evening, local option meeting, at Park Ave. Following this general philanthropic conference.

—Concord Quarterly Meeting, at Darby, Pa.

ELEVENTH MO. 1ST (4TH-DAY).

—Purchase Quarterly Meeting, at Chappaqua, N. Y., at 11 a. m.

Meeting of Ministry and Counsel at 10 a. m. Friends' Association after lunch. Topic, "Our Opportunities for Extending the Spirit of Brotherhood and Fellowship." Carriages will meet trains leaving New York 8.10 and 8.49 a. m., also train from the north due at Chappaqua 9.10 a. m. Henry W. Wilbur is expected to be present.

—In Baltimore, afternoon, First-day School Conference.

In the evening, Norman Penney on "George Fox and His Great Journal."

ELEVENTH MO. 2D (5TH-DAY).

—In Baltimore, under care Press Ass'n Baltimore Yearly Meeting, address by Talcott Williams, of the Phila. *Press*, in McCoy Hall of Johns Hopkins University, at 8 p. m.

ELEVENTH MO. 4TH (7TH-DAY).

—Stillwater Half Yearly Meeting, at Quaker City, O.

ELEVENTH MO. 6TH (2D-DAY).

—Nine Partners Half Yearly Meeting, at Moore's Mills, N. Y.

ELEVENTH MO. 9TH (5TH-DAY).

—Abington Quarterly Meeting at Abington, near Jenkintown, Pa.

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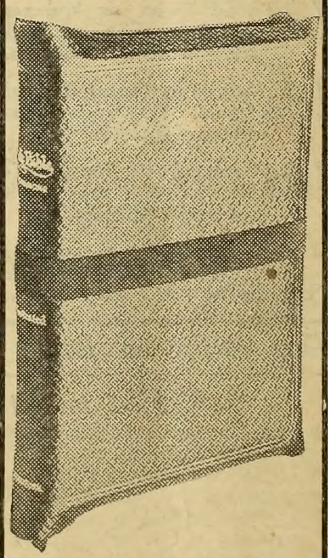
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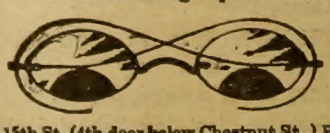
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Baltimore Yearly Meeting 1911

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In compliance with the arrangements made in 1901, Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee. This regulation will apply also to those who come in response to the invitation of the Advancement Committee.

This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

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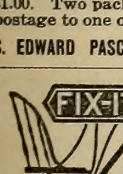
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Continued on page iii.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, TENTH MONTH 28, 1911.

Volume LXVIII. Number 43.

If that which goes by the name of religion does not bear fruit in the improvement of social conditions, it is evidently misnamed. No mere enlargement of the nominal number of church members, no multiplication of religious organizations, is convincing evidence of the growth of religion. The rehabilitation of broken families, the diminution of drunkenness, the reformation of criminals, the transformation of slums into homes, the lifting of the burdens of the oppressed, the enlightenment of the administration of justice, the disappearance of social bitterness and unrest, the socializing of business, of industry, of the professions, of government itself, by the penetration through them all of the spirit of service, sustained and fortified at all times by the spirit of justice—these are evidences of religion in any community.

EDWARD T. DEVINE.

From Editorial in The Survey.

THE SOUL'S TRAVEL.

To wander on through all the unnumbered years,
O'er the vast reaches of unmeasured space,
To overleap the bounds of time and place,
To climb the mountain heights of golden hope,
And thence to view earth's black abysmal fears,
And see the rainbow gleams,
Where heaven's pure light streams
Through the o'erwhelming torrents of earth's tears,—
Such travel to the eager soul denied
Within these limits of enthralling time,
Where with self-blinded vision still we grope
Amid the shadows of despair or pride,—
Such onward movement and such vision wide,
Such far empyreal flights through worlds sublime
Shall yet be ours, when from the enshrouding clay
The enfranchised spirit mounts to meet the day.

OAKES BURLEIGH.

AMERICAN COLONIAL QUAKERISM.

II.

(Concluded from last week.)

In reading the account of early Quakers of the colony of Maryland, one is impressed with the dignity and lofty statesmanlike quality of the address to the Assembly, by Friends, urging modification of the law on oaths:

"We are Englishmen ourselves, and freeborn, although in scorn commonly called Quakers, and therefore so far from desiring the least breach of Magna Charta, or of the least privileges belonging to a freeborn Englishman, we had rather suffer many degrees more than we do (if that were possible) than willingly admit the least violation of those ancient rights and liberties which are our birthright."

The seventh chapter, "A New Type of Social Religion," is a significant and original contribution, in that it gives,—beside a history of the growth of our Society's pioneer activity in many modern humanitarian movements, and a full account of the development of the functions of the various monthly, quarterly and yearly meetings,—a clear and convincing statement of the idea of group-worship.

If we had vaguely felt the presence of such an idea, we are now shown definitely its existence as fundamental and original with Quakerism.

"The most interesting contribution of the Quakers is their success in constructing and maintaining a type of social religion in which the claim of a divine Light, lighting the individual soul from within, was united with a thoroughly ordered and practical group-life quite unique in the history of Christianity."

The meeting for worship, in the New England Colonies, was "a peculiarly august gathering. The people composing it were plain ordinary men and women, who yoked their own oxen, ploughed their own fields, wove their own cloth, and washed their own dishes....But, however plain and marked with toil these Friends might be, and however imminent the danger of persecution might be, in 'the meeting' on First-day morning they felt themselves in heavenly places....The silence was intense, for it was living and dynamic, and they believed that there in the hush, in their humble group, the great God of the Universe was preparing a mouthpiece for His word, and that when the seal of silence was broken and utterance should come, it would be the *prophetic word of the Lord*....Every religious meeting they held was supposed to be held in the Light of Christ, and the exercises of it were supposed to move in response to the will of the Spirit, and each member found his own particular part and place by being organic with the whole. So, too, with the 'business' of monthly, quarterly, and yearly meetings. Each decision was reached by taking the 'sense' or 'judgment' of the whole meeting, and each such conclusion was supposed to be under divine guidance, and was arrived at only in the *unity* of the body. From first to last *the group was the unit*, and the individual found his life and his leading in the Life and Light of the formative spiritual group."

Enough has been quoted to indicate the importance of this chapter. It is perhaps the most vital part of the book for us of to-day; it is in its author's most characteristic and convincing vein; and it ought, if possible, to be issued separately and widely circulated in pamphlet form.

The section on The Early Quakers in New Jersey was written by Amelia Mott Gummere. She rightly dwells upon the solid and substantial

Friends who made the early history of the Jerseys, and upon the conservatism of the Friends of West Jersey. The Council of Proprietors, the oldest existing proprietary body in America, still owns lands held from the days of Queen Anne. At a sale the company still performs "quaint ceremonies of proclamation on the street corners of Burlington and Gloucester" to-day. In the old English inheritances of West Jersey, "farmers' leases to this hour expire on Lady Day, 25th March, and eggs may still be bought by the score, as in old Yorkshire." Such curious survivals serve to illustrate the general permanence and comfortable old-fashioned ways that still mark the Quakers of New Jersey. From their forefathers they inherit the love of home which caused the first settlers to remember England with regret, as in a Friend's epistle to kinsfolk beyond the sea,—

"O remember us, for we cannot forget you. Many waters cannot quench our love, nor distance wipe out the deep remembrance....Though the Lord hath been pleased to remove us far away from you, as to the ends of the earth, yet are you present with us. Your exercises are ours, our hearts are dissolved in the remembrance of you."

"The home-sick longing for familiar English names," says the author, "accounts for the disappearance of most of the beautiful Indian local names."

Thos. Jenings left a strong impress on the history of the Jerseys. As Governor of West Jersey he calmed dissenting factions, and was ever a courageous champion of Friendly methods. To his old friend and neighbor in the ancient home-country, Thomas Ellwood, he bequeathed £20, to buy "my long-acquainted, worthy, and endeared friend a gelding or otherwise as he shall think fit."

Very pleasant is the brief narrative of Elizabeth Haddon, of Haddonfield. The author is always at her best in portraying the more picturesque and romantic side of Quaker history, as here,—

"Of Haddon Hall, only the old brew-house now remains, with its latch-string still out, as when Elizabeth there made her many simples and remedies for the sick.... The old yews which she planted still flourish in a green old age in the garden which she laid out so long ago."

John Woolman and his labors for the negroes and Indians, form the theme of the able closing chapters of this section.

The last section of the volume contains some hundred and sixty-three pages on the record of Friends in Colonial Pennsylvania, from the pen of our Quaker historian, Isaac Sharpless, President of Haverford College.

We know how English Friends looked to the New World as an asylum where they might hope to flourish free from the intolerance they suffered in the home country, and how so early as 1661, while a student at Oxford, William Penn "had an opening of joy as to these parts," and dreamed of founding a commonwealth beyond the sea. When his opportunity came, in 1681, writes Dr. Sharpless,—

"No other than William Penn could have embraced it. Two considerations came to his aid. One was his great influence at court, an influence gained in spite of his religious peculiarities, and his open opposition to the libertinism of the Stuarts, gained as the result of his father's high station and services, his own most gracious but not obsequious manners, the quickness of his intelligence, and the respect felt for his ability and character." The other consideration, the crown's debt of £16,000 due his father's estate, "he proposed to relinquish in return for a lordly province in America, and Pennsylvania came into his hands....The boy's dream was to be realised and the Quaker hopes brought to fruition."

An amusing view of early Friends, when observed by outsiders who were incapable of sympathy, is given in an extract from the narrative of Dankers and Sluyter, two travelling Dutchmen (of which Dr. Sharpless remarks, that "these early days of venture and suffering brought out the crudity as well as the heroism of some of the Friends"):

"In the evening there arrived three Quakers, of whom one was their great prophetess, who travels through the whole country in order to quake. She lives in Maryland and forsakes husband and children, plantation and all, and goes off for this purpose."

It is a moving and eloquent narrative, this story of early Quakerism in Pennsylvania. It has been told many times, but never more vividly and heartily, never with more sympathy and broad vision than here. Some passages from the author's word-pictures of William Penn will illustrate his style. After the criticisms of Penn had died out,

"A more just appreciation of his services gradually found place. This grew, after his death, into a profound and loyal respect. Friends vied with each other in quoting his religious and political tenets, as authorities which they held in ever increasing veneration....Penn was one of those choice beings whose soul was attuned to Divine harmonies, and whose power could be felt by kindred spirits in the life of Christ....

"In 1693 he published his scheme for 'An European Dyet, Parliament or Estates,' to which disputes between nations should be referred....The Hague tribunal was there in embryo....

"'I know of no religion,' he says, 'that destroys courtesy, civility and kindness,' and these qualities, together with a conversation full of interesting matter and a ready wit, seem to have made him generally acceptable.... Whenever his gracious presence could be felt, nothing could ever compare with it. Even in his absence, his words and memory and spirit hovered over his province in its religious life, and became, long after his death, its inspiration and guide."

To this we add the extract given from the certificate of Horsham Monthly Meeting on William Penn's coming to Pennsylvania in 1699. It tells of

"Our unity and communion with him....He had been a holy and blessed instrument in the hands of the Lord, both in his ministry and conversation and hath always sought the prosperity of the blessed truth and peace and concord in the Church of Christ; and both walked among us in all humility, good sincerity and true brotherly love to our great refreshment and comfort."

Every Friend would profit in reading this history of our earlier American Quakerism by the three Haverford authors. Their united narratives give a generous and sympathetic view, illumined by many effectively chosen extracts from old journals, meeting minutes, and epistles with a delightful flavor. The dignity and essential nobility and spiritual strength of our historic old faith are here portrayed with breadth and authority, all the more convincing in that the occasional weaknesses and fanaticisms of Friends are not ignored.

It is to be hoped that the authors may some day give us a succeeding volume dealing with American Quakerism since Colonial days. J. R. H.

WEST NOTTINGHAM AND ADVANCEMENT OF FRIENDS.

[Read by Belle M. Haines at opening meeting of the Young Friends' Association of Rising Sun, Md., the present day child of West Nottingham meeting.]

Some years ago I read an article entitled "The Quaker or Ideal Civilization," written by David Gregg, pastor of a Presbyterian church in Brooklyn. To me the article was the finest exposition of Quakerism and what it stands for that I had ever read. It was broad, and deep—it showed ours to be the most powerful religious organization of the day and time, that our principles were the very embodiment of all that tends to make an ideal life. After reading it the query ever uppermost in my mind was, why in the years of religious toleration that had followed the rise of this Society, why its decline, when the educated, intelligent, religious portions of the world were in all essentials in unity with us. A few weeks ago while assisting in collecting material for our Centennial at West Nottingham my query was, in part at least, answered. As I went over our records in Baltimore that covered this particular meeting, of West Nottingham, from 1830 to 1865 or thereabouts, our Monthly Meetings seemed to be held for the sole purpose of disownment. The greater number were for marrying non-members, or being married in some other way than prescribed by the Discipline. Then I fully understood a remark of Dr. Janney's some time ago, "That no other Society would ever, unless backed by great principles like ours, have stood the lopping off this did, they simply would have gone out of existence."

Now my purpose to-day is not to criticize our ancestors, but simply to say that the Puritan blood that flowed in many veins asserted itself at that time. I offer this statement as but fair to the very Society itself, because more than once has this statement been made by people from whom we should expect more intelligence on their part, that we were bound to go out of existence because our very faith was based on infidelity. But somehow, the present religious world of this century has accepted the great cardinal doctrine that has been the basis of this Society from its inception, "That there is a principle in every man to inform him of his duty and enable him to do it." What the centuries past recognized as anarchy in Quakerism, has by a slow process of education, come to mean to them righteousness, peace, love.

A few years ago the more concerned of this Society in looking over the basic principles that are ours, in considering the great philanthropic movement that we had launched, and recognizing that in keenness of intelligence, in deep spirituality, we stood on an equality with any other religious Society, why not again rally our scattered forces and again put our shoulder to the wheel and move onward in the great work of the present century, calling men to a higher spirituality to a greater recognition of the brotherhood of man.

And, so, with this as the keynote, the advance movement of this Society began, not to make converts to swell the rank and file in numbers, but first of all to bring about a recognition of our duty in elevating self and our fellowmen. If those who labored with us preferred the label of Quakerism to any other, all right; if not, they were and are free to become members elsewhere or remain non-members.

Thus, we have identified ourselves with this movement. We feel that Quakerism has a place in the world's work, we feel that those of us who have been selected by our Yearly and Monthly Meetings, not that we are more capable, we are probably less so, but we feel that our duty is to so prepare ourselves for the place that we may do intelligently and well what is ours to do.

Do you ask what that is. I am taking no precedent into account and consulting none, but the work of this committee need know no bounds. We can bring together our scattered members in connection with the Overseers of our meeting. We can visit our absentees, whether they be such from force of habit or from some reasonable

cause. The first of all is to awaken our own members to a sense of the duty they owe the Society in which they are numbered. To-day I am here to say that we have no more right to be the church divine than any other divine. We have a right to be active, wide-awake church members. Neither have we a right to give the best part of our lives to secular duties alone and in our declining years to accept the hospitality of the church that is the product of other's labors. We cannot all be recommended ministers. If that gift belongs to any, let him or her exercise it to the very best of their ability. We cannot all give addresses, or write papers, or enter into discussions of the various subjects to be considered. And, yet, many have a gift in this direction and are ignorant of the fact because no effort is made to exercise it. Every member in fair physical health can lend their presence to the meeting to which they belong, and it should be just as much a duty, just as much a body of good citizenship and respectability to be found in your place of worship on a First-day as to be found promptly and regularly at your place of business on a week-day. Again, there are other duties that are ours outside of the set hour for worship. There are great questions affecting our social and religious life that must be dealt with. This advance movement in this Society is to see that the Society of Friends stands as it should on these great questions of the hour. We cannot ignore them. We cannot be half-hearted.

Our discipline says: "Are Friends clear of giving aid in any way to the manufacture, sale and use of intoxicating liquors as a beverage or in the preparation of food, and are they diligent in discouraging the same? Do they avoid places where such liquors are sold?" but we go farther, at least some of us do, and urge upon our members that they stand for a clean ballot on this great question.

Then, too, we are, almost to a member, earnest advocates of the equality of men and women in all of the affairs of home, state and nation. Here too is a branch of work, that calls for the best combined efforts of men and women.

Then, too, there are our jails, almshouses and asylums that are filled by our saloons or other legalized wrongs. To-day they need an Elizabeth Fry to bring about the remedial element in punishment, in the administration of justice.

The abolition of war and the substitution of international arbitration had its birth in Quakerism and will be a portion of the great work that this committee will care for; for we recognize that the progress of civilization, as some one puts it, does not ride in a powder cart. We are laboring for the hour

"When the war drums throb no longer
And the battle flags be furled,
In the parliament of man,
The federation of the world."

We aim to make our meeting houses or places of worship centers from which shall go out uplifting, inspiring ideals; for how can we be truly religious until these notions of ours have become purged of all that is dross and debasing.

In brief, this line of work that we claim leads out into many other avenues of activities. The work that lies before us, that is at our doors, demands immediate intelligent co-operation. As Edwin R. Buffington said some years ago, "It is not more ministers, but more workers that are needed." A part of our mission is to seek out the workers in this Society, and place each one where they may be best fitted to perform the duties. When this is done, when fully organized and financed, there will be a working body standing as a representative committee for this Society vested with untold power for good.

To-day we need what this Society has never, until very recently recognized and that is a good financier back of this movement. "Freely ye have received, freely give," will not in the sense in which it has been accepted, keep any movement afloat. If there are those who are fitted by nature for the various lines of work for the elevation of the community around about them, let that community make it possible for these individuals to do that work.

(*To be concluded next week*)

INTRMEDIATE CLASSES IN OUR FIRST-DAY SCHOOLS.

A portion of the plan of work for the afternoon session of the annual meeting of the First-day School Association of Philadelphia Yearly Meeting, to be held on Seventh-day, Eleventh month 11th, at Race Street Meeting House, includes a conference of teachers of "Intermediate" classes, that is of classes made up of boys and girls between the ages of ten and seventeen or eighteen.

Perhaps there is no part of the work of our First-day Schools in which there is less certainty in the minds of the teachers as to just what ought to be done or just how to do what is needed. The questions that arise with every teacher of these classes seem to be impossible to answer with any certainty.

Should the work be chiefly Bible lessons? Should our purpose be to show that our Friendly doctrines are based on the Bible? Should Biblical history and literature be the chief concern? Should the children study the lessons? Have we adequate lesson leaves or text-books? Should we

attempt to have considerable portions of the Scriptures memorized? Should we replace the Bible lessons with lessons on the Discipline or other Friendly literature? Should one attempt to teach without possessing considerable Biblical knowledge? Should we attempt to induce non-Friendly pupils to become Friends? Should philanthropic work be our chief concern? How can we best get our classes together? Should we endeavor to secure the attendance of the non-Friendly children of the neighborhood? To what extent may we provide entertainment to bring our classes together and to hold them? Should the class be a social group with the privilege of keeping out "uncongenial" elements? Should the classes be made up of both boys and girls or of one sex only?

These and many other questions run through the minds of all of us very frequently. It is possible that a conference of all engaged in teaching these intermediate groups might result in some gathering together of facts and processes that would be of value to all. At least the attempt is worth trying so if all teachers of such classes will meet in conference on Eleventh month 11th, there will surely be something of value to come out of it.

The "call" is extended to every teacher of classes ranking between primary and young people's adult classes, and to any others whose interest in this phase of First-day School work is sufficient to make them wish to come. Letters from teachers expressing interest in the Conference, suggesting subjects or asking questions will be welcomed. LOUIS B. AMBLER.

Jenkintown, Pa.

ADVANCEMENT CONFERENCE AT BALTIMORE YEARLY MEETING.

During the week of Baltimore Yearly Meeting (Tenth month 28th-Eleventh month 2d) the Advancement forces will hold a conference. This will be on Second-day evening, the 30th, at the Park Avenue Meeting House.

The topic will be "The Friendly Forward Movement." Jonathan K. Taylor, of Baltimore, will preside and open the discussion. Among the ten-minute discussions that will follow will be "The Place of the Individual in the Forward Movement," by Reuben P. Kester, of Grampian, Pa.; "The Yearly and Monthly Meeting Committees and the Movement," by Arthur M. Dewees, General Secretary of the Yearly Meeting Advancement work; "Loyalty to the Society and the Cause of True Righteousness," by Dr. O. Edward Janney, of Baltimore; "The Need for Organization in Religion and Social Work," by R. Barclay Spicer, Editor of *Friends' Intelligencer*.

THE CONFERENCE OF TEACHERS AND SCHOOL COMMITTEE MEMBERS.

The Conference to be held in the Central School auditorium at Race Street, Philadelphia, on Seventh-day, the 28th, will begin at 10 a. m., with roll call.

PROGRAM.

10.05—"Reading in the Primary Grades." ALICE H. AMBLER
10.10—General Discussion on the Teaching of Reading.
10.25—"Suggestions for the Teaching of English in Elementary Schools." ANNA BUTCHER
10.30—Discussion.
10.45—"The Teaching of the Tens in Primary Grades" ELIZABETH B. DAVIDSON, Instructor in Schools of Observation in Summer School of University of Pennsylvania.
10.55—Discussion
11.10—"The Use of the Stereoscope in Teaching History and Geography" M. KATHARINE LELAND
11.20—Discussion
11.40—"System and Seat-work Necessary to Success in Ungraded Schools" MISS NAN L. MILDREN, Former Supervisor of Public Schools in Caroline and Talbot Counties, Md.
12.00—Luncheon served to all Teachers and Committee Members in attendance.

AFTERNOON.

1.00—"The Value of Co-operation of Parents and Teachers, MISS ANNE HEYGATE HALL, Former Principal of School of Observation and Practice, Philadelphia.
1.15—"From the Viewpoint of Teacher" ALEXOWNA M. ROHR
1.20—Discussion
1.30—"From the Viewpoint of Parent" ANNA C. MULLIN
1.35—Discussion
1.45—"From the Viewpoint of the Committee Member" SAMUEL D. PARRY
1.50—Discussion
2.00—"From the Practical Viewpoint" ANNE J. DARLINGTON
2.05—Discussion
2.15—Answering of Questions
3.00—Adjournment

How will woman suffrage help us to hold onto the American ideals that are so precious? Responsibility is the great character builder. It is said that women do not want to vote. How many of you who have sons and daughters wait until they want to go to school? We send around the truant officer. It is not necessary to wait till all women come in and tell you that they want the education of the ballot.

—*Mrs. Maude Howe Elliott.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 28, 1911.

FRIENDS' GENERAL CONFERENCE.

Good progress was made in preparation for the next Conference, at an all-day meeting of the Central Committee, at Race Street, Philadelphia, last Seventh-day, the 21st.

As decided at the Sandy Spring meetings, the Conference will be held at Chautauqua, N. Y., the time to be from Eighth month 27th, to Ninth month 4th.

Besides the usual sessions with addresses and discussion, there will be sectional meetings, where more can be done in the way of actual working conference than we have every yet been able to do at these biennial gatherings. Also the speakers at the general sessions are to be more than ever before our own Friends who are engaged in the actual work of our meetings.

The opening session which will be under the care of the Committee for the Advancement of Friends' Principles will have for its theme a statement of the principles, testimonies and beliefs of Friends, such a statement as will make it clear what we are setting about to do and what is our working theory of life, our confession of faith. The last session will also be under care of the Advancement Committee and will be a time for consideration of our plan of action in view of the needs of our time and in view of our principles and testimonies.

Under care of the Philanthropic committee there will be sessions on prison reform, race problems, temperance, woman suffrage, and on industrial conditions. The speakers on these subjects will all be Friends, or those closely associated with us in work along these lines.

In the educational interests there will be two sessions and the educational committee will cooperate with the First-day School committee in a session when religious education will be the theme.

The aim of religious education as our First-day Schools and other agencies are devoted to it will be the subject of a session, and the application of it in adult classes will be especially singled out for discussion. The definite aim of the First-day School as a school of citizenship, and the training of teachers to carry on this work will be the subject of another session. A third session under care of the First-day school committee will bring up for discussion the present state of the religious education movement.

The young Friends who have been coming more and more into our work will be very largely represented throughout the program.

The Philanthropic Committee of the General Conference, at the all-day meeting, on Seventh-day, the 21st, spent its time in working out its part of the program for the Conference of 1912, and in considering what effective work could be done by the superintendents of departments during the year. It was decided that each superintendent should send a letter to all the monthly meetings, through the Yearly Meeting superintendents of departments where such exist, and directly where there are no such superintendents. These letters will be brief and will contain several suggestions of work that may be done in the different neighborhoods. As there are ten departments of work it was arranged that one superintendent should send his letter in Eleventh month, another in Twelfth month, another in First month, etc., so that the monthly meetings would not be burdened by receiving several letters the same month. The superintendents will also, from time to time, make suggestions concerning work to be done, through these columns.

In reference to a quotation from G. Bernard Shaw in the issue of Tenth month 14th (page 642), a Friend writes: "To my mind it is very objectionable, viewed from any Christian standpoint; the sentiment contained therein being not only devoid of all good, but positively bad throughout." Another Friend, keen in all good works along the lines of the Philanthropic Committee schedule, said: "That is just the way I felt. I was ashamed that it should have gotten into the *Intelligencer*." The clerk of a monthly meeting in one of our most cultured centers writes, at the direction of the meeting, "asking how it happens that such a sentiment should have appeared in the *Intelligencer*."

The quotation was put in not by inadvertence, but with conviction. It seems to the Friend who alone was responsible for it, that the mitigation and the eventual abolition of poverty *is* the crying need of the nation and of all Christendom.

To express this as strikingly as possible, and so as to bring it home to some who may not before have had it brought home to them, seems to him, in view of our traditions and testimonies, our history and present-day professions, to be not only not inconsistent, but the plain duty of a concerned Friend. The writer believes, with Shaw, that, while there are other needs, as for better morals, cheaper bread, temperance, and many other things to which we are devoting ourselves, yet that we should not be content with these efforts worthy as they are, but should turn our attention, as religious bodies are only beginning to do, to the most serious evil and root of evils of our time. The writer is not in the habit of expressing himself as G. B. S. does (though he finds himself by no means able to glory in this), and with many brought up as he has been, he is startled, not to say shocked, by Shaw's way of going at things, and yet he is willing, and thought many others might be, to hear Shaw's message in his own way expressed.

It is good to have word from Friends and from meetings expressing interest in what appears in the *Intelligencer*. This makes it easier for the editors to keep in close touch with the actual sentiments of Friends and to keep the *Intelligencer* more nearly in accord with the high-water mark of thought and sentiment throughout the Society.

THE CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING.

The Central Bureau, authorized at the last session of Philadelphia Yearly Meeting, is open for business at 150 North 15th Street. There is, on the part of some Friends, an enthusiastic belief in the large possibilities for usefulness open to the bureau, and on the part of others a fear that the basis of individual responsibility for service, upon which the Society rests, will be imperiled by the opportunity to have work done by the bureau which ought to be done by the membership. Both views of the situation have been carefully considered by the Committee in charge, and their desire is to so conduct the new experiment that it may increase rather than diminish individual effort.

In order to make its work definite and prevent the office from being merely a place where odds and ends of everybody's work is done, the bureau is made definitely the headquarters of the three participating committees, viz., Philanthropic, Educational and First-day School. All clerical work belonging to these committees and their sub-divisions will be done here at the request of the chairman.

The secretary will be available for consultation with everybody interested in these branches of work, and will endeavor to make a more detailed study of ways and means of constructive work for these committees than is possible to the busy members. She has no idea of undertaking to do the work of the committees for them. The purpose is to make it easier for them to carry on more extended and methodical work without an increase of pressure upon interested members.

The First-day School Committee of the General Conference has arranged with the committee in charge to use the bureau as headquarters for its work, which includes the distribution of Lesson Leaves and the work of the General Secretary.

With its opening, the work will be strictly limited to that of these four participating interests. In other words, the general work of the Yearly Meeting will not be done here. At the discretion of the Executive Committee in the charge of the bureau, of which Dr. Benjamin F. Battin, of Swarthmore, is chairman, clerical work for other committees may be undertaken. If the experiment seems to justify an extension of the work of the bureau, other committees may make their headquarters here if the Executive Committee considers it wise. The plan of organization is elastic enough to allow of expansion to an extended headquarters covering many interests and activities, if the wisdom of this course appears, and the committee in charge make necessary provision for carrying on a larger work.

It seems important at the outset to have it thoroughly understood that the present plan contemplates only an effort to increase the efficiency and relieve the mechanical burdens of the committees participating, and that extension of service cannot be made by the request of individuals for their convenience, but must be directed by the committee, if other interests wish to use the bureau.

The Superintendent of Educational Interests has her headquarters here, and while her office hours are limited, 'phone calls will be received for her at any time. The office will be open each week-day from 9 a. m. till 5 p. m., with possible brief intervals for the clerk to get lunch and to visit the Post Office with supplies of Lesson Leaves for shipment. The hours for the General Secretary must be definitely fixed according to the development of the needs of the position. On and after Eleventh month 1st, she will give her attention to the needs of the work, and it has not yet appeared how much of that work will be at the

desk and what the legitimate demands elsewhere will be. It will be satisfactory to make appointments for interviews by letter or 'phone.

Just what the bureau can effectively do will evolve as it gets into sympathetic contact with committees and their work. It invites the membership generally to get in touch with it.

The telephone connection is Spruce 5242.

JANE P. RUSHMORE.

Central Bureau,
150 North 15th Street.

NORMAN PENNEY AND FOX'S JOURNAL.

Those who heard Norman Penney's lecture on "George Fox and His Great Journal," either at the Race Street Meeting House or elsewhere, received a very clear impression of the great value of the new Cambridge edition of the Journal that has just come from the press. Norman Penney's labor in connection with its publication, covered four years of time, and was most painstaking and arduous.

The peculiar spelling and thoroughly original abbreviations are faithfully followed throughout. In the proofreading every letter was compared with the original, so that the Cambridge edition is a literal reproduction of the Journal, as it exists in the original. In this edition nothing has been altered or elaborated, and nothing left out because it does not accord with nice twentieth century notions of literary form or finish.

The lecturer gave much original information, and dispelled many illusions in regard to the Journal and Fox himself. In fact, not the least valuable feature of Norman Penney's presentation was that he interpreted the founder of our Society, making him a human person like ourselves. It is believed that the original manuscript of the Journal is mostly in the handwriting of Thomas Lower, Margaret Fell's son-in-law. He and George Fox were in jail together, and it is assumed that part of the work was literally done "behind closed doors," and grated windows. It is believed that some of the writing was done at Swarthmore Hall, at one of the times when these "first spreaders of truth" were not in durance vile, and were luckily spending some time together at the Fell Mansion or Manor House near Ulverston. All of the conditions indicate that George Fox must have had copious original notes from which he dictated the journal to his stepson-in-law.

In the estimation of scholars, George Fox's Journal is a seventeenth century classic, of great literary, as well as historical and religious, value. Very little original literary work belonging to the last half of that century exists, so that the Journal fills an important gap in the development not only of English literature, but of the mother tongue itself. Written in the vernacular of the common people, with the faithful reproduction of the Cambridge edition, the work will receive wide attention from students, and the result must be to extend a knowledge of Fox's fundamental spiritual truth to an increased number of men and women.

The illuminating notes with the elaborate index, will make the work almost invaluable for reference purposes.

American Friends, we doubt not, will properly appreciate and acknowledge the valuable work of Norman Penney in giving us this really Quaker classic. The appreciation will be all the more certain because of the timely visit and labor amongst us of the capable librarian at Devonshire House.

It is an added cause of gratitude that the sentences, paragraphs and more extended parts of the original Journal, omitted from all of the previous editions, are clearly indicated in the new Cambridge edition. When the work becomes available, we hope to indicate some of these omissions, and possibly the letters and other parts in older editions, which it is claimed were not written or dictated by George Fox.

NORMAN PENNEY IN WILMINGTON.

[From the *Every Evening* of Wilmington, Del.]

A large audience was deeply interested in the account of George Fox's Journal given on Saturday night in the gymnasium of Friends' School by Norman Penney, librarian of Devonshire House, London, where the original journal of this founder of the Society of Friends is preserved. The stereopticon showed the fireproof and burglarproof vaults where this and other valuable documents of Devonshire House are preserved.

Cambridge University has paid the expense of a new and more complete edition of the journal, edited by Mr. Penney, and shortly to be published; an interesting fact because Cambridge undergraduates made fun of the Quaker reformer and tried to pull him from his horse when he rode through the university grounds in the seventeenth century.

Mr. Penney spoke of the enthusiasm of the early days of the Quakers which sometimes manifested itself in ways that Friends of to-day would greatly disapprove, such as the letter written by eight-year-old Mary Fell to a worthy clergyman declaring that the plagues of the Lord and damnation were about to fall upon him.

Mr. Penney described George Fox as a born fighter, that he by no means went quietly to his numerous sojourns in jail, but only after vigorous argument in court. The speaker declared that putting the Quakers in jail for their faith helped to spread their cause because many people came to visit them in jail, out of curiosity and were converted.

Mr. Penney showed slides of original writings of George Fox, Thomas Lower, and other people to whom Fox dictated his journal of his experiences, which gave an idea of the difficulty an editor had to decipher old manuscripts. He called attention to the old-fashioned spelling, going on the principle of putting in as many letters as possible, "sayeinge" being our "saying."

In the new edition Mr. Penney has put in all the crossed out lines of the original writing, often the most interesting of any. One slide showed the writing of William Robinson, who was hanged in Boston for being a Quaker.

There were many slides showing illustrations of the new edition, pictures of George Fox and of curious incidents in his life, such as the child upsetting a churn of cream just as the mother had refused Fox's request for a drink on the ground that she had no cream in the house.

The rarity of seventeenth century literature, said Mr. Penney, adds to the value of Fox's Journal.

FRIENDS IN NEW YORK GITY.

An interesting session of New York Monthly Meeting was held in the Brooklyn Meeting house on the afternoon of Seventh-day the 14th. The annual report of the trustees of the schools was read. The treasurer of the monthly meeting reported that our quota to the yearly meeting had been paid in full. A communication from the overseers regarding members whose addresses are unknown was presented. Only two of the eight names on the list could be accounted for. It was then decided that the names be published in the *Intelligencer*, with the hope that if any person could give information about any one of these Friends they would inform Charles L. McCord, 17 Park Place, New Rochelle, N. Y.

The list is as follows: Joseph E. Cole, Henry M. Davis, Edgar Sutton, Sarah J. Sutton, William Taylor, H. L. Wolcott.

The most interesting annual report of the General Conference Committee on the Advancement of Friends' Principles to the Central Committee was read at this meeting. The meeting was strongly impressed by the work accomplished by this committee, and was stimulated to make increased efforts in advancing Friends' principles and to secure new membership. Representatives to attend the Quarterly Meeting at Westbury, on Tenth month 29th, were appointed. After the reading of the Queries, Friends adjourned for a social hour. A delightful supper was served in the meeting house at six o'clock.

In the evening a very instructive program was held under the auspices of the Philanthropic Committee of the Monthly Meeting. Will Walter Jackson, chairman of the committee, presided. The general subject was "Summer Activities of Friendly Interest." The time was devoted to ten minute reports and discussions on the various activities and conferences undertaken by Friends during the past summer. Anna M. Jackson reported on the meeting of the Central Committee of the General Conference at Sandy Spring. She urged a full attendance at the Chautauqua Conference next summer, and suggested that the young people especially in making plans for their vacation keep this conference in view. Edward Rawson and Elisabeth Stover spoke on the work and future plans of the Educational Committee of the General Conference. Edward Rawson also told how the New York Yearly Meeting Educational Committee had assisted young people in getting higher education in our preparatory schools and colleges. Interesting accounts of the Swarthmore Summer School and Whittier Pilgrimage were also given.

The activities of the New York and Brooklyn meetings were particularly emphasized. Reports on First-day Schools, Summer Vacation Schools, the Young Friends' Association and the various philanthropic activities opened discussion as to how their various organizations could be made more effective. The exceptionally fine work of this New York Vacation School as accomplished this summer was a feature of great encouragement. Henry M. Haviland gave a report on the work being done by the Monthly Meeting Peace Committee. Nearly a thousand petitions requesting the United States Senate to ratify the proposed arbitration treaties with Great Britain and France have been sent to the churches of Greater New York for their endorsement. Of these about ten per cent. have been so far received. It is the plan of this committee to bind these petitions and forward them to the Senators from New York at the opening of the next session in December.

The human baby may lift his pitiful cry in vain while the forces of a National government rush to the rescue of a diseased pig.

—*Universalist Leader.*

A PARENTAL DANGER.

[From *The Swarthmore*, the weekly paper of the village.]

Elizabeth Powell Bond, former dean of Swarthmore College, is "Alma mater" to many hundred men and women. Her words of advice and caution can always be listened to with profit. We quote some of her paper, recently given at the opening of the Swarthmore First-day school building. They will be of interest to the whole community:

"There is one thing important for us elder folk to bear in mind. The children we have borne, bone of our bone and flesh of our flesh, are always children to us in our hearts,—it is almost impossible for us to realize "their coming of age"—that they do really come to a capacity for individual judgment. If their individual judgment chances to differ from ours they are at once babes in our thoughts and we fear to trust them. Or if they have been our pupils through primary or even higher school grades they are always our pupils in our thought and the feeling of leadership clings to us. There is a very sweet side to this, but it is also one of the dangers of parenthood and of the teachers' calling—that our very line toward child or pupil will tend to their undue restraint or the dwarfing of their powers.

"The organization of the Society of Friends is parental in its nature and may easily become oppressive of the young—I have heard the cry of the oppressed among the young of the Society. But here, in this Swarthmore meeting, is the opportunity for wise leadership that shall promote complete co-operation of age and youth, such co-operation that age shall be conscious only of gentle release from burdens and youth shall feel the way made plain for the expression in action of the clearest vision and highest aspiration.

"Friends in the past have gained a character for sincerity. The Quaker's yea is yea and his nay is nay—his word does not require to be reinforced by an oath. He has made a commercial value for his name.

"Parents choose Haverford and Swarthmore for their children, because they believe they will receive the kind of training and be surrounded by the kind of influence that counts most and best for character.

"Sincerity includes it all. This is the great inheritance that is in the hands of young Friends to-day. It is unique—there is none like it."

"The two greatest forces for the advancement of civilization are the schoolmaster and good roads." This is a significant sentence from the prolific mind of Charles Sumner.

—*Unity* (Chicago).

MARY V. MITCHELL GREEN.

Mary V. Mitchell Green was born in Philadelphia, Third month 23rd, 1861. She was the daughter of Charles W. and Anna C. Jackson Mitchell. She was educated in private schools and entered the Woman's Medical College of Philadelphia at the age of nineteen, graduating in 1883. For two years she was an interne at hospitals in Philadelphia and Boston, after which she practiced her profession in Media for five years.

She then went abroad and continued her studies in Berlin, Stockholm, London and Zurich, previous to taking the professorship of Hygiene at the Woman's College in Baltimore, which position she held until her marriage to Robert P. Green in 1894. The beautiful qualities of her mind and character endeared her to all her colleagues during her work there, and left a lasting impression upon them of her "commanding intellect, her joyous nature, and her loving heart."

Since her marriage, her home has been in Swarthmore, Pa., where she practiced her profession until failing health came upon her a year or so before her death, Tenth month 10, 1911.

She also held the position of Medical Director of Physical Training of the Women and Lecturer in Hygiene at Swarthmore College for fifteen years.

Thus, in the prime of life, this woman of unusual ability has been taken from us, and the community has sustained a great loss. Strong and bright and courageous, she gave generously of her store in the sick-room and in her social life, to her meeting and in her home. She was a loyal, hearty friend to her friends, a loving, devoted wife and mother.

"'Tis hard to take the burden up
Where these have laid it down;
They brightened all the joy of life,
They softened every frown.
But oh! 'tis good to think of them,
When we are troubled sore,
Thanks be to God that such have been,
Tho' they are here no more.

"More homelike seems the vast unknown,
Since they have entered there,
To follow them were not so hard
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, forevermore." A. H. P.

Be not simply good—be good for something.

—*Thoreau.*

"THE CRYING NEED OF THE NATION."

When I read the quotation from Bernard Shaw, on page 642 of *Friends' Intelligencer*, my first impression was that the sentiment therein contained was false to the core. On second reading it occurred to me that the paragraph was intended to be taken as sarcasm, and that the writer was hitting at the general tendency of professedly Christian people, in their everyday lives, to give more time and thought to the acquisition of money than to the practice of virtue. Reading the paragraph a third time, I interpreted it to mean that we should seek wealth not for our individual selves, but for the community as a whole, the writer believing that when there is no longer any abject poverty in the world the greater part of the "sin, suffering, greed, priestcraft, kingcraft, demagogy, monopoly, ignorance, drink, war and pestilence" will disappear along with it. But, taken in this way, I feel that the paragraph is based upon a wrong premise, for in the struggle for more money under present conditions, except when laboring people work together unitedly for higher wages, the increase would go to the strong and the weak would still be submerged. If the actual wealth that is in the world to-day were rightly distributed the poverty now existing would be greatly alleviated.

"The crying need of the nation" is not "enough money," or even enough wealth, but enough wisdom. It is as true to-day as in the time of Solomon, that wisdom "is a tree of life to them that lay hold upon her" and only through wisdom can we obtain "durable wealth and righteousness." As the people grow wiser and learn to know each other better they will become more efficient in the production of things of real value and will waste no energy in creating that which is worse than useless. As they obtain the seeing eye and the understanding heart they will find out how to distribute justly the wealth that is produced. And when there is efficiency in production and righteousness in distribution, poverty on the one hand and greed on the other, with all the evils that grow out of and accompany them, will no longer be found among men, and the kingdom Jesus taught us to seek, even the Kingdom of Righteousness, will be established here on earth. L. E. A.

The disreputable women, in any city of the United States, represent but an infinitesimal proportion of its population, and the vote of that class in Denver is confined practically to three precincts out of 120.—*Mrs. Helen Gilbert Ecob.*

FRIENDS' ASSOCIATIONS.

The Young Friends' Association of Hopewell, Va., met Ninth month 24th, at the Meeting House as usual. The Secretary being absent, Carrie D. Lupton was asked to take her place for the day. The roll call showed only seventeen members present.

It was decided to hold our next Association meeting at Hopewell on the evening of Tenth month 22d, at 7 p. m, hoping that more of our young people who are not members may be present. The Executive Committee was asked to prepare a special programme for that meeting.

The appointments for the day were opened by Edith Jolliffe, who read an interesting account of the Bible which she had prepared. Louis Pidgeon read from our Discipline the origin of the names of the months and the days of the week, and opened a very general and interesting expression of opinion both for and against the importance of present-day Friends adhering to the numerical method of our ancestors, the necessity of which was conceded to belong to the individual conscience as well as the use of the plain language. The opinion was held by some that the need which demanded these distinguishing peculiarities being made a prominent testimony of our denominational faith did not now exist. Still it was encouraging to lovers of the old plain ways to hear some of the younger ones uphold their use. Daniel W. Lupton read an article taken from "My Study Fire," by Hamilton Wright Mabie, which gave many good thoughts. Grace Clevenger then read a paper and poem on "Hopewell" which all appreciated and which closed our meeting with a feeling of reverence and appreciation of our many blessings as well as a desire to look within to make sure we deserve that which has fallen to our lot. CARRIE D. LUPTON.

BIRTHS.

BUCKMAN.—In Berkeley, Cal., to Harold Hibbs and Georgeanne Cheyney Buckman, a son, who has been named William Hibbs.

MOORE.—At Milbourne, Pa., Ninth month 17th, to Thomas Haldean and Agnes Hallowell Moore, a son, named William Haldean Moore.

MARRIAGES.

CLEAVER—PRESTON.—In Friends' Meeting House at Fallston, Md., on Seventh-day afternoon, Tenth month 7th, Edgar William Cleaver, son of Jesse Cleaver, deceased, and Edith W. Cleaver of York, Pa., and Lois Hollingsworth Preston, daughter of William S. B. Preston, deceased, and Elizabeth H. Preston, of Fallston, Md.

FOX—HILLEGAS.—At Cadiz, O., Tenth month 21st, Clarence G. Hillegas and Mary Moore, daughter of Esther J. and the late William S. Fox. At home Twelfth month 1st.

HARPER—LEWIS.—At Friends' Meeting House, Park Place, under care of Baltimore Monthly Meeting, Ninth month 30th, Daniel Roberts Harper, son of Daniel Roberts and Blanche McIntire Harper, of Philadelphia, Pa., and Mary Elma, daughter of Louis and Annie Lovegrove Lewis, of Baltimore, Md.

RICHARDS—LEWIS.—At the home of the bride's parents, 211 Marshall Street, Kennett Square, by Friends' ceremony, Tenth month 12th, J. Warren Richards, son of Thompson and Anna M. Richards, of New Garden, Pa., and Helen Ruth Lewis, daughter of Sharpless W. and Sarah S. Lewis.

SLACK—HOPKINS.—In Colombo, Ceylon, Tenth month 9th, Lucy Jane Hopkins, of Salem, O., and Frank Van Hart Slack, 86 College Street, Calcutta, India, formerly of New Hope, Pa.

THOMAS—WAFLE.—At "Belmont," the home of the bride's parents, in the Sandy Spring neighborhood, Md., by Friends' ceremony, Robert Nathan Wafle, of Washington, D. C., and Augusta Needles Thomas, daughter of Edwin P. and Mary Bentley Thomas. The home was beautifully decorated with potted plants, cut flowers and evergreens. The bride was attended by her sister-in-law, Mrs. E. Clifton Thomas, as matron of honor, and the bride's brother, E. Clifton Thomas, was best man. The ushers were R. Bentley Thomas and Samuel P. Thomas, brothers of the bride, and George D. Farquhar, of Washington. Margaret Handy, of Washington, and the bride's nephew, E. Clifton Thomas, Jr., were the flower bearers.

DEATHS.

ATKINSON.—At his summer home, Georgetown, N. J., Ninth month 21st, John B. Atkinson, of Earlington, Ky., aged 70 years; a valued member of Pilesgrove Monthly and Woolwich Preparative Meeting. He was the son of George T. and Elizabeth B. Atkinson, who lived on a farm near Mullica Hill, N. J., where John was born on the 23rd of Fifth month, 1867. He married Sarah A. Black, of Mount Holly, N. J., who died in Eleventh month, 1900. Two children were born to them: John Atkinson, born 1868 and died 1886 at Swarthmore, while nearing the completion of his education; and Mary Newbold Atkinson, born 1869, died 1907. The daughter, who became the wife of Paul M. Moore in 1893, left two sons, John Atkinson Moore and Paul M. Moore, Jr., now aged 17 and 13 years, respectively. In 1903 John married his second and surviving wife, Anna Newbold Black, of Burlington Co., N. J. There survives with her, their little daughter Anna, aged 4 years. Two brothers also survive: George C. Atkinson, who has been associated with him in business for 40 years, and is now vice-president of the St. Bernard Mining Company; and Warren Atkinson, a progressive farmer who owns and still lives at the home of their father. B. N. Farren and Robert Comly, both of Philadelphia, are brothers-in-law, having married sisters of the deceased, these sisters both having passed away. This friend, situated so far away, could only attend meeting at Mullica Hill once in a year, and this he did, always expressing an interest in whatever work in which the meeting was engaged, ever willing to assist financially, saying that was what he could do.

The meeting will greatly miss his helpfulness. An Earlington paper, in memorializing him, says, he was possessed of excellent physique, strong and commanding will power, quick and sure judgment and great nervous energy.

His interests, personal and material, were so broad and so diverse that the twenty-four hour day was all too short in which to compass the things he did for business interests he represented, for his many employees, for his friends and for humanity. His early manhood was spent upon engineering work in various places in the East. Among the most important of these undertakings was the driving of one end of the Hoosack tunnel and the razing of Fort Hill in the heart of the City of Boston, Mass. He went to Kentucky from Boston in 1871 to take charge of the operation of the St. Bernard Coal Company, and afterward became president of that concern. He has, for many years, been regarded as one of the best informed coal men in America, a mining engineer and executive officer of unsurpassed ability. He has ever been a strong supporter of schools and of every worthy educational movement within his reach. Besides establishing the policy of substantial support by his company to the common graded schools of Earlington, he has aided many other educational and moral undertakings. One of his good works along school lines is represented by a school that bears his name, "Atkinson College," at Madisonville, for the practical and industrial education of negro youths, which school he has largely supported. It was his influence that first established prohibition in Earlington in 1882, and his forceful determination that made it a fixed policy to this day. At the memorial services held at the Opera House at Earlington, the leader, Rev. W. C. Brandon, told how this friend had always followed faithfully the teachings of his religious belief and how fair dealing had ever marked his relations with his fellowmen. He said Mr. Atkinson was not only a birthright member of the Society of Friends, but he was typical of the old-fashioned Quaker, always steadfast, tolerant and patient. His rare good nature was of the kind that would always choose to be imposed upon rather than to impose. We can say with the Principal of the Colored School, "Remorseless Death has never stilled a more noble heart."

Mullica, N. J. R. M. L.

TUCKER.—On Seventh month 19th, Ellis J. Tucker, a highly esteemed member and Elder of the Deer Creek Monthly Meeting of Friends, in the 80th year of his age. He was a kind husband, a kind father, a kind Friend, and one of whom it is said "was never known to tell a lie." And he was

"An honest man,
The noblest work of God." J. H.

NOTES AND ANNOUNCEMENTS.

At meeting in West Philadelphia, on First-day, Tenth month 22d, the attendance was good and the spiritual feeling seemed universal. Daniel Moore spoke upon "Spiritual Advancement," Samuel Jones on "Value of Worship" and William Webster, Jr., on "Magnet of Love." The social hour was of great strength.

There was a large attendance in nearly all the classes at the last session of the First-day school, at Fairhill, Philadelphia.

The adult Conference class considered the "Dangers in Confusing Authority."

The Meeting for Worship had about its usual attendance. Mary Brown drew a lesson from "Be still and know that I am God." Stuart Graves pointed out some of the "Roads to and from the Kingdom."

The teachers in this school are meeting every Sixth-day

evening to discuss the Friends' lessons which are used exclusively this season. Notes for teachers on the lessons are specially prepared to suit the peculiar needs of this school.

A meeting of Philadelphia Quarterly Meeting's Visiting Committee will be held in Room No. 1, at Fifteenth and Race Streets on Seventh-day, Tenth month 28th; Schuylkill and Haverford Sub-Committee, 1 p. m.; Radnor and Fairhill Sub-Committee, 1.30 p. m.; Merion and Frankford Sub-Committee, 2.00 p. m.; Valley and Reading Sub-Committee, 2.30 p. m.; General Committee, 3 p. m.

In Brooklyn, at the meeting house, 110 Schermerhorn Street, on First-day at 8 p. m., Dr. C. S. S. Dutton will address the Young Friends' Association on Gladstone.

Friends of Media, Pa. (Providence Meeting), issue on a postal card a schedule of activities for each month. Those for Tenth month are:

Tenth month 1st—Providence First-day School opens, 11 a. m.

Tenth month 3rd—Media Friends' Association to meet at home of John T. Myers, Moylan, 8 p. m., at which meeting it is proposed to amend the By-Laws so as to vest in the Executive Committee the power to change the time of meeting when deemed necessary. Maurice H. Michener, President.

Tenth month 9th—Executive Meeting of Friends' Association at home of Albert J. Williams, 8 p. m.

Tenth month 11th—Meeting of Committee of Friends' Select School at the School Building, 3 p. m. Henry M. Fussell, Chairman.

Tenth month 21st—First-day School Union at Newtown Square, 10 a. m.

Tenth month 22nd—Providence Preparative Meeting, 11 a. m. Alice Fussell, Clerk.

Tenth month 25th—Chester Monthly Meeting at Providence Meeting House at 2.30 p. m. Charles Palmer, Clerk.

ALBERT J. WILLIAMS,
Chairman of Publication Committee.

A young Friend and I have been discussing the efforts that are being made by Friends to increase interest in things Friendly, and at length our talk became a recital of incidents that come under our observation. One class of incidents was of this order. Some speakers in our meetings, as we, perhaps, all know, have not the faculty at all times to make themselves interesting in their public utterances; and though their communications may be short, and not frequent, and nothing in them particularly objectionable, there are some among us who are in favor of doing something to check their utterances. This, if not *most carefully done*, would better not be done at all, very few having the proper qualification. I have known such cases, and I believe the result was a detriment to the speaker and to the meeting. Again, we could recall several instances in which young persons had been appointed on committees, and when these committees met, and these young persons, at great sacrifice of inclination to be still, yet yielding to the feeling of duty, have expressed opinions not in accord with the older ones, these older ones have taken them to task for uttering such sentiments. In one case in point a bright young woman has been silenced, and her usefulness lessened.

In both classes of cases that I have mentioned, it is difficult to approach those critically inclined, but if what I have written shall call the attention of any to the subject, my object will have been accomplished. I. S. R.

At our next monthly evening meeting of Harrisburg Friends, Eleventh month 1st, it is proposed to have an illustrated talk on "Friends' Meeting Houses" using for the purpose, postal card or photos of a size not to exceed three and a quarter by five and a quarter inches, which will be shown on a screen by means of a special stereopticon that does not require any special plates. Have any of our readers postals which these Friends could obtain for the evening, they to return same afterwards, or any that can be purchased? It would be better if some descriptive matter could also be furnished. Any assistance will be much appreciated. Address W. G. HEACOCK, 434 Market Street, Harrisburg, Pa.

On First-day, Tenth month 8th, a number of Friends and others gathered in the large, cheerful living room at Squirrel Inn, Catskill Mountains, to hold a religious meeting. Abigail Foulke Pim read the 96th Psalm; and, after an impressive silence, Caroline C. Warren, of Germantown, Phila., Pa., spoke beautifully and helpfully, taking for her text, "But what things were gain to me, those I counted loss for Christ; and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Richard Pim read the 91st Psalm, and the meeting closed with a feeling that it was good to be there, and will long be one of the beautiful memories of our short stay at Squirrel Inn.

Eliza M. Hampton writes from Orchard Park, N. Y.: "Our Executive Meeting [East Hamburg] was held on the 24th of last month. It proved to be a good meeting, though only four members were present. We talked informally of the advisability of inviting the Genesee Yearly Meeting to meet at Orchard Park sometime. It would not be best to ask for a change for 1912 as the meeting adjourned to meet at Toronto and the printed minutes have been distributed. We would like to have the meeting held here if the conditions are satisfactory.

"I have had a copy of the Life of Elias Hicks placed in the Buffalo Public Library and have called the attention of a few Friends to the fact. There are in the library quite a number of books pertaining to Friends."

Young Friends of the Philadelphia Association will attend meeting at Reading, Pa., on First-day, Eleventh month 5th, at 11 a. m.

A Temperance Meeting under the auspices of the Philanthropic Committee of Philadelphia Friends was held the afternoon of the 22nd at the School Lane Meeting House, Germantown. There was a good attendance, in which the two branches of Friends were about equally represented.

The address was made by Prof. Francis H. Green, of West Chester Normal School.

An interesting discussion followed. Daniel Batchellor urged closer fellowship and more united effort among all Friends. Amos Ellis spoke of the temperance advance in the Southern States. Samuel Emlen thought that the best way to get temperance into the family life of the people was by means of the Young Men's Christian Association and the various boys' clubs. Anna K. Way said that there should be a temperance substitute for the free lunch which is supplied by the saloons, a need which

has been largely met by the temperance people of London and other European cities.

Among the visitors at Race Street Meeting on the 22nd were Pauline W. Holme of Baltimore, William M. and Anna M. Jackson and Elisabeth Stover of New York, and Henry W. Wilbur of Swarthmore. The messages emphasized the thoughts that God's revelation is to every man, not only to those of Scriptural days; that to save souls is to reveal to them their inherent divinity; that honesty is an attitude of the mind; that testimony from without is valuable only as it meets the witness within.

The Young People's Class after Meeting is full of life and interest. Opportunity is afforded and embraced by the members to discuss freely conditions in Friendly and other religious organizations, with an earnest wish to receive and to give knowledge and inspiration that may contribute to more effective living.

In *The Swarthmore*, the weekly paper of the village, we note the following items of Friendly interest:

"Dr. Isabelle Bronk, Professor of French in Swarthmore College, has been invited by the Societe des Textes Modernes, of Paris, to edit for their publication Charles Sorel's 'Bibliotheque Francaise,' a seventeenth century work."

"Miss Albright, an English Friend, addressed a gathering in the Friends' Meeting House on last Tuesday. Her subject was, 'Whittier's Religion.'

"A social hour followed.

"On Wednesday, at the same place, an illustrated lecture on George Fox and early Friends was given by Norman S. Penney, of Devonshire House, London."

"Dr. Jesse H. Holmes spoke last week in Erie, before the State Federation of Women's Clubs. His subject was the New Internationalism. He has been asked to address the [national] convention of Unitarians, held in Washington this week."

SWARTHMORE COLLEGE NOTES.

On Fourth-day Dr. Swain attended the Founders' Day exercises of Lafayette College at Easton, Pennsylvania, and there delivered the address of the day. He took as his subject "The Privileges and Duties of American Citizenship" and emphasized especially the vital position of the small American college in the nation. While there the degree of LL.D. was conferred upon him.

The Sophomore-Freshman football game, played on Whittier Field on Second-day, was won by the Sophomore team. The Freshmen were apparently outplaying their opponents, but Delaplaine scored a touchdown on a Freshman fumble, putting the score 5-2, where it remained.

The Varsity eleven went to Hoboken on Seventh-day and defeated the team of Stevens Institute with a score of 16-0.

There have been several guests at the college during the past week. The English Friends, Catharine Albright, Evalyn Sturge and Norman Penney visited us, Catharine Albright and Norman Penney conducting the morning collection services on Fourth and Fifth-days respectively. On Third-day morning we were addressed by Walter Wood, Secretary of the Central Y. M. C. A. of Philadelphia, on "The Investment of Personality." An efficient personality, he said, is characterized by poise, by a surplus of power, and by the investment of that surplus of power and culture exactly where it is needed. Mr. Wood treated his subject with striking clarity and effectiveness. He has the rare gift of making an intangible and ideal subject acceptable to the college student.

The social situation, which has been calling forth much discussion recently on the part of both students and faculty, has finally been more thoroughly mastered than ever before by a number of rules agreed to by both parties. For a full discussion of this matter see "The Phœnix" for Tenth month 17th. "The Phœnix" is now published weekly and is full of up-to-date interest for all Swarthmoreans, undergraduate or alumni. The Business Manager, Walter E. Cox, '13, welcomes subscriptions.

Elsie Blanchard, who succeeded M. Elizabeth Bates as Physical Director for the Women, gave a very helpful address to the members of the Y. W. C. A. on First-day evening upon the development of the Association in Bates College.

At the same time Philip Howard, of Swarthmore, addressed the meeting of the young men upon the power of the spirit of Christ in the individual life. He based his talk upon the reconstruction of the life of Paul.

At the Swarthmore Meeting House, on Third-day, Catharine Albright read a paper upon "Whittier's Religious Message," emphasizing especially the importance to Friends of group meetings. The following Friends, spoke briefly: Evalyn Sturge, J. Russell Hayes, Paul M. Pearson, Jesse H. Holmes, Anna T. Speakman, Hannah C. Hull, Edith M. Winder, Henry Wilbur and Martha Willets. Tea was then served by young people from the college and the village.

The next evening Norman Penney gave a very interesting and timely lecture on George Fox, illustrated by lantern slides.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a.

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—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), at 11 a. m. Race St. (cor. 15th) at 10.30.

—At Fairhill, Germantown Ave. and Cambria St., Phila., meeting for worship at 3.30 p. m. First-day School at 2.30.

—At Green St., Phila., the First-day morning and the mid-week meeting at 10.30 a. m.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

—In New York, at 221 E. 15th, at 11 a. m., First-day School at 10 a. m.

—In Brooklyn, 110 Schermerhorn St., at 11 a. m., First-day School, at 10 a. m.

TENTH MONTH 28TH (7TH-DAY).

—Westbury Quarterly Meeting at Flushing, Long Island, N. Y., at 10.30 a. m. Mary Travilla and Henry W. Wilbur expect to attend. At 2.30 p. m. Dan Beard will speak on work for boys.

—In Baltimore, Yearly Meeting of Ministers and Elders, in the afternoon.

In the evening a Conference-Social, arranged by the Advancement Committee.

— Conference Friends' School Teachers and Committee members, at Race St., in Central School Auditorium, at 10 a. m. and 2 p. m. See program in another column.

—Western First-day School Union, at Unionville, Pa., at 10 a. m. There will be reports and discussion. In the afternoon, Dr. C. E. Ehinger, of West Chester, will speak on "The First-day School as a Training School for Service." Take trolley from Kennett Square or West Chester.

—The Committee on Philanthropic Labor of Philadelphia Yearly Meeting in Meeting House, 15th and Race Sts., Philadelphia, at 1.30 p. m.

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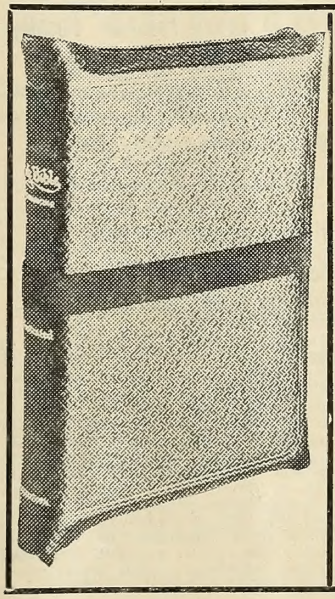
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TENTH MONTH 29TH (1ST-DAY).

—Whittier Fellowship Committee, committee room, Race St. meeting house, Phila. Supper together at the Y. F. A.

—Valley meeting attended by Visiting Committee of Philadelphia Quarterly Meeting, at 10 a. m. (not on the 22d as originally planned).

—In New York, Henry W. Wilbur expects to attend meeting at 15th St. and Rutherfurd Place.

—In Brooklyn, New York, Y. F. A. at meeting house, 110 Schermerhorn St., at 8 p. m. Dr. S. S. Dutton will speak on Gladstone.

—In Baltimore, Yearly Meeting First-day. In the morning, meetings for worship at Park Ave. and at Asquith St.

In the afternoon, Youths' Meeting, under care of Yearly Meeting Committee on First-day Schools.

Later in afternoon devotional meeting of young people.

In the evening, meeting for worship at Park Ave.

—Lansdowne, Pa., Meeting visited by John Stringham, of Brooklyn, N. Y.

—At Race St. Meeting, Phila., Evan T. Worthington, of Newtown, Pa.

—At Christiana, Pa., at 10 a. m., Elizabeth Lloyd and Edward Pennock.

—At Bird-in-hand, in afternoon, appointed meeting, 2.30 p. m., Elizabeth Lloyd and Edward A. Pennock present.

TENTH MONTH 30TH (2D-DAY),

—Baltimore Yearly Meeting in Baltimore, business sessions begin at 10 a. m. and continue every morning and afternoon till Fifth-day.

At 8 p. m., Advancement Conference, in Park Ave. Meeting House, "The Friendly Forward Movement."

TENTH MONTH 31ST (3D-DAY).

—In Baltimore, in the evening, local option meeting, at Park Ave. Following this, general philanthropic conference.

—Concord Quarterly Meeting, at Darby, Pa., at 10 a. m. Ministers and Elders day before at 2 p. m.

ELEVENTH MO. 1ST (4TH-DAY).

—Purchase Quarterly Meeting, at Chappaqua, N. Y., at 11 a. m.

Meeting of Ministry and Counsel at 10 a. m. Friends' Association after lunch. Topic, "Our Opportunities for Extending the Spirit of Brotherhood and Fellowship." Carriages will meet trains leaving New York 8.10 and 8.49 a. m., also train from the north due at Chappaqua 9.10 a. m. Henry W. Wilbur is expected to be present.

—In Baltimore, afternoon, First-day School Conference.

In the evening, Norman Penney on "George Fox and His Great Journal."

—Friends' Ass'n of Germantown, Phila., general meeting, in the meeting house, School Lane and Greene St., at 8 p. m. Dr. Cornelius Weygandt, University of Pa., will speak.

ELEVENTH MO. 2D (5TH-DAY).

—In Baltimore, under care Press Ass'n Baltimore Yearly Meeting, address by Talcott Williams, of the Phila. *Press*, in McCoy Hall of Johns Hopkins University, at 8 p. m.

ELEVENTH MO. 4TH (7TH-DAY).

—Stillwater Half Yearly Meeting, at Quaker City, O.

ELEVENTH MO. 5TH (1ST DAY).

—At Chichester Meeting House, Delaware Co., Pa., a Circular Meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Young Friends of Phila. Y. F. A. will attend meeting at Reading, Pa., at 11 a. m.

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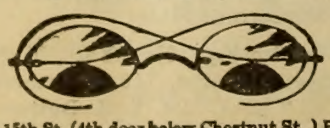
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ELEVENTH MO. 6TH (2D-DAY).

—Nine Partners Half Yearly Meeting, at Millbrook, N. Y. (Not at Moor's Mills as announced.)

ELEVENTH MO. 9TH (5TH-DAY).

—Abington Quarterly Meeting at Byberry, at 10 a. m. Ministers and Elders on Fourth-day at 11 a. m. Train leaving Reading Terminal at 8.20 will be met at Somerton on both days.

ELEVENTH MO. 11TH (7TH DAY).

—Meeting of the Philadelphia Yearly Meeting Committee to consider proposed changes in the Discipline, in Room No. 4 of Race Street Meeting House, at 10 a. m.

—Miami Quarterly Meeting, at Waynesville, O.

—Salem Quarterly Meeting, at West, O.

—Philadelphia Yearly Meeting's First-day School Association, at Race St. at 10 a. m. and 2 p. m. The afternoon will be devoted to sectional class work for primary, intermediate, young people's and adult classes.

ELEVENTH MO. 12TH (1ST DAY).

—In West Phila. (35th St. and Lancaster Ave.), at 11 a. m. Mary Travilla expects to attend.

ELEVENTH MO. 13TH (2D DAY).

—Baltimore Quarterly Meeting, at Fallston, Md.

ELEVENTH MO. 18TH (7TH DAY).

—General Conference of Friends' Ass'ns, at Mt. Holly, N. J.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 4, 1911.

Martha J Warner

The Autumn Meeting of the General Conference of Friends' Associations

Will be held in the Meeting House at Mt. Holly, N. J., Seventh-day, Eleventh month, 18th, 1911, with the following program:

MORNING SESSION, 10.30 TO 12 O'CLOCK.

Subject: "International Arbitration," Dr. William I. Hull, Swarthmore, Pa. Questions and General discussion.

AFTERNOON SESSION, 2 TO 4 O'CLOCK.

Subject: "The Boy Scouts," Dr. J. Russell Smith, University of Pennsylvania, Philadelphia, Pa. Discussion opened by Frank Ball, Quakertown, Pa.

"Benefits derived from holding Summer Schools," George A. Walton, George School, Pa.

A general invitation is extended to all interested.

TRANSPORTATION NOTE.

Those going by way of Philadelphia may take the 9.32 train at Market Street Ferry (Philadelphia side); fare 79 cents the round trip. Or, preferring trolley, the 9.08 (Camden side) will be convenient, round trip (including ferry), 46 cents. By train there is a (10 min.) walk to the Meeting House; the trolley landing the passengers in front of the house. Returning, train leaves Mt. Holly at 4.58, arriving in Philadelphia 5.47. Trolleys leave at 4.14 and 4.44, arriving at Camden Ferry at 5.38 and 6.08.

Friends from New York may come by way of Trenton and Burlington, leaving Jersey City at 8 o'clock a. m., arriving at Burlington at 10.12, take the 10.15 train for Mt. Holly, arriving at 10.40. Fare about $4.00 the round trip.

By way of Bristol the boats leave on the hour until 10 a. m., then 10.40, 11.15 and 12.30; returning on the even hour in the afternoon, fare round trip, 15 cents.

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Continued on page iii.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, ELEVENTH MONTH 4, 1911.

Volume LXVIII. Number 44.

Economic conditions force multitudes of men, women and children to live in the brute stage, who are capable of better things. Still, the real purpose of social Christianity is not simply to secure an abundance of material things, but to develop the soul. R. J. CAMPBELL.

In Philadelphia, Tenth month 30th.

WHEN I AM DEAD.

"So I spoke, and the spirit of swift-footed Achilles departed with long strides across the fields of asphodel, pleased that I said his son was famous."—*The Odyssey*, book xi, lines 539-540, PALMER'S translation.

When I am dead I make no plea
For wakeful immortality
Among the spirits of the blest.
Nor would I, an unbidden guest,
Return to earth, once being free.

But I would lie beneath the lea,
Knowing nor hope nor memory—
What matter then the futile quest
When I am dead?

Yet should the silence broken be
E'en thus:—"Thy son, whom thou didst see
A baby at his mother's breast,
Unto thy ungained goal hath pressed,"—
Ah, that were bliss enough for me
When I am dead.

In The Atlantic. EDMUND KEMPER BROADUS

FOUNDERS' DAY AT SWARTHMORE COLLEGE.

On Seventh day, Tenth month 28, interesting exercises were held at Swarthmore College, the occasion being the annual commemoration of the landing of William Penn, Tenth month 29, 1682, on the shores of Pennsylvania, the program for which was published in advance.

The weather proved to be ideal and a large company gathered on the West Campus, where extensive seating arrangements had been made.

Previous to the meeting an academic procession took place on the College campus, where the four classes formed in a hollow square and went through their class evolutions.

A large company had gathered, perhaps twelve hundred people, when President Swain called the meeting to order, and after a brief silence, called on Isaac H. Clothier to act as chairman.

The chairman's address follows:

Two years ago a goodly company met here by invitation, to witness the planting on the East Campus of the College grounds of two young elm trees, slips from trees, themselves slips from the original Elm, under the widespreading branches of which the first Governor of Pennsylvania and the most noted member of the Society of Friends, conducted his peaceful and Christian negotiations with the Aborigines, the character of which negotiations was unprecedented in the history of human affairs.

The occasion referred to revived so much that is memorable in the history and traditions of civil government and of the Society of Friends, and awakened so much interest, that it was determined to make the day—which was happily fixed on the anniversary of the landing of William Penn—an anniversary feature of the College life. And so, one year ago, Edwin S. Stuart, Governor of the Commonwealth of Pennsylvania, came to us and officiated on the highly interesting occasion of the second commemoration of the day, when a larger company gathered in honor of the occasion, the 228th anniversary of the landing of the great Friend and law-giver on the banks of the river Delaware where the fair city of Chester now lies, within full sight from our Swarthmore hill, but for the intervening foliage.

Founders' Day here has also distinct application to the founders of our Swarthmore College, that little band of devoted men and women who, with a deep concern for higher education, coupled with true Friendly simplicity, founded fifty years ago this College of the Friends. It is proper to add that the concern of the venerated Friends referred to, remains as deeply the concern of those who are in the service of Swarthmore today, who earnestly desire to transmit unimpaired to their successors, the sacred trust which came to them from the Founders. They believe that the College has a real mission to perform as indicated by its Founders, and they also believe that without this concern and solicitude for the essentials of our Friendly faith, it has no sufficient reason for existence.

It is interesting to note that the two young trees referred to, lineal descendants, grandchildren, so to speak, of the historic Elm, are healthfully thriving, nurtured by the nourishing soil, and bathed in the congenial atmosphere and sunshine of the College of the Friends.

When the good ship "Welcome" came sailing up our near river Delaware, and landed her precious freightage two hundred and twenty-nine years ago to-morrow, the Province of Pennsylvania was a wilderness; now it is a princely empire, with its nearly eight millions of population; its untold wealth of developed field and mine, of foundry and factory with their marvelous aggregate of manufactured products, perhaps unequaled in variety, volume and value in any similar area the wide world over. Besides its vast farming population, cities, towns and villages are scattered all over its broad domain in which are gathered industrious, and therefore thrifty and happy people, with their countless schools, colleges, and every variety of educational and philanthropic institution, naturally the heritage and added benefaction to the world of a cultured, prosperous people. That little band of humble-minded Friendly Pilgrims which came here to escape persecution, and to partake of the blessings of civil and religious liberty, had little thought of the transformation that two and a quarter centuries would bring to this fair Province, nor that their peaceful and self-denying pilgrimage to a far-off land would become an historic event, civil and religious.

I am reminded of a reply of William Penn when a very young man, while being examined by the Lieutenant of the Tower of London: "I would have thee and all other men to know that I scorn that religion which is not worth suffering for and able to sustain those that are afflicted for it." I recall Penn's expression in a letter written just after his first sight of the shores of Pennsylvania: "From whence the air smelt as sweet as a new-blown garden." And the prophetic words of the great Hebrew law-giver uttered thirty-five hundred years ago, come to mind as recorded in the Book of Deuteronomy. May we not believe that in his rapt spiritualized vision the Prophet looking down the long centuries saw William Penn and the Province of Pennsylvania, and that his inspired utterance had distinct reference thereto? "Thy God bringeth thee into a good land, a land of brooks of water that spring out of valleys and hills, a land where thou shalt eat bread without scarceness, a land where stones are iron, and out of whose hills thou mayest dig brass."

Norman Penney, Librarian of Devonshire House, London, was then introduced, and gave an interesting address on Swarthmore Hall and the Founders of the Society of Friends, an abstract of which follows:

It seems suitable on an occasion like this to give some little account of Swarthmore Hall, from which the name Swarthmore has been transferred to the New World, Swarthmore College.

When Henry VIII, in 1537, caused the abbeys or religious houses of England to be dissolved, the lands once belonging to them were given to various Court favorites. Thus the property of Swarthmore Hall came into the possession of various families of the name of Fell. Swarthmore Hall is situated in the district known as Furness, a semi-detached portion of Northwest Lancastershire.

At the time of the rise of the Society of Friends the house belonged to Thomas Fell, who was a well-known public man holding a judgeship and other prominent offices under the Commonwealth. In 1632 he married Margaret Askew. It has been stated that she was a descendant of Anne Askew, the martyr, but this is now doubted. Her home was the center of religious interest in the Furness district; and travelling preachers of all kinds were always welcome there. She says, "In this I hoped I did well, but often feared I was short of the right way. After this manner I was inquiring and seeking about twenty years."

In 1652, George Fox, the founder of the Society of Friends, who was traveling about preaching the truth as he held it, arrived at Swarthmore. According to a manuscript which has never appeared in print, Margaret Fell writes of this event: "We heard of George Fox coming towards us, it may be when he was twenty miles off. And when he came among us and opened us a book that we had never read in (to wit) The Light of Christ in our Consciences, that very day, it pleased the Lord to open my understanding immediately in the time of Gff's declaration, that I saw perfectly just then that we were all wrong and that we were but thieves that had stolen the Scriptures, which caused me to shed many tears."

At the time of Fox's first visit the Judge was absent on circuit. George Fox had much discussion with Lampitt, who was minister of the Church at Ulverston, and preached several times to the members of the Swarthmore household, most of whom received his message and were convinced of Quakerism. On the Judge's return he was met by people who stated that the members of his household had all been bewitched. But after some conversation with his wife and family he found that this was not true. The members of the Swarthmore household at this time consisted of Judge and Margaret Fell, their only son George, their seven daughters, and a number of their helpers and servants. Judge Fell, who died in 1658, never became a Friend, although he sympathized largely with the teaching of Friends. Margaret Fell became the nursing mother of the early Quaker Church. She suffered much in body

and estate for her adherence to Quakerism. She spent probably eight or ten years in one of the pestilent jails of the country. She also visited Friends in many if not in all of the jails of England. For a while Swarthmore Hall was taken from her under a premunire. She had large correspondence with Friends who were either traveling preachers or imprisoned sufferers. In 1669 she married George Fox—an event which met with the strong disapproval of her son, but which was very acceptable to all her daughters. Her death took place in 1702, at the age of eighty-eight. She was held in very great esteem by early Friends. One of them wrote of her: "She shone as a morning star and was filled with wisdom and true understanding for the propagation of righteousness on earth. She acted as treasurer of the funds of the early Friends, and kept the purse-strings tight. Though full of love and sympathy, her manner was at times somewhat severe; and when suitors came along for her daughters, she inquired very particularly into their position in life. One of the suitors, Thomas Lower, who was attracted to Mary, the fifth daughter, writes thus respecting her in a letter to his fiancee: "I cannot but take notice of thy mother's slights to me and her unfriendly deportment towards me, which I have not merited from her and I hope I never shall. Setting aside all her strictness and her severe inquiries in her first—unto thee at Bristol, in the conclusion of her letter she mentions, 'Show the fore-part unto the man.' If I had never pretended unto thee, she might properly have styled me *Friend.*"

It is said that she was a fine, handsome woman in youth and age, and it appears that her dress was what might almost be termed fashionable. It was stated in a letter written from Scotland by an opponent of Quakerism, "She is one that is past the cloud and hath liberty to wear satins and silks and gold lace, and is a great galant."

The only known descendants of Judge and Margaret Fell trace their ancestry back to Rachel, the youngest daughter, who married Daniel Abraham, although all the daughters married.

It is to be hoped that the work begun by the family at Swarthmore Hall may be carried forward by all connected with Swarthmore College.

At the close of this address, four interesting tableaux were presented by the students, one from each of the classes, representing scenes in the lives of George Fox and Margaret Fell, and events in the early history of the Society of Friends.

The exercises closed with the singing of Alma Mater by the students and the assembled company.

WEST NOTTINGHAM AND ADVANCEMENT OF FRIENDS.

[Read by Belle H. Haines at the opening meeting of the Young Friends' Association of Rising Sun, Md., the present day child of West Nottingham meeting.]

(*Concluded.*)

Our mission to-day is not merely to hold fast the heritage of the past, but to live in the ever acting present and to bequeath to the generations who will follow us our heritage with an added value.

It seemed especially fitting at the opening session of this Young Friends' Association, with our minds still dwelling on the lofty sentiments expressed a few weeks ago at our West Nottingham Centennial, and our hearts still tendered by the hand clasp of old friends and associates to appeal to those who gather with us, that we be deeply concerned in all that tend [illegible] human family. We ha[illegible] that occasion speaker[illegible] hold of faith, who [illegible] ability to express, [illegible] ing as we listene[illegible] one who is ac[illegible] have exerted [illegible] any other c[illegible] not make a [illegible] home-meet[illegible] stated time[illegible] years to con[illegible] the sons and[illegible] childhood to [illegible] as we did on t[illegible] sponse to the ad[illegible] word that stands a[illegible] we not listen again a[illegible] longer needs it to such doc[illegible] in the address, "The Federation o[illegible] Shall we not continue to voice resolutions and [illegible] ward the same upon every question that needs to be righted?

Will there ever be a time in the history of this Society when we will tire of hearing of plain people or a reminiscent letter from a far away member? Will it not be a chapter worth the having to gather again for the same purpose we did that afternoon? Is it not worth the while to listen to the foremost reformer of the day upon the great sociological questions and to be stirred to a higher sense of our duty through loyalty to a Friendly cause? Can any one, it matters not the faith in which he was born or has accepted, listen to "The Friends' Message of To-day" and go away with a narrow conception of a religious life and a desire to follow after man-made creeds? Were we not all lifted above the petty things in

life, did we not realize in the words of the speaker, "That it was man's business to make the kingdom come in this world?"

The Centennial is a thing of the past. Its history has been recorded and other generations will again glean from the musty records. Let us profit from the mistakes of our ancestors as well as from their successes. Let us go forth, not in doubt, not in fear. Our message to you this Sabbath afternoon is:

"Love the Lord thy God with all thy heart, soul and strength; and thy neighbor as thyself."

RELIGIOUS VISIT TO FRIENDS IN GERMANY.

At the Meetings for Sufferings [of London ...eeting] on the 6th inst. [Tenth month], ...y attended, earnest consid- ... concern of Max Isaac ... by his Monthly and ... a religious visit to ... to seekers after ... was by origin a ...ralized English- ...erfectly. He ...ago, and be- ... Plymouth ... joined the ... views of ... he became ... with the late ...ious religious ...ecame a Friend ... His concern is ...ody of Friends in ... meetings in Potsdam ...xpects to be assisted by ...-Schultze, a clergyman at whose ...urch the German Royal Family worship, but who, inspired by the example of Elizabeth Fry (whose life by G. K. Lewis he has recently translated), has thrown up his appointment for rescue work in Berlin. The concern was very cordially welcomed by the meeting, and as our Friend has the Peace cause much at heart it was hoped that his visit would help to promote friendship between the two countries. He was gladly liberated for the service, and a committee was appointed to correspond with him.—*British Friend.*

If one man has more knowledge of God than another, it is not because God had been more kindly disposed to him, but because he has watched more intently for the divine message intended for all.—*Clement J. Strong.*

LETTER TO THE SUPERINTENDENTS OF BALTIMORE YEARLY MEETING.

The following letter is too late in publication to be an announcement, but the Secretary is so much interested in the copy sent her, which shows the spirit in which the Baltimore Committee on First-day Schools is undertaking its work, that she desires to publish it for the encouragement of other First-day School workers who have in mind the arrangement of conferences. JANE P. RUSHMORE.

There has been expression of a very keen desire that the coming Yearly Meeting may mark an epoch in our First-day School work. While it is well-known that a number of the schools of Baltimore Yearly Meeting are doing good work, it is at the same time felt, that, considering the work as a whole, there is great need for improvement in this very important Friendly activity. The First-day School Committee of the Yearly Meeting is anxious to take full advantage of the opportunity afforded by the annual meeting to get the matter of religious and social education before Friends in such a way that they will give it earnest consideration. With this purpose in view the Committee is planning for what it is hoped will be an interesting, informing, inspiring and altogether helpful conference or symposium on the Fourth-day afternoon, Eleventh month, 1st. "The Imperative Need of Sound Religious and Social Education," will be the general topic for discussion. Sub-topics for consideration will be "Subject Matter for Study," "Standards to be Aimed At," "Co-operation between First-day School and Meeting," and "The First-day School Needed By and In Need of Every Member of the Meeting." An effort is being made to secure genuinely concerned and enthusiastic practical educators to take part in this program. In addition we want either the superintendent or some other member of every one of the schools to participate at least for a few minutes in the general discussion that will follow the addresses.

Undoubtedly close working together and cordial co-operation on the part of the more than twenty schools in the Yearly Meeting would enable us all to do a more intelligent and more effective work. May we urge that your school help to make the symposium a useful and enjoyable occasion by making sure to have someone here. At the same time may we ask that *a full report of the condition and work of your school be sent to Henry R. Sharples, chairman of the Yearly Meeting Committee.*

This information is needed in order that the Committee may have an up-to-date knowledge of the First-day School situation confronting us. If thee would send answers to the enclosed questions by the 25th, it would be a great satisfaction and convenience.

In conclusion permit us to remind your school, as we remind ourselves, that we can best further God's cause in the world by all pulling together, and may we urge that in considering this matter of the conference at Yearly Meeting time it be looked upon as an opportunity to *give help* as well as to *get help.*

Sincerely hoping that thee and others of your school will be in Baltimore for the First-day School symposium and the other sessions of the Yearly Meeting, and again reminding thee of the needed report, we are

Very truly thine,

BALTIMORE YEARLY MEETING FIRST-DAY SCHOOL COMMITTEE.

AN OUTLINE FOR GRADED FIRST-DAY SCHOOL WORK.

Swarthmore First-day School is now well established in the new building adjoining the Meeting House just completed for this purpose. Having for many years felt the need for ampler accommodations and separate classrooms, the new First-day School home is truly a cause for satisfaction and thankfulness. Nevertheless, the officers of the First-day School keenly appreciate the fact that mere material equipment can never prove effective unless subordinated to earnest and intelligent work and above all, to a consecrated spirit on the part of the teacher. If, indeed, our dependence upon these essential qualities should be weakened by the use of outward helps, the latter might well prove an obstacle to the true success which is often achieved by a devoted teacher with the most meagre equipment. It is our earnest hope that such a danger, being realized, may be avoided and that our new First-day School home may yield us only benefit.

Several years ago an effort was made to grade our school, but with only partial success. Being fully convinced of the importance of this step, a committee was recently appointed to give this matter serious thought and has presented the accompanying outline. While we hope and believe this plan will fit the peculiar needs of our school, only a thorough trial can prove its efficiency or its defects. In preparing this outline the committee has based its work upon Pease's "Outline of a Bible-School Curriculum," which has been modified by helpful suggestions from Friends' "Outline of a Graded Course." A careful examination of Friends' Lesson Leaves has been made and such as might prove helpful for the various grades have been recommended to the consideration of the teachers, in addition to other reference helps. It is at the request of the Clerk of the Yearly Meetings' Committee on First-day Schools that the following outline is placed before the readers of *The Intelligencer.*

Primary Department.

Study Topical. (3 classes) 4 to 9 years.

1. God the Creator providing all things for children.
   All Nature working together with God the Creator.
   (Illustrated by Nature Stories.)
2. God the loving Father providing for his children's needs.
2. God the loving Father providing wise laws for his children.
   (Illustrated by Old and New Testament Stories.)
3. God the Father providing guidance and help through Jesus the Friend of all.
   (Simple Stories covering Life of Jesus.)

Junior Department.

Study Historical. (3 classes) 9 to 13 years.

1. Study of the Hebrew People.
2. Study of the Life of Jesus.
3. Study of the Early Messengers (Apostles, especially Paul).
   (Brief historical outline.)

Intermediate Department.

Biographical. (4 classes) 14 to 17 years.

1. Old Testament History, Biographically treated.
2. Jesus, the Ideal Man.
3. Great Characters in Apostolic Times (especially Paul's life and work).
4. First half-year—Great leaders of Christian Church from Apostolic Age to origin of Friends.
   Second half-year—George Fox and other prominent Friends; study of history, testimonies and Discipline of Society of Friends.

Senior Department.

Philosophical. (4 classes) 18 to 22 years.

1. The Bible Literature.
2. The Christian Religion; its development, evidences and fundamental truths.
3. Comparative Religions.
4. Social Problems.

Adult Class and Men's Class.

Elective Work.

Other schools, adopting a course similar to the above, and lacking sufficient pupils to form so many classes, might find it necessary in some cases, as Swarthmore has done, to carry the same class through two or more successive grades in a corresponding period of time. As a result of this method the complete curriculum would not be presented in any given year, but a child passing through the school would cover the entire course.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 4, 1911.

BALTIMORE YEARLY MEETING.

Baltimore Yearly Meeting began the activities of its 240th annual session on Seventh-day, the 28th of Tenth month, with promise of an unusually large attendance of members and of conferences and business sessions particularly interesting. Credit for the large attendance was given to the Advancement Committee appointed last year. This Committee had been hard at work since last Third month. One thing done was to specially urge the attendance of members of the Yearly Meeting not accustomed to be present. This invitation was extended through the local Advancement Committees and, taken together with an active publicity campaign, resulted in a very noticeable increase in the attendance of just the Friends whom it was desired to attract. A large proportion of those present were young people. Other features of the plan of the Advancement Committee to make the Yearly Meeting extraordinarily attractive were a conference social on the evening of the 28th, a conference on the evening of the 30th and a lecture by Norman Penney, of Devonshire House Library, London, England. All those on the program on the 28th were young people from outlying meetings. They discussed the question "What Part May Young People Take in the Friendly Forward Movement?" On the 30th there was consideration of the topic "The Friendly Forward Movement." There seemed to be evidence that the extra effort put forth to make the Yearly Meeting a big occasion also aroused the interest of Friends in other Yearly Meetings. A considerable number of members of Philadelphia and New York Yearly Meetings were in attendance throughout the sessions.

Various standing committees and the Ministers and Elders met on Seventh-day. The latter body approved of a proposition presented by Baltimore Quarterly Meeting for a revision of the queries relating to the Meeting of Ministers and Elders with a view to making them more practical. The criticism was expressed in the discussion of the question that as the queries stand and are answered no adequate idea is gotten as to the real conditions regarding the ministry. A committee was appointed by the Yearly Meeting to take up the task of making the revision.

Long and earnest consideration was given by the Philanthropic Committee to the problem of getting its work on a better basis. Fault was found by members of the Committee with both the quality and quantity of work done during the last year and there was discussion that amounted to practically a demand that something be done to bring about an improvement. It was decided to ask for the appointment of a smaller committee and to make an effort to get the Monthly Meetings to give more attention to philanthropic activities, to study their respective neighborhoods and take up the work that might seem to be most in need of doing.

On First-day morning the congregation present for the meeting for worship in Park Avenue Meeeting House completely filled the place. In the afternoon again the "Youths' Meeting" was largely attended. The program for this meeting consisted of recitations, class exercises, an address by Elisabeth Stover, of New York, and a lecture to illustrate the use of the stereopticon in First-day school work by Thomas B. Hull, superintendent of the Baltimore school. Immediately following this meeting there was a devotional meeting especially for young people. At least two hundred people were present. This was a new venture, planned for at the suggestion of some of the young people of the Yearly Meeting.

With a conference on Local Option, another in the interests of general social service, still another to further the First-day school cause, with discussion on the topic "The Imperative Need for Sound Religious and Social Education" and the certainty of important matters coming up for consideration in the business sessions, this session of Baltimore Yearly Meeting is sure to reach a high water mark in point of inspiration, suggestiveness and guidance for future work.

Baltimore, Tenth month 30th.

That Friends in and about Philadelphia, where there are some of our finest Friends' schools, are not confining their attention to these private enterprises in education but are also contributing fully their share toward holding the public schools up to the highest standards is indicated by the recent election of officers of the Public Education Association. President Swain, of Swarthmore, was elected first vice-president. James S. Hiatt, formerly an instructor in George School and later principal of Friends' Select School, was for a

second time called to be the executive secretary. The treasurer is our Friend, E. Pusey Passmore, of the Franklin National Bank. President M. Carey Thomas, of Bryn Mawr, is one of the Board of Directors.

Our Friends' schools have their important place in the educational system and we are rightly devoted to them. Our concern for education, however, does not have to do with merely this part of the whole system. If the public schools of any neighborhood are not Friends' schools in some sense, the Friends of that neighborhood have an important work to do along educational lines.

A correspondent living in the State of Washington writes as follows in response to an inquiry about the practical working of woman suffrage there:

"It is too soon to give results. The constitutional amendment has not been in operation a year. It was proclaimed by the Governor as recently as November 28, 1910.

"The recall of the mayors of two cities (Seattle and Tacoma), probably reflected female sentiment; but in many parts of the State women have not yet cast their first ballot.

"One thing, however, is evident and unmistakable. Women are taking a concrete, instead of an abstract interest in public matters. They are asking questions never before asked, and are getting information about practical politics. They are intensely interested, and are showing ability to organize and to act in concert."

At a meeting of the Sub-Committee on Temperance and Tobacco of Philadelphia Yearly Meeting's Committee on Philanthropic Labor held Tenth month 28th, a resolution was presented and approved as follows:

The Committee requests that at the approaching election Friends consider the annihilation of the liquor traffic to be of vast importance and that they vote for such candidates as favor the enactment or enforcement of such laws.

CHARLES PALMER,
HANNAH G. C. PICKERING,
Clerks of Sub-Committee.

The County Forestry Commission of Los Angeles has applied to the Board of Supervisors for permission to set out 19,620 trees, at an approximate cost of $25,000, on three great new highways which lead from Los Angeles to Long Beach, to Santa Monica, and to Pasadena. The total length of roadside to be planted is thirty-four miles.—*The Survey.*

CONFERENCE HOMES AND ENTERTAINMENT AT CHAUTAUQUA.

The Committee on Entertainment for Friends' General Conference at Chautauqua, next Eighth month consists of: Harry A. Hawkins, 373 W. 123d St., New York; Margaretta Blackburn, Fishertown, Pa.; Mary H. Whitson, 1623 Race St., Phila.; Rebecca B. Nicholson, 523 Cooper St., Camden, N. J., William C. Coles, Moorestown, N. J.; William G. Brown, 24 King St., W. Toronto, Can.; Chas. F. Underhill, 510 Willoughby Ave., Brooklyn, N. Y.

Rates at the hotel will be $14.00 each person, per week, two in a room.

Other good houses will make rates of $7.00, $8.00, $9.00 and $10.00, each person, two in a room.

It is desired that Friends engage their rooms through some member of the committee as early as possible.

WHITTIER FELLOWSHIP CONTINUATION.

At the invitation of Margaret Jenkins, a member of Coulter Street Meeting in Germantown, Phila., a number of Friends of both branches met at her home, 5419 Wayne Avenue, on the evening of Seventh-day, Tenth month 21st. The meeting grew out of the Whittier Fellowship Pilgrimage held in last Ninth month and of the visit of Catharine Albright and Evelyn Sturge from England with a message of cheer and encouragement from our friends across the water.

Catharine Albright read a paper upon Whittier's Religious Message and there followed remarks by Evelyn Sturge, Margaret Jenkins and Dr. Edward Rhoads. Our English Friends told of the renewed interest among the Young Friends in their country and of the good they were doing in their group meetings when they felt concerned to visit a Meeting needing help and camped in its neighborhood or visited its members over the week's end.

A development of this plan is the "tramps" held in the summertime, participated in by some forty Friends and occupying perhaps a fortnight or at least a week. Out of these activities has come more life and knowledge of the Quaker message and together with adult schools for the working people has added materially to the membership of the Society in England. They have also established what is known as an Associate Membership which is the first step toward reception and they have now enrolled some 20,000 in this class.

THE LIFE OF JOB SCOTT.

The orders for "Job Scott, an Eighteenth Century Friend," have been coming in very nicely during the past two weeks. In order to give a lot more Friends the opportunity to get the book on the advance order basis, the time will be extended to the 15th of Eleventh month. That is, any one who sends half a dollar before that date will receive the book postpaid without any further cost. There will not be another extension of time. Send orders to General Conference Advancement Committee, 140 North 15th Street, Philadelphia, Pa. If checks or money orders are used, make them payable to Susan W. Janney, Treasurer. We should get a hundred more orders before the time limit expires. There is no profit in the book at this price, but as it seems entirely worth while to have it circulated among Friends, we make this inducement, and hope many more will avail themselves of the opportunity.

PHILADELPHIA YEARLY MEETING'S FIRST-DAY SCHOOL ASSOCIATION.

On behalf of the Conference Committee of the Yearly Meeting First-day School Committee, the following program has been arranged for the afternoon meeting of the First-day School Association to be held on the 11th of Eleventh month at the Race Street Meeting House.

A portion of the afternoon session, after completion of the necessary business remaining from the morning session, is to consist of class work and to be divided as follows:

Primary Section, Leader, Martha Andrews Lippincott, Moorestown School.

Intermediate Section, Leader, Louis B. Ambler, Abington School.

Young People's Section, Leader, Ethel G. Coates, Girard Avenue School.

Adult Section, Leader, R. Barclay Spicer, Editor of *Friends' Intelligencer*.

It is the intention to have an assistant for each section and teachers interested in the work of the sections are desired to participate freely in the discussion. A full attendance of active First-day School workers is especially desired.

WILLIAM C. COLES,
Chairman.

A BOOK OF HYMNS.

It has become quite obvious of late years that in arranging programs for summer schools and conferences a place must be given to the singing of songs and hymns. In doing this it has been found very difficult to select a collection of hymns which would be suitable for Friends to use on such occasions. The hymn books ordinarily used in congregational singing in the churches contain so many hymns whose tunes are beautiful but the sentiment of the words is not in accord with our feelings. Of course, this may be said as well in regard to the use of the same hymn books in our schools and homes.

During the past year in looking up the subject of securing a collection of hymns suitable for the use of Friends, under appointment by the Central Committee of Friends' General Conference, my attention was called to a collection called "Unity Hymns and Chorals," edited by William C. Gannett and Frederick L. Hosmer. This book has been revised and enlarged, and contains 335 hymns and 115 tunes. There are 25 poems of John G. Whittier, 34 of Frederick L. Hosmer, 17 of Samuel Longfellow, 15 of John W. Chadwick. I have gone over all of the tunes in the book and they include the majority of those which are very familiar to persons who do any singing at all. I do not know of any small collection of hymns that has so many familiar and beautiful tunes.

In the prospectus issued by the publishers they speak of the collection as follows:

"During the past thirty years the rising faith has voiced itself in many ways, and not least significantly in new and noble hymns. Mainly from these recent hymns, but also from fresh gleanings in the older fields, the present selection is made.

"The tunes, with few exceptions, have long been familiar to the congregations. Most of them are common to many of the better hymn books, and have been chosen partly by that test of excellence, and chosen for the singing congregation rather than the expert choir. With each hymn the one or two tunes that seem best to interpret it are indicated.

"As before, the hymns reflect the religious feelings underlying what is called the Liberal Faith,—feelings of moral longing and consecration, of dependence on the One in All, of childlike trust in the Eternal Goodness, of happy thankfulness for life, of warm communion between man and man in brotherhood, and between the child-soul and the indwelling Father-Soul. No one who knows the singers of this rising faith will be surprised to find many hymns written by a comparatively small group of kindred writers,—such men as Whittier, Samuel Longfellow, and John Chadwick. Whittier's unexhausted quarry has yielded several new hymns; and Chadwick's list is much enlarged, mainly from the book of "Later Poems" that he left nearly ready when he passed away. There are not so many hymns of Duty, Brotherhood, and Service as had been hoped

for,—mainly because such hymns, in singing and poetic forms, are not yet many in the world, but there is a larger proportion than is usual. There are many herald songs of the Good-to-Be; many touched with a sense of wonder and beauty of Nature; and many suffused with the thought and feeling, without the name, of God, that some may call "poems" rather than "hymns". "Hymns" are likely to broaden their scope in this direction, and, in so broadening, to grow more poetic and more beautiful."

The book is simply bound in cloth, dark green or dark red, as preferred.

The price of the book is 50 cents, mailed 60 cents. By special arrangement with the publishers, they will sell lots of 50 at 45 cents per copy, and will send in packages of 10 copies to one address, express or freight charges to be paid by party receiving them. I shall be willing to receive subscriptions in accordance with this proposition, if there are ten persons at any one address who desire to purchase the books. Remittance must be made to me, and the name and address of the party to whom the books are to be sent must be given. I will also have to ask that stamps shall be sent for use in correspondence with the publishers.

Sample copies will be sent by the publishers on request; if retained to be paid for at regular price of single copy.

Name of publishers: The Unity Publishing Co., Abraham Lincoln Centre, Chicago, Ill.

Wilmington, Del. GEO. B. MILLER.

HOME FOR THE AGED BLIND.

Last fall a fair was held in Young Friends' Auditorium to raise funds to purchase a property for Chapin Memorial Home for Aged Blind, in which many Friends took an interest through the activities of a Friend who is blind. This fair, though quite successful itself, was more remarkable for the widespread interest it was instrumental in creating and, as a result, the fine propery then under option has been acquired and occupied.

Opening Day was held in the new Home, 6713 Woodland Avenue, on Tenth month 17th, with excellent music by blind artists and addresses by Congressman George D. McCreary, John Cadwalader, one of the Trustees, Rev. John A. MacCallum and Rev. Carl E. Grammer. The President, Dr. Robert C. Moon, told of the inception of the Home through the determination of a few blind people, since none of the non-sectarian Homes would admit them. Beginning in 1906 they had obtained $2,100 in three years and then incorporated. In First month of 1910, the first inmate was received, in a house loaned, which would accommodate but three. Through the fair and subsequent contributions they had been enabled to purchase the property for $16,000, leaving $8000 on mortgage, and with an endowment fund of $10,000. All of this but $3,000 had been obtained since the fair was started.

Donation Day was held a week later, on the 24th, when the endowment fund was further increased by $5,000, and $534 of other contributions and sales were made. Luncheon and supper were served by members of the Auxiliary Committee and managers, and blind pupils of the institute at Overbrook gave music and recitations. More than 100 substantial donations of coal, groceries, linens and other things were also received.

An Auxiliary Committee of fifty widely known women has been formed under the chairmanship of our blind Friend, Irene Mather Woodward, and is working to secure funds for an annex for men, the present occupants all being women.

SARAH R. SULLIVAN.

Sarah R. Sulivan, who passed to the Higher life on Tenth month 15th, was born near Moorestown, N. J., Second month 5, 1856. Her education was received at private schools, finishing at Taylor and Jackson's Academy, Wilmington, Del. It was there she became acquainted with Joseph T. Sullivan, of Sandy Spring, Md., and since their marriage in 1876, they resided in Moorestown, N. J. She is survived by her husband and four children; Marshall P. Sullivan, of Ogontz, Pa.; Helen T. S. Brown, Alice S. Perkins and Mabel C. S. D'Olier, all of Moorestown, N. J. In the Society of Friends she held positions of usefulness. She was for many years a trustee of the Moorestown Friends' High School and there, as in every branch of activity into which she entered, she was always dependable and faithful in the discharge of her duty. For the last nineteen years she served as president of the local Woman's Christian Temperance Union and corresponding secretary for Burlington County.

Her life was like a message to humanity, an invaluable contribution, from which each and every one should take example. A devoted wife, a loving and tender mother, a most dutiful daughter, an ideal sister, and a faithful friend. Her cheerful, hopeful and loving nature will be missed by all

who knew her while those most intimately associated with her life and work, will miss her counsel and wisdom, as well as the generous hospitality that made one ever welcome to her hearth and home. To the sick and needy, she was a kind sympathetic friend, ready to relieve and give words of encouragement and cheer.

Those who were closely bound to her by the sweet and tender ties of relationship and friendship, realize that she hath done what she could, and believe that she hath inherited the Heavenly Mansion of Peace and Rest forever.

Moorestown, N. J., 10, 30, 1911. R. A. C.

FRIENDS' ASSOCIATIONS.

The first fall meeting of the Newtown, Pa., Friends' Association, held in the First-day School rooms of the Meeting House Tenth month 11th, proved a very interesting one. President Edward S. Hutchinson opened the meeting by reading portions of the Second Chapter of Romans. Abbie B. Rice, Chairman of the Executive Committee of Friends' General Conference of Associations, gave a full report of the Executive Committee meeting of that body, held in Philadelphia Ninth month 11th. She also explained the object and general features of the Central Bureau, newly established by the Philadelphia Yearly Meeting in Philadelphia. The proposed changes in our Queries were discussed by Lavinia W. Blackfan, comparing the new with the old. Friends generally seemed favorably impressed with the alterations which will be considered at our next Yearly Meeting. R. Comly Wilson, Jr., presented an able paper on the "Relation of Friends to Politics," He thought Friends were too self-satisfied and too indifferent to fight hard along political lines, consequently very few of them were found holding high political positions. Considerable discussion followed. "Current Political Events," compiled by Ellie A. Vandegrift, showed that there exists no lack of business in the political field, even if Friends are not taking large part therein. After roll call and sentiments on patriotism, the meeting closed with a period of silence.

LAURA W. WHITE.

The Media, Pa., Friends' Association held its first meeting of the season at the home of Mr. and Mrs. John T. Myers, at Moylan. About forty persons gathered together at this meeting, the spirit of which was most encouraging. The committee on the business transacted during Ninth month at various meetings under the care of the Society of Friends made a report. A report was given of the business of Providence Preparative Meeting. At Chester Monthly Meeting it was reported that the matter of most interest to this Association was the discontinuance of the mid-week meeting at Providence (Media), and expression was given of the regret felt that this had become necessary. The proposed change in the order of business of Concord Quarterly Meeting was also spoken of. The Finance Committee made a report on the method of raising necessary funds for this Association and the necessary expenses of such a gathering. This committee has been asked to make a study of the accepted ways of raising funds for the uses of the following Friendly organizations and also to report upon the distribution of such moneys: Media Friends' Association, Providence Preparative Meeting, Chester Monthly Meeting, Concord Quarterly Meeting, Philadelphia Yearly Meeting, General Conference of Friends, the Advancement Committee and such other Friendly organizations as may be called for. The purpose of this is to better acquaint us with the financial responsibilities of the various meetings connected with our Society and to bring before us in an intelligent manner the need of the proportionate assistance of our Preparative Meetings to various meetings, the Advancement Committee, summer schools and other Friendly works which have a direct or indirect bearing upon our portion of the Society of Friends. The following are other committees which are active but do not report regularly to the general meeting: Hospitality, Social, Philanthropic, Public Interests, Publication, Program and Membership. After the business was concluded the President introduced Miss Anthony, of Moylan, who most delightfully entertained those present with a description of her trip to Sweden during the past summer, where she attended the International Alliance of the Women's Suffrage Movement.

ANNE DARLINGTON.

The Y. F. A. of Oxford, Pa., on the 14th was opened by the President reading part of the fourth chapter of Ephesians. Elma Stubbs gave a recitation entitled "The Discussion." "The Elements that Make for Success" was a paper prepared by Herbert Way. Eva Wright had for her subject "The Secret of Success." "Give the name of the person who most nearly represents your ideal of a successful life and why you consider the life successful?" was discussed by Leola Miller, Mrs. Chandler, Mrs. Cope, Mrs. Passmore, and Isaac Walton read a paper prepared by Blanche Walton. Open discussion was participated in by Eva Wright, Harry Thomas, Granville Coates, and Emma Lynch. Granville Coates gave an interest-

ing account of his Western trip. The program for the next meeting being read, after a moment's silence we adjourned to Tenth month 28th.

MARY E. POWLEY.

The Germantown Friends' Association met on the evening of Fourth-day, the 18th, in the Meeting House on School House Lane, with a larger attendance than usual. After a period of silence, Daniel Batchellor read from the Bible. A part of the business meeting, which followed, was the report from the Executive Committee, who stated that they had decided upon the first and third Fourth-days in each month as the times of meeting, one to be a general meeting with an invited speaker, and the other a membership meeting with program as in former years. Beatrice C. E. Henszey, the delegate to the Executive Committee of General Conference of Friends' Associations, reported that they had deferred joining with the General Secretary's office recently established by Philadelphia Yearly Meeting, and that the Autumn Conference of the forty-six associations would be held at Mount Holly, N. J., on the 18th of Eleventh month. A concern was proposed and approved by the meeting that the Preparative Meeting be asked to have printed and mailed to all people of Friendly interest in its vicinity, the times and place of holding meeting, the officers and committees of the meeting and such facts of interest as the members and others ought to know. Beatrice C. E. Henszey and Walter C. Longstreth told of the summer school at Swarthmore, and Edith M. Longstreth and Horace M. Lippincott, of the Whittier Fellowship Pilgrimage. Daniel Batchellor was appointed to discuss "Current Topics" at the meeting to be held one month hence, and Edith M. Longstreth to open the subject for the evening concerning the conditions in England during the seventeenth century, which brought forth the Society of Friends. Then adjourned, to meet in General Meeting, Eleventh month 1st, in the Meeting House, when Dr. Cornelius Weygandt, Professor of English in the University of Pennsylvania, will speak.

Fallowfield, Pa., Young Friends' Association held its first meeting for the term of 1911-1912 at the home of G. Winfield and Elizabeth W. Moore. The President, John R. Kendig, opened the meeting by reading the 31st Psalm. After singing "My Ain Countree," Emma B. Maule read a very good paper entitled "Am I My Brother's Keeper?" Emma C. Walton gave an excellent recitation. "What Place Has Politics in Religion?" was a question discussed by Warren L. Webster and Ebenezer Maule. Frances E. Moore read interesting current events. After singing "Through the Night," we adjourned to meet Eleventh month 19th, at the home of William Webster.

MARY A. MAULE.

A meeting of the Cornwall Friends' Association was held at the Meeting House on the 15th. As the Local Option Elections would occur in Eleventh month, the subject of temperance was the question discussed. Chas. C. Cook, James C. Rieter, Blanche E. Brown and Elizabeth K. Seaman were appointed to arrange for a Temperance Social to be held at the Seaman Homestead, before election. This home being located near the line separating the towns of Cornwall and Woodbury, both of which are making vigorous non-license fights, much good is anticipated from the meeting. The subject of temperance will be further discussed at our next meeting to be held at Cornwall, Eleventh month 19th. E. K. S.

BIRTHS.

BAILEY.—In Camden, N. J., Ninth month 29th, to Charles W. White, and Mary Hilliard Bailey, a daughter, whose name is May Hilliard Bailey.

ORR.—At Dublin, Md., Ninth month 25th, to Samuel M. and Emmaline S. (Reynolds) Orr, a son who is named Samuel Reynolds Orr.

WALTON.—At Ivyland, Pa., Tenth month 18th, to Albert Conard, and Lida Cornell Walton, a son, named Charles Conard Walton.

MARRIAGES.

HARNED—JOHNSON.—In Flushing, Ohio, Tenth month 24th, Edna, daughter of Mr. and Mrs. T. Elwood Johnson, to Robey Wentworth Harned, Starkville, Mississippi.

HILLIGAS—FOX.—On Tenth month 21st, under the care of Short Creek Monthly Meeting of Friends, Emerson O., at the home of her mother, Mary Moore, daughter of the late Wm. S. and Esther J. Fox, and Clarence G., son of F. A. and Rachel Hilligas, all of Cadiz, O.

DEATHS.

HARROP.—On Tenth month 26, 1911, J. Thomas Harrop, aged 88 years. A sketch of his life will be given later.

MERRITT.—At Millbrook, N. Y., Eighth month 30, 1911, Susan C., widow of Andrew Merritt, in the 90th year of her age. She was a lifelong member of Nine Partners Monthly Meeting, and always faithful to the principles of Friends.

SMYTH.—On Tenth month 23d, 1911, at the residence of Howard M. Cooper, Camden, N. J., Emily B., widow of William C. Smyth, in the 89th year of her age; an esteemed Elder of Philadelphia Monthly Meeting. She is

survived by a son and three daughters: Edward B. Smyth, of Germantown, Pa.; Anna Canby Janney, of Philadelphia; Lucy Smyth Cooper, of Camden, N. J., and Frances Canby Chambers, of Philadelphia. The funeral was held on the 26th at her late residence, 921 North Broad Street, Philadelphia.

NOTES AND ANNOUNCEMENTS.

Owing to the continued ill health of Abraham H. Brown, of Camden, Ohio, he and his family have gone to Sorrento, Fla., for the winter.

For those who are studying "The Story of Quakerism" by Elizabeth B. Emmott, there is an outline program which is very useful. It is a twelve page leaflet. It may be had through Walter H. Jenkins, 140 N. 15th Street, at 5 cents a piece, 50 cents a dozen.

The Junior Conference Class of Girard Avenue First-day School has resumed its sessions, with a gratifying attendance at its first two meetings.

The work to be considered this winter is "A comparative Study of Religions," and the Committee is in hopes that the subject may prove of interest to all who regularly attend, and of sufficient drawing power to attract those who have not been in the habit of meeting with us, and whose presence would be to the class a strength and an inspiration.

Come and enjoy the work with us.

West Philadelphia Meeting was well attended on the 29th, many having returned from their country homes. The theme of Alice P. Sellers' message was "The Power of Prayer," Samuel Jones gave some thoughts on "Divine Revelation." The social hour was strong and Friendly.

There will be a new departure in connection with Baltimore Quarterly Meeting to be held at Fallston, Harford Co., Md., during the week-end of the 11th. On the First-day, the 12th, meeting for worship will be held at 10.30 in the morning as usual, but instead of holding a meeting of the First-day School Union preceding the meeting there will be a conference on First-day School and philanthropic interests at 2 o'clock in the afternoon and all who may be present in the morning will be invited by Fallston Friends to remain at the meeting house for lunch and a good time socially. The ministers and elders will meet on the afternoon of the 11th. The change in plans for the activities of First-day is being made in the hope that all who may be present will have a more pleasant time and that the meetings of the day may be held under better conditions. As in the past, the business of the Quarterly Meeting will be transacted on Second-day morning, the 13th.—*Bulletin Yearly Meeting Advancement Committee, Baltimore.*

After attending Illinois Yearly Meeting, Isaac Wilson came to New York State, where he was present at several meetings and Friendly gatherings. On Tenth month 8th and 9th, he attended Farmington Half-Yearly Meeting. On First-day, the 9th, so many people gathered that one end of the large old house, which is not used except when the Half-Yearly Meeting is held there, was entirely full. The following week he attended Easton and Granville Half-Yearly Meeting, where there was also a large attendance on First-day. Between these meetings he attended a parlor meeting in Schenectady, at which about fifteen were present. He had been present at a parlor meeting here in Eighth month and in the interim he found that the handful of Friends in Schenectady had organized themselves into a Friends' Association, of which we hope soon to hear more. On his return to Pennsylvania he went to Baltimore Yearly Meeting. His address during the winter will be Orthodox Street and Adams Avenue, Frankford, Philadelphia.

"A Calendar of the People Called Quakers" will be published about the middle of Eleventh month. It is printed on grey and also on brown card and combines usefulness with an artistic quality which is pleasing. The subjects selected for each month are photographs and reproductions from famous paintings all having to do with Quaker matters. Selections for each month have been made from the poetry of John G. Whittier with the idea of bringing the Quaker message into many households. The calendar proper is printed from electrotypes specially prepared with bold letters and figures which can be plainly seen at some distance. The pictures shown are George Fox, from the portrait by Sir Peter Lely at Swarthmore College.

The Quaker Wedding from the painting by Percy Bigland.

The Meeting House Door.

Exterior of a Typical Meeting House.

Interior of a Typical Meeting House, all photographs of the real thing.

The youth William Penn in his study at Christ Church, Oxford, from the decoration in the Governor's reception room at the Pennsylvania State Capitol, Harrisburg, Pa., painted by Violet Oakley.

Penn's first sight of the shores of Pennsylvania as he ascends the river in the "Welcome," October 27, 1682, also from the Capitol painting by Violet Oakley.

A picture of a silent meeting and four pictures of a Quaker maiden by J. W. West, an English artist.

The After-Meeting Conference Class at Race Street, opens on the 5th. The work for the year is based on William James's book, "Varieties of Religious Experience," and will be directed by Edith M. Winder, assistant librarian at Swarthmore College.

The first lesson will be presented by Jesse H. Holmes, who will define the position of Wm. James among psychologists and men of the times, also review Lecture I. of the book.

On First-day, the 29th, Edward A. Penock and Elizabeth Lloyd visited Christiana Meeting and First-day School in the morning. The meeting was well attended and the First-day school well organized. In the adult class there was a live discussion of industrial conditions in connection with one of the Ethical Lessons of the graded series.

In the afternoon they attended an appointed meeting in the little old house at Bird-in-Hand, near Lancaster, Pa., where no meeting has been held for several years. Every seat in the house was filled and several were standing. This meeting was arranged by the General Advancement Committee in conjunction with Marianna Gibbons Brubaker, who is almost the only Friend in the neighborhood. She formerly assisted her father, Joseph Gibbons, in editing *The Friends' Journal.*

Evelyn Sturge, of Birmingham, England, will attend the Germantown Friends' Association, to be held in the meeting house, Eleventh month, 15th, at 8 p. m., and will give a talk about "Margaret Fell, the wife of George Fox."

GEORGE SCHOOL NOTES.

With the opening of the school term this fall, George School has begun one of its most flourishing and successful years. The enrollment of new students numbers about seventy, many of whom have already taken active part in the various departments of our school life.

On Seventh-day evening, the 21st, the Penn Society presented a very enjoyable program. The evening was devoted to Greek plays and tableaux effectively rendered. The program was as follows: Recitation, Harold Kirk; Quartet, "Schubert's Serenade," Rachel Hoopes, Ruth Chandless, Jack Bentley and Jervis Brinton; "Gleanings of the Penn," Mary Phillips; Piano solo, "The Rustling of the Spring," Edith Linton; A play, "Socrates," Horace Gregg, Rulon Dare, Joseph Brosius, Harold Eves and Robert Carr. A series of tableaux by seven girls, and "Ingomar" was effectively presented by Rachel Hoopes, Jervis Brinton, Harold Eves and Robert Carr.

An increasing interest has been shown in soccer and several interesting games have been played by teams from Orton Hall and the different sections of Drayton. There have been a few games scheduled to be played with outside schools during November, the first of which takes place Seventh-day, the 4th, with Moorestown Friends' Academy.

The Agora Debating Society for girls has begun its work again and meets every Sixth-day evening. At the last meeting there was an informal debate on, "Resolved that International Arbitration should be established": affirmative, Ruth Griscom, Eliza Ambler; negative, Mary Ridgway, Katherine Miller. The judges decided in favor of the negative.

The annual joint meeting of all the George School Committees was held here on Sixth-day, the 27th. A few of the members were present for the devotional exercises and Mark Penn Cooper gave a short but interesting talk on the opportunities of George School life and the value of grasping them as they come.

Last week the series of girls' hockey games for the class championship commenced. The Seniors and Juniors have played two games, each winning one. The Third years have won two games from the Second years. The class which wins the third game between the Seniors and Juniors will play the Third years for the championship. After the class games, a series of society games are to be played.

The Science Club holds a meeting every Second-day evening. Last week Mr. Swayne gave a talk on the most common diseases and what is being done in the medical world for their prevention. E. C. C.

SWARTHMORE COLLEGE NOTES.

The Pennsylvania Inter-collegiate Debate League, of which Swarthmore is a member, will debate this question: "Resolved, That the Greek-letter fraternities as existing at present in undergraduate colleges are detrimental to the best interests of the academic world." The selection of a subject relating to the strictly college world is a new departure. In taking this step, it is hoped that the inter-collegiate debates will have larger value and interest to debaters and audience alike.

On Second-day, the Sophomore and Freshman teams met on Whittier Field for their second game, and managed to keep each other from scoring throughout the game.

The Rutgers 'Varsity met the Swarthmore eleven on Seventh-day on Swarthmore ground, and failed to score. The Garnet team ran up a score of 21. A year ago Swarthmore was almost equally badly beaten by Rutgers.

On Seventh-day, the Foundation Anniversary exercises took place. The day was fine and the academic procession down the asphaltum and across the southwest campus, gay with class colors, and musical with class songs, was beautiful and impressive. The formal exercises of the afternoon were held in the natural amphitheatre at the edge of the wood. The audience rose to sing the National anthem. The meeting was then opened by Isaac H. Clothier, the chairman, who read a letter from the Honorable Wayne MacVeagh, expressing his regret at being unable to deliever his address. Mr. Clothier then introduced Norman Penney, the librarian of Devonshire House, London, and the editor of the Friends' Historical Society, who spoke upon "Swarthmore Hall and the Founders of

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), at 11 a. m. Race St. (cor. 15th) at 10.30.

—At Fairhill, Germantown Ave. and Cambria St., Phila., meeting for worship at 3.30 p. m. First-day School at 2.30.

—At Green St., Phila., the First-day morning and the mid-week meeting at 10.30 a. m.

—Meeting at "Old Radnor," Pa., every First-day afternoon at 3 o'clock. Electric cars every 15 minutes from 69th St. to Radnor Station on Philadelphia & Western R. R. Public invited.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

—In New York, at 221 E. 15th, at 11 a. m., First-day School at 10 a. m.

—In Brooklyn, 110 Schermerhorn St., at 11 a. m., First-day School, at 10 a. m.



the Society of Friends." He spoke with much ease, seeming not to suffer from the usual difficulty of addressing a large audience in the open air, and his address was listened to with great interest.

The student part of the program followed in a series of charming tableaux representing scenes from the life of George Fox. Anna Oppenlander, '13, who staged these tableaux, deserves much credit. They were as follows: "George Fox Preaching at the Country Fair," Class of Nineteen-Fifteen; "George Fox's Arrest at Swarthmore Hall," Class of Nineteen-Fourteen; "George Fox in Prison," "The Court of Charles II," Class of Nineteen-Thirteen; "The Work of the Quakers since the time of Fox," Class of Nineteen-Twelve.

After the presentation of the tableaux, the Alma Mater was sung, and the audience thronged over to the athletic field.

The Acting Drama Course presented its first number on Seventh-day evening; Clyde Fitch's play, "The Girl with the Green Eyes." Although there is some question in the minds of many students, faculty, and alumni as to whether Mr. Fitch's play represents a type of drama valuable for college presentation, there is no doubt that the Public Speaking department is to be congratulated upon the way in which the play was produced.

The members of the Young Men's Christian Association listened on First-day evening, to reports from their delegates to the Summer Conference at Mt. Pocono. The delegates were: Joseph Willits, Thomas Taylor, Charles Smith, James Schock, Russell Green and Henry Messner.

The meeting of the young women was addressed by Miss Hopper, the Industrial Secretary for the State of Pennsylvania. She endeavored to impress two points; the very great charm and humanity of the factory girls among whom she is working, and their need for what college women can give them.

ELEVENTH MO. 4TH (7TH-DAY).

—Stillwater Half Yearly Meeting, at Quaker City, O.

—Philadelphia Quarterly Meeting at Race Street, 1 p. m. Reports are expected from the Philanthropic and Visiting Committees.

ELEVENTH MO. 5TH (1ST DAY).

—At Chichester Meeting House, Delaware Co., Pa., a Circular Meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Race Street Conference Class, 11.45 a. m. Jesse H. Holmes will have charge and also attend the meeting at 10.30.

—Meeting at Norristown, Pa., visited by W. J. MacWatters.

—Reading, Pa., visit of Young Friends of Phila. Y. F. A. postponed.

—Circular Meeting at Chichester at 3 p. m.

—Junior Conference Class, 17th and Girard Ave., Phila. 9.45 a. m., "Chinese Religion." Elizabeth Smith.

—Meeting for worship at Friends' Home for Children, 4011 Aspen St., Phila., at 3 p. m., to which all are invited.

—Rising Sun, Md., H. W. Wilbur will attend the morning meeting and address Young Friends' Association at 2.30 p. m. on "Friends' Forward Look."

ELEVENTH MO. 6TH (2D-DAY).

—Nine Partners Half Yearly Meeting, at Millbrook, N. Y. (Not at Moore's Mills as announced.)

—Matinecock Friends' Ass'n at the meeting house, near Glen Cove, L. I., at 8 p. m.

—Chesterfield Monthly Meeting at Trenton, N. J., at 2.30 p. m.

ELEVENTH MO. 9TH (5TH-DAY).

—Abington Quarterly Meeting at Byberry, at 10 a. m. Ministers and Elders

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THE QUAKER BOY ON THE FARM AND AT SCHOOL, by Isaac Sharpless, President of Haverford College, 8 vo., numerous illustrations, 75 cents.

BRANDYWINE DAYS, or The Shepherd's Hour-Glass, by John Russell Hayes, Librarian of Swarthmore College. A record of a vacation spent on an old farm on the Brandywine in Chester Co., Pa., containing 230 pages and 23 illustrations of the historic Brandywine, 12 mo., cloth, $1.50.

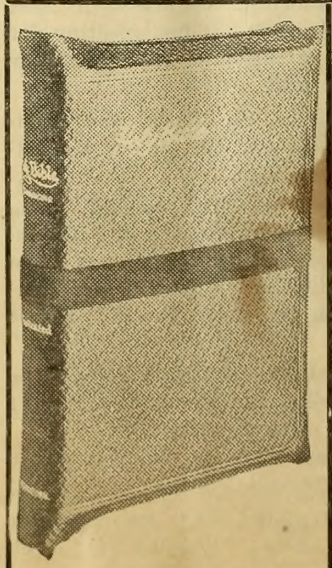
EXPERIENCES IN THE LIFE OF MARY PENINGTON, written by herself, with notes, introduction, bibliography, etc., by Norman Penney, illustrated, 12 mo., boards, 75 cents.

WITCHCRAFT AND QUAKERISM, by Amelia Mott Gummere, author of "The Quaker, A Study in Costume," etc., illustrated, 12 mo., cloth, $1.00.

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—Media Friends' Association at home of Nathan Pratt, Monroe St., at 8 p. m. "Summer Activities" to be reported by Elizabeth Powell Bond and others.

—Y. F. A. of Mansfield, N. J., at home of Elizabeth A. Scott.

ELEVENTH MO. 11TH (7TH DAY).

—Meeting of the Philadelphia Yearly Meeting Committee to consider proposed changes in the Discipline, in Room No. 4 of Race Street Meeting House, at 10 a. m.

—Miami Quarterly Meeting, at Waynesville, O.

—Salem Quarterly Meeting, at West, O.

—Philadelphia Yearly Meeting's First-day School Association, at Race St. at 10 a. m. and 2 p. m. The afternoon will be devoted to sectional class work for primary, intermediate, young people's and adult classes.

—Monthly Meeting in New York, 15th St. and Rutherford Place, at 2.30 p. m.

ELEVENTH MO. 12TH (1ST DAY).

—In West Phila. (35th St. and Lancaster Ave.), at 11 a. m. Mary Travilla expects to attend.

—Meeting at Buckingham, Pa., 10.30 a. m., visited by a committee of the Phila. Y. F. A.

—Conference at Haverford, Pa., at 3 p. m., at which Jesse H. Holmes expects to be present.

ELEVENTH MO. 13TH (2D DAY).

—Baltimore Quarterly Meeting, at Fallston, Md.

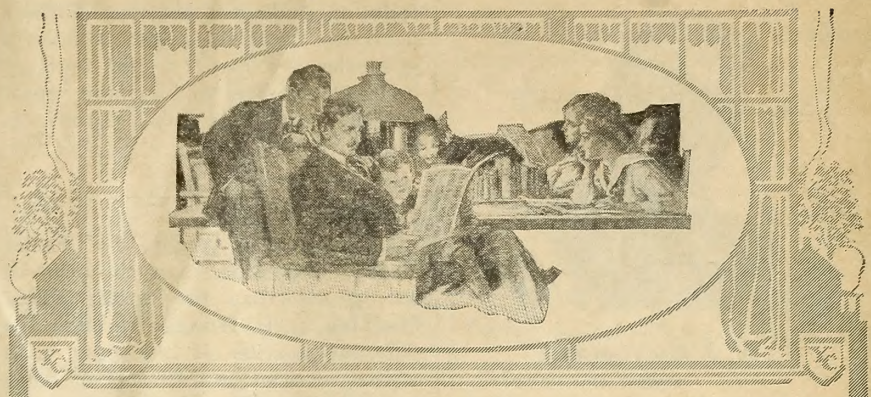
ELEVENTH MO. 18TH (7TH DAY).

—General Conference of Friends' Association, at Mt. Holly, N. J. For program see first page of cover.

ELEVENTH MO. 24TH (6TH DAY).

—Christmas Idea Bazaar, under the care of the Diligent Circle of King's Daughters, in Young Friends' Ass'n Auditorium, from 3 to 10 p. m.

"Wilmington Tested Recipes, 1911," with names of those who have tested them, is published by the Philanthropic Committee of the Monthly Meeting, to help raise funds for their work for the colored people of the city. Copies will be sent post paid for 50 cents, or may be purchased from Ida K. Evans, 1120 West Street, or other members of the Committee.



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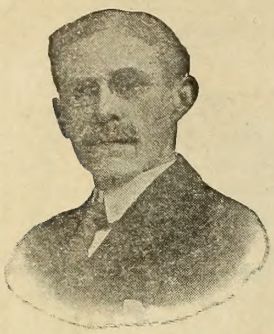
The *Twentieth Century Magazine* for Eleventh month is the first number to appear under the editorial management of Charles Zueblin. The subscription price of the *Twentieth Century Magazine* is $2.00.

The Horvard Theological Review for Tenth month contains:

Emerson from an Indian Point of View, by Herambachandra Maitra; The Ethics of Jesus and The Modern Mind, by Daniel Evans; The Critical Problem of Theology To-day: The Problem of Method, by Albert Alden Yontz; Concerning Natural Religion, by W. W. Fenn; The Idea of a Modern Orthodoxy, by Douglas C. MacIntosh; The Nature of Prayer, by Mary Whiton Calkins.

BOOK NOTES.

"Albrecht Dürer: his Engravings and Woodcuts" presents in a choice little volume the old master's strong and imaginative work that tells us so vividly of the tragedies and humors and keen sense of observation of the



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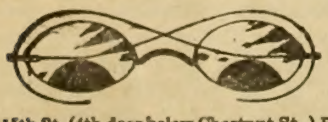
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"A Window in Arcady," by Charles Francis Saunders, is a chronicle of the plants that the writer found blooming or in fruitage through the different months of the year. He writes with an appreciation of what he sees that will make his little volume welcomed as a handbook by other observers of nature's processes. A paragraph from the chronicle of one of the October days shows the quality of the book:

"Our old lane will probably yield us a persimmon tree or two, and it is pleasant to look up into the thinning leaves and see clinging to the limbs the round, fat persimmons, like rosy little puddings tied about the throat. There has hardly been frost enough yet to soften their asperities, and we shall do well to treat very gingerly the fruit we may now find upon the ground. Something of the old malicious spirit lingers in persimmons which was in that strange fruit, sardo, that grew anciently in Sardinia and so contorted the faces of those who ate it as to give them a look of unreal laughter and so to human speech the adjective sardonic."

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Martha J Warner

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Will be held in the Meeting House at Mt. Holly, N. J., Seventh-day, Eleventh month, 18th, 1911, with the following program:

MORNING SESSION, 10.30 TO 12 O'CLOCK.

Subject: "International Arbitration," Dr. William I. Hull, Swarthmore, Pa. Questions and General discussion.

AFTERNOON SESSION, 2 TO 4 O'CLOCK.

Subject: "The Boy Scouts," Dr. J. Russell Smith, University of Pennsylvania, Philadelphia, Pa. Discussion opened by Frank Ball, Quakertown, Pa.

"Benefits derived from holding Summer Schools," George A. Walton, George School, Pa.

A general invitation is extended to all interested.

TRANSPORTATION NOTE.

Those going by way of Philadelphia may take the 9.32 train at Market Street Ferry (Philadelphia side); fare 79 cents the round trip. Or, preferring trolley, the 9.08 (Camden side) will be convenient, round trip (including ferry), 46 cents. By train there is a (10 min.) walk to the Meeting House; the trolley landing the passengers in front of the house. Returning, train leaves Mt. Holly at 4.58, arriving in Philadelphia 5.47. Trolleys leave at 4.14 and 4.44, arriving at Camden Ferry at 5.38 and 6.08.

Friends from New York may come by way of Trenton and Burlington, leaving Jersey City at 8 o'clock a. m., arriving at Burlington at 10.12, take the 10.15 train for Mt. Holly, arriving at 10.40. Fare about $4.00 the round trip.

By way of Bristol the boats leave on the hour until 10 a. m., then 10.40, 11.15 and 12.30; returning on the even hour in the afternoon, fare round trip, 15 cents.

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Continued on page iii.

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BALTIMORE YEARLY MEETING.

(*Concluded.*)

The hopes and expectations of Friends of the Baltimore Yearly Meeting for an unusually large and important annual meeting were fully realized. Not only were the regular business sessions and the conferences and other activities that continued daily from Tenth month 28th to Eleventh month 2d, inclusive, marked by the consideration of extraordinarily interesting reports, interesting and profitable discussions and the taking of advance steps along more than one line of activity but in many years there had not been so large an attendance of members of the Meeting from all sections of the Yearly Meeting territory. And there was special reason for hope and encouragement for the future in the presence throughout the week of a large number of young people. Many of them took important parts in the work of the Meeting, serving on committees, participating in conferences, and the discussions on business matters, and helping greatly in the social side of the activities.

Perhaps the Yearly Meeting took no more important and far-reaching action during the week than when it decided to join in the new plan proposed by the Central Committee of Friends' General Conference for providing financial support for General Conference Advancement Work, abandoning the plan of depending upon subscriptions from individual Friends and asking all the Yearly Meetings to make appropriations for this work just as they do for the other interests of the General Conference. Baltimore Friends appreciated the fact that theirs was the first Yearly Meeting to have this proposition before them and that much depended upon their decision. The additional financial burden, amounting to an increase of about $450 in the Yearly Meeting budget, was assumed in a spirit of broad fellowship and in the assurance that by this means the common good would be furthered. Very hearty approval of the work of the General Conference Advancement Committee was expressed. Baltimore's share of the Advancement Committee expenses will be $990.

Further evidence of the importance of this annual Meeting and of the advance ground taken by the Yearly Meeting is to be found in the fact that in addition to undertaking its share of the General Conference Advancement work the Meeting expressed its unqualified approval of the work of its own Advancement Committee for the first year of its existence. This Committee presented a report which showed that its activities had extended to nearly every section of the Yearly Meeting territory, all of Maryland excepting the Eastern Shore, Virginia and Central Pennsylvania. Practically all of the work had been done since the beginning of Third month, when a general secretary went on duty. A large part of the effort up to this time was devoted to getting as thorough a knowledge as possible of conditions in the various Meeting centres. But much practical work was done in the way of securing the attendance of ministers and speakers at Meetings, conferences and on other occasions; co-operation in planning and conducting conferences at many places; responding to requests for suggestions, information and other help; and of persistently striving to arouse new interest and enthusiasm, to get Friends concerned to understand the principles of the Society and to apply them effectively to present-day conditions and, lastly, to bring about the adoption of the methods of organization in all the work of the Meetings. Much emphasis was laid upon the importance of making Meeting Houses stand as community centres. The appropriation to the Yearly Meeting Advancement Committee was increased from $1,000 to $1,200, additional money to be raised by subscription.

The Yearly Meeting was particularly important also, because of what it did with regard to philanthropic work. While the Committee having charge of this side of the Meeting's activities presented a report which told of a considerable work done in various fields of social service by individual Friends, it acknowledged that very little had been done by Meetings in an organized way. In

the hope of bringing about an improvement in the amount and effectiveness of philanthropic work by the Yearly Meeting, the Committee, which was a large one, asked to be released and recommended that a small committee be appointed, the duty of which would be to get the Monthly Meetings to do the actual work. Attached to the Committee report was what might be termed a platform of action, in which it was suggested that the Yearly Meeting could do helpful work along the following lines: abatement of poverty, with especial reference to the effect of an unjust wage; industrial accidents, bad housing, preventable disease, defective education and unjust taxation; control of child labor and women's toil; principles of conciliation and arbitration in industrial dissensions; reform in methods of taxation; ways and means of improving our government—duties of good citizenship; abolition of special privilege; prison reform; revision of court procedure so as to provide for speedier trial of cases, reduced cost of litigation and equal justice for all; abolition of liquor traffic; removal of political disabilities of women; discouragement of the cultivation, sale and use of tobacco; teaching of sex hygiene in the home and schools, suppression of white slave traffic and control of social diseases; provision of playgrounds for city children and means of intelligent recreation for all; promotion of justice and brotherhood between races, here and throughout the world. After its appointment the new committee organized with O. Edward Janney, chairman, and Annette B. Hopkins, secretary. The work was divided into departments to correspond with the General Conference departments.

An unusually encouraging report was presented by the Committee appointed to co-operate with the Anti-Saloon League in fightihg the liquor interests. It was stated that in Maryland there was good reason for hoping that a local option bill would be enacted by the next legislature and the Anti-Saloon League had secured assurance from both candidates for Governor that if a local option bill should be passed they would sign it. They had also promised the League not to oppose the passage of such a bill. It was also stated that six candidates for the legislature in the City of Baltimore had expressed themselves as in favor of enacting a local option bill. This was unprecedented. The Yearly Meeting appointed ten Friends to go as delegates to the annual meeting of the National Anti-Saloon League to be held in Washington from the 11th to 13th of Twelfth month.

In line with its action on the report of the Philanthropic Committee the Yearly Meeting decided to undertake a definite campaign against race track gambling in the State of Maryland, where this evil is said to flourish more extensively than in any other state of the Union excepting Kentucky. The matter was brought to the attention of the Yearly Meeting by Caleb J. Moore, of Fallston, Md. A committee was appointed and given that the treaties now pending would be ratified by the Senate. It was also decided to send letters to the six Senators from Maryland, Virginia and Pennsylvania urging them to use their influence in behalf of the ratification of the treaties in unamended form.

The Committee on First-day Schools presented a report in which it gave some account of work accomplished during the last year and briefly outlined a policy which it was hoped would result in greatly extending and improving this important Friendly activity during the next year. A large amount of useful information about the schools now in operation was secured by the Committee in response to the letter [which was published in last week's issue, page 692], sent to the superintendents. A symposium held on Fourth-day afternoon was said by regular attenders of the Yearly Meeting to be the most interesting, suggestive and best attended event of the kind held in many years. The topic "The Imperative Need of Sound Religious and Social Education" was discussed under three different headings, "Subject Matter to be Studied," Emma M. Dewees; "Standards to be Aimed At," a paper prepared by Abigail Blackburn, of Bedford, Pa., and read by Margaretta Blackburn; and "The First-day School Needed By and In Need of Every Member of the Meeting." The Friend appointed to this topic being ill it was discussed impromptu. An important and popular feature of the conference was an exhibit of materials for use in First-day School work. The main address was made by Prof. Benjamin F. Battin, of Swarthmore College. Henry R. Sharples, of the Baltimore School and chairman of the First-day School Committee, presided.

The best year's work in its history and a still more promising one in progress was reported by the Committee on General Education. The school in Baltimore had an attendance of 348 pupils, the equipment had been greatly increased and improved and an extraordinarily high class of work was being done. The plant had been greatly enlarged by the purchase of a large dwelling house adjoining the main school building. New departments had been added, including domestic science, and the teaching staff strengthened. Much the same was said of the school in Washington. A school with one teacher and run for a few months in continuation of the public school facilities, was maintained by Menallen Friends.

With a view to saving time the Yearly Meeting acted favorably on a proposition to abandon the practice of reading the answers to queries sent up by the Quarterly Meetings and left the task of preparing summaries entirely with the clerks. Much time undoubtedly was saved but there was practically nothing that could be termed a consideration of "the state of Society" in connection with the reading and answering of the queries.

Another new step taken by the Yearly Meeting was to provide for the preparation of a collection of passages from the Bible, poems and other suitable literary selections for use at funerals on occasions when there is no minister present. Those who favored this action argued that it would obviate the possibility of the funeral of a Friend being held in silence and also of the minister of another denomination being called in, as had sometimes been necessary, it was said. A committee was appointed with power to publish such a collection of literary and scriptural selections as it might choose for the use of any Friends who might wish to avail themselves of them. The selections will simply be suggested for use. Care was taken in the discussion to emphasize the point that it was not desired to adopt any set form. Some objection was made to the adoption of the proposition on the ground that it would have a tendency to spoil the spontaneity and simplicity of the typical Friendly funeral service, where full opportunity is given for free ministry, and that there seemed to be in the proposed action an indirect committing of the Yearly Meeting to the practice of always having a recognized minister at a funeral. It was thought to be out of accord with the principle of a free gospel ministry.

The advancement movement of the Yearly Meeting was thought to be considerably helped by means of a conference held on Second-day evening, when there was enthusiastic discussion of "The Friendly Forward Movement." J. Kemp Bartlett, of Baltimore, presided and spoke briefly on the history of the movement and its progress and possibilities. Jonathan K. Taylor, chairman of the Advancement Committee; Reuben P. Kester, Arthur M. Dewees and O. Edward Janney spoke on different phases of the topic. Afterwards there was general discussion. On Third-day evening a meeting was held in the interest of local option. An informing and stirring address on "The Present Situation" was made by William H. Anderson, superintendent of the Maryland Anti-Saloon League. Jonathan K. Taylor presided. Following the temperance meeting there was a conference under the care of the Philanthropic Committee. "Modern Methods of Social Service Open to the Society of Friends" was the topic discussed. O. Edward Janney presided, and there were addresses by Allan Farquhar, of Sandy Spring, and Elisabeth Stover, of New York. A lecture by Norman Penney, librarian of the Devonshire House, London, Friends' library, on Fourth-day evening, preceding the meeting for worship proved to be one of the most interesting and pleasing features of the Yearly Meeting. The subject was "George Fox and His Great Journal." A lecture was given by Talcott Williams, of the *Philadelphia Press,* on Fifth-day evening, under the auspices of the Press Association of the Yearly Meeting. This event took place in the auditorium of Johns Hopkins University. "The Press and the People," was the subject. The Press Association reported to the Yearly Meeting that it had continued its efforts to influence the editors of papers to keep their columns clear of objectionable matter and that the Association had endeavored to the extent of its ability and opportunity to create public sentiment in favor of a press of high moral tone. For the coming year the plan would be to provide for free public addresses on the subject.

This Yearly Meeting was without doubt extraordinary. It was more occupied than in the past with practical matters of the present-day life, it was pervaded with a spirit of hope and of optimism. This was helped by the fact that there was at least some gain in membership. On every hand Friends were heard to remark upon the large attendance, the unusual number of young people present, and the progressive things done. And another element that promises much for the future was the aggressive attitude manifested by many of those serving on the Yearly and Monthly Meeting Advancement Committees. During the week they were to be seen frequently in conference with one another, talking over conditions, problems and methods for doing work in the home Meeting.

HOW TO ELEVATE COUNTRY LIFE.

Mr. Roosevelt's Commission on Country Life is showing fruit in the way of State Commissions on rural affairs, intended to bring schools, churches and town organizations into co-operation. Connecticut has been heard from and Massachusetts, as also New York and one or two of the Southern States. A very important Conference was held June 22-24 at Ames, Iowa, in connection with the State Agricultural College. The gist of the reports tells us that the social, educational and religious side of country life is lower than that in factory towns. The average school year for the country boy is 98 days against 146 days for the town child, while country schools are for the most part poorly equipped. Of two hundred and twenty-five country churches of all denominations, only 77 report any growth whatever during the past ten years, while 47 have died out. Illinois at the same time reports sixteen hundred dead country churches, and one thousand more dying. Thirty-one per cent. of the rural population is nominally of the church, but only nineteen per cent. attend its services. The richest and best improved communities stand the lowest in church attendance. A system is already under way to bring about a change. It drops the old-time strictly religious effort of conversion and undertakes to bring the people into co-ordinate effort for social progress. Church circuits are made up without any consideration of sect or denominational affinity, and touching every phase of country life, social, religious, educational, and recreative. Agricultural classes are established, with women's clubs, mission societies, baseball team, Sunday-schools, all aiming at anything and everything that is clean and good; everything that appeals to the country people longing for knowledge and fun and social life,—not necessarily religious, but altogether concerning religion. Half the people of the United States are country people, and we must not let enlightened forces grow away from the country. The death of the country church is something we cannot afford to spend time in lamenting; it is altogether better to organize on a modern basis and go ahead. The Conference at Ames considers "a baseball game fully as uplifting as a sewing circle," and holds that the Sunday baseball problem can be solved most easily by giving the young folk occasional Saturday afternoons and a town playground. Working on this basis, country churches are already beginning to show life and growth. Dance halls are less attractive to young people, and they are coming into a united effort for common social welfare. E. P. POWELL.

In Unity (Chicago).

THE FRIENDLY MESSAGE IN COUNTRY VILLAGES.

[By Wilfrid J. Hinde in *Friends' Fellowship Papers* for Ninth month.]

This subject covers a very wide field and seems to take for granted quite a number of points which themselves might well be given a whole afternoon for consideration.

For instance, do we know that our country villages—and it would be well to include our country towns—are in need of the Quaker message? Are not their religious wants already very amply met by the many Churches and Non-conformist bodies, by Adult Schools, and Brotherhoods? Might not our efforts be spent to better purpose in the support of one of these established movements, rather than in the endeavor to branch out ourselves? As a Society we seem to be fairly stationary in our membership, and may not this point to the possible fact that our method of worship is not of a kind that can appeal to the ordinary person? Even our own members remark that it takes several generations to make a Friend. We enjoy our meetings, because through long habit we are trained to the silence; but can we expect others who now attend no place of worship to be attracted and helped by them? Or have we any reason to believe that those attending other places of worship would get more profit by uniting with us?

Moreover, what is this Quaker message about which we talk? Does it really differ in essentials from what is already possessed by others?

Finally, is the time opportune for making this message known? and are we ourselves prepared or fitted to do the work?

These are but a few of the doubts that lie in the minds of many Friends. They result in a shadow being cast over all questions of extension work, and until this has been driven away by the light of a well-founded enthusiasm, this problem will ever be faced in a half-hearted and unsatisfactory way. Before any real forward move can be made there *must be* a strong band of those who are firmly convinced that as Friends we have a great message to give to the world.

That the Kingdom of God is far from being realized in our country villages to-day requires no proof. While this is so it can hardly be right that our sphere of Quaker influence should be so small. We are practically unknown in a great many parts; and the conviction that this is not as it should be is being felt to an increasing degree by many Friends.

The problem before us is to see in what way any forward move can be made.

The root of the question surely lies in our message. This needs to be clearly visioned in the mind of each of us. If we are doubtful about this message we cannot give it and if we are without a message there is nothing left for us to give. Also let us not be misled by thinking that our method of worship may be a substitute for a message.

A glance at history shows that all those movements which have been a blessing to mankind have centred round some message. This has seldom consisted of some entirely new truth—it has more frequently been a fresh emphasis on some old truth, making it real and living to the present generation.

The heart of the Apostle Paul's message,—"that which brought thousands to Christ as the result of his labors—was the union with Christ, escape from sin, the entrance into the Divine life, and the joy not only of living, but of service, which that union offered."*

This truth proclaimed so long ago may surely be said to be the heart of the Quaker message to-day, and the need for people to feel its living power is as great now as ever it was.

But this message can only be given by those who know something of its power in their lives and who are willing to be used by God in whatever way He may direct.

It thus seems necessary before we consider how the Quaker message may best be given to our country villages, to look around us and see whether we have in our ranks those who are prepared to follow boldly in the footsteps of the great Apostle. There is reason to be thankful that amongst us to-day are some signs of new life and fresh activity.

Let us assume that a band of such people exists in our midst, and picture a way in which this pioneer work in our country districts might be undertaken.

In the first place a small number of the band will have liberated themselves to a large extent from the restrictions of commercial or domestic life in order to have more time and freedom to give to the work; but the greater number will be strenuous business men or busy women, and these will give freely of their hard-earned surplus of time and money to support the work of the others.

Imagine two members of such a band reaching a village on a week-day afternoon in the summer. They have walked some distance and their first need is to find lodging and food. Refreshed, they make a tour of the village and invite people to a meeting on the green in the evening. A number assemble, mainly out of curiosity. The message is proclaimed with power, and a few are convinced. Next day the strangers find employment in the harvest field of a neighboring farmer; but in the evening they visit again those whose acquaintance they have already made. On another evening a small meeting of a very like kind is held in one of the farm-houses. Their work is supported by several Friends living at a distance, who come over each evening on their cycles. After some days the two strangers move on to another village, but not before a small nucleus has been formed of those who have accepted the message and experienced its power. These are encouraged to meet together at regular intervals and in all simplicity to wait upon God and seek for His guidance and power in their lives, so that this union with Christ may become a more continuous experience.

The above is but one out of many ways in which the Quaker message may be made known in our country villages. Ways will open up in abundance as soon as we have amongst us a band of men and women who will not shrink from the service of their Lord.

In his paper on "The Message of Christ," Prof. G. A. Barton says, "Looking at the ministry of Jesus as a whole, we find that in all parts of it He expressed God's willingness to forgive sin, but that as His ministry progressed He became increasingly impressed with the difficulty of bringing man to realize the need of forgiveness and to accept it. At first He looked to the mere willingness of God to forgive as all-sufficient. Then He saw at different periods that this willingness would have to be mediated by His personal influence, and lastly by the eloquent pleading of His death."

The difficulty that Jesus met with in getting people to accept the good news of God's Fatherhood will be found by His followers to-day. Quaker messengers will not find many people waiting to receive their message, and though they may not have to encounter the stonings and imprisonments faced by their ancestors, they will, nevertheless, have to meet a great mass of indifference, coldness and scorn, more difficult to overcome than forms of violence. Their ideals will be mistaken and their actions misconstrued, and active opposition will arise from quarters least expected.

The only spirit that can triumph over these things is the one that yearns after the true welfare of men with that intense love shown by Jesus Christ. He gave Himself for us and we shall live our completest and most joyous life as we do the same for others.

*G. A. Barton: "Heart of the Christian Message."

FIRST-DAY SCHOOLS AND INDIVIDUAL SERVICE.

[Paper by William L. Jenkins, read by Gwendolen Evans, at Abington First-day School Union, at Horsham, on the 14th.]

If you were asked what is the most important part of an arch you would say the keystone, would you not? And if you were a stonemason and were asked to write a paper on how to induce masons to realize the necessity of using keystones, and good ones, too, you would think that there was either something wrong with the person who proposed the question or that a large number of your fellow tradesmen in the audience either knew nothing about the trade or had been so negligent or lax that the continuance of their trade was seriously threatened. Now if you were asked what is one if not the most important of the beliefs of the Society of Friends, would you not reply "Individual Responsibility," which in the concrete becomes Individual Service? And here to-day you have been asked to consider methods of inducing our members to realize the necessity of Individual Service. We know the character of those who suggested the question and that it would not have been proposed if there were no need for it. What then is the conclusion? Pause just a moment and think about it yourselves. Ask yourselves what is the significance of a body of Friends having to consider methods of inducing their own members to realize the necessity of one of their own basic principles, the keystone of the belief that justifies their existence as a separate denomination, as a Society of Friends. Is it an evidence of inward strength and future growth, or is it essentially an admission of weakness in one form or another? Let us be frank and candid and look this matter squarely in the face. Let us remember that we are not here to-day celebrating a hundredth anniversary. We are not here to pride ourselves on the loyal and loving deeds of our ancestors, or on their sacrifices and accomplishments, but to see what *we can do* in the future and in the present to make ourselves more worthy of a glorious past.

Have I a right to this heritage if I do not live up to one of the cardinal features that made it a priceless one and that will determine to a large degree whether the present will have anything to pass on to the future?

How have you answered the question in regard to the significance of having to discuss the subject of this paper? To me it is an evidence partly that many of us do not know or fully understand our own principles, that we have not read enough of our own history to realize the essential part that Individual Service has played, that some of us have not done enough in our business meetings to know how they are conducted. Our whole business machinery, more than that of any other religious organization is based on the opinions and rights of the individual. But for that why do we not have motions and majority rule? Why is it that one person firmly and conscientiously impressed with his own responsibility can hold up a measure for some time, seemingly very important to the majority? Why is the work divided up among numerous committees when often it could be as effectively done by one or two? Why do we not have paid pastors and ministers to give us eloquent sermons to stimulate our too often sluggish and passive minds? Why do we give every individual so many chances and opportunities for service? Do all of us appreciate the importance and comprehensiveness of this basic principle?

I want to believe that we do not, for though it be a serious admission, yet it would be still more serious if we all knew what this service had meant in the past, if we had been thoroughly impressed with its vital relation to our religious faith, and then through indifference, or laxness, or negligence or laziness we have reached a point where we have to be induced to realize the necessity of a thing without which we knew we could not continue to be worthy of the name of Friends. So, in one sense, it would be encouraging if we could all plead ignorance, if we could all truthfully say that the reason we have not done our part, that we have not realized the necessity of Individual Service, is that we have not known and fully understood its importance. Let each First-day school find out if it has any such members and at once supply the need, furnish the knowledge, explain the principles and beliefs and business methods that have not been fully understood.

But though there may be many of us that can make ignorance our plea, yet, unfortunately, I believe that a large number of us, who care enough even to think about it, must admit that we *do know*, but have been found wanting. A superintendent of one of our First-day schools, who had served for several years most faithfully and efficiently, was broad minded and far sighted enough to see that it is not a good plan for the same person to fulfil the same position for a lifetime, no matter how capable he may be. Accordingly, he declined to serve longer. The Executive Committee worked hard and faithfully for over three weeks before it finally secured some one to accept the post. Surely there were some among the numerous ones asked to do this particular thing that could not plead ignorance. All, perhaps, thought they had legitimate excuses—some had—

I suppose. But whatever the reasons may have been, and however we may differ in our ideas as to what constitutes a legitimate excuse or reason for refusing to give our contribution, whether it be small or large, whether it be in the form of financial support, or in teaching, superintending or even enthusiastically attending—whatever these excuses were—they gave evidence of something other than an earnest desire to serve, they afforded a concrete instance of anything but a consecrated and conscientious determination to maintain the keystone of our faith, they clearly showed that there are some of us who do not realize the necessity of Individual Service.

I do not mean that we are all equally fitted for the same position. I think we should take greater care in the appointment of our committees and selection of our leaders. We should see to it that one person is not on all the committees or on 90 per cent. of them, and, while equally capable, are put on none, because they are not present at the particular meeting. It is encouraging to note that we are gradually realizing this and that the more business-like and efficient method of having appointments made by a nominating committee and subject to the approval of the meeting, is superseding the supposedly democratic but extremely unsatisfactory method of appointing direct from the body of the meeting. But though every one is not equally capable of performing certain tasks, yet it is much more Friendly, more encouraging and inspiring to see one cheerfully accept an appointment though he may not consider himself as well fitted as some other, and earnestly strive to do his best—which often far exceeds his most modest expectations, than to see one better trained and more experienced continually refuse to give of himself to others.

So often we fail to realize the tremendous value to ourselves that Individual Service brings. How often have we done things, perhaps unwillingly or at least unenthusiastically at first, and later have felt a great benefit from the doing. If we refuse to do them we are as unjust to ourselves as we are unfair to our fellows.

Let us consider this matter thoroughly and then turn a little of the "considering" into *action* at once. Example is so much better than precept. If one of our members needs inducing, set him a good example. If that fails *ask* him to help you out in a thing that you think he might be interested in. If he seems to be interested in nothing, ask him to do something anyhow, and the chances are he will begin to be interested. If he won't do anything at first see that he contributes his share of the money needed for the support of the school or meeting. If you part with some hard earned money, you are likely at least to be interested to the extent of knowing what becomes of it. It often works both ways,—the more you give, the more interested you become,—the more interested you become the more you will give either in money or in service. If he won't do any of these, he is not a real Friend, and is really anything but a help to the Society. Don't be discouraged over him, but show him you are glad to see him whenever he does come.

Enthusiasm is more contagious than we often imagine. We cannot all be *Rauschenbusches*—but we can read his inspiring words and start at once to make them a part of our daily thoughts, and incentives to immediate actions.

So, finally, let us take an account of stock with ourselves. If our principles are worth while, if they mean anything to us, if they are live vital truths and not antiquated dogmas, let's stand by them and try to live up to them. If in our meetings we have a thought to express, and we will have if we take enough trouble to concentrate for a time, let's express it. It can't harm those around us, and it may do them a lot of good. At least we ourselves will benefit by it; we will not leave with the uncomfortable feeing that we have been selfish and cowardly; we may make it easier for some one else more favored than we. If we don't know what Individual Service has meant in the past, let's find out about it. If we care to know what it can and will mean in the future, let's try it and give it a chance. If we are members of a First-day school let's attend it; if we belong to a class, prepare our lessons and not be a hindrance to the rest; if we are asked to lead a class for a time, lead it; if it is the custom of our school to give Sentiments at the close, never answer with merely a "Present" or a "Here"; if we are thought worthy to be asked to serve as superintendent, try it. We can do it. If we have company on First-day, bring them along; if they are Friends they will want to come, if they are not, well,—they will be too polite to refuse when they see that we are intent on being regular at what we started out to do. The enthusiasm may be catching.

Shakespeare says,

> "To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

Another poet says,

> "Work, work in the living present,
> Heart within, and God o'erhead."

And then, as if a climax to them all, the rugged Carlyle cries out,

> "Produce! Produce—Were it but the pitifullest infinitesimal fraction of a Product, produce it, in God's name! 'Tis the utmost thou hast in thee: out with it then."

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 11, 1911.

Baltimore Yearly Meeting has retained among the queries the one asking as to clearness from all forms of oppression. Some of the Yearly Meetings seem to have dropped this query out. It had come to be felt most pressing in connection with slavery. So much did it become identified with that particular form of oppression that when slavery was formally abolished, its force was no longer felt and it dropped out of one after another of the Disciplines. Baltimore has not only retained it, but there seems to be among the Friends of that Yearly Meeting a feeling of keen sense of responsibility in face of the social forms of oppression that are becoming more and more burdensome in our time. At the recent session of the Yearly Meeting the answer came up that Friends were concerned to "relieve" those oppressed. In the discussion exception was taken to this, and it was urged that our attitude should be to "eliminate" all forms of oppression.

It would be well perhaps if we should adopt phraseology applying without any chance of missing the mark to the actual social problems of our time. But whatever language we use we are committed by our history and by the place we occupy to-day not only to see that we are clear of all forms of oppression, but also that we do not stand for being ourselves oppressed, nor for the oppression of others whoever may be the oppressors. This will take us into politics.

A valued Friend sends us the following: "There must be a real fellowship established and realized between God and man before there can be any such thing as a real human fellowship between man and man."

As we were wondering whether the Friend had by some curious trick of the mind said exactly the opposite of what he meant, we received a postal card from a subscriber discontinuing the paper, because, "First, it emphasizes man's idea about God and life, instead of God's will toward man; and, second, I have no time to read it."

"The most interesting naval suggestion comes," say the Philadelphia *Record*, "from Canada, where the Laurier government had committed the Dominion to the creation of a navy, while the Borden government looks coldly on the proposition and regards hungrily its cost. The suggestion is that Canada should have a 'convertible navy,' one which could be used for commercial purposes during peace and converted into a war fleet when the emergency arrives. We cannot too highly admire the ingenuity of this suggestion. Its value to the world would be enormous if it were adopted by all the great nations. Not only would the navies earn their keep and let the taxpayers alone, but the dangers of war would be reduced to the very minimum."

The Young Friends' Association Calendar, of Philadelphia is sent out this month with a copy of Elizabeth Lloyd's "Belief of Friends."

The meeting of the Association for Eleventh month, on Second-day, the 13th, will be addressed by the Presidents of two State Suffrage Associations, one of them, Ellen H. E. Price. The Franchise for Women will be the subject.

A special meeting of the Association on the 21st (Third-day) will be a musical entertainment, where there will be vocal, string and cornet music of old and familiar airs, and readings by Emilie Kreider Norris. Members showing 1911 membership cards will be admitted without charge.

The calendar announces the next young people's devotional meeting, to be held in the meeting-house parlor at 15th and Race Street on First-day, the 26th, at 7.45 p. m.

The time and place of the seven meetings of Friends in the city are given, and the time and place of the two monthly meetings. Full information is given of all the First-day schools.

The calendar gives, in fact, a line on all the Friendly interests within the range of a live young Friend.

The editorial in the present issue says, "The aim of the Young Friends' Association is to promote a greater interest and participation in the affairs of our meeting, a more thorough knowledge of its history and testimonies, the promotion of its principles and especially a closer acquaintanceship and association of the young people. This latter opportunity is of inestimable value, for by our earnest helping presence at our Association meetings, we will not only derive much personal profit and pleasure, but also an inspiration to others and a drawing force which will continually attract new and valuable members."

A NEW ENTERPRISE AMONG FRIENDS.

The members of the Whittier Fellowship Group, who met in Whittier-land in the summer of 1911, are happy to announce to all Friends interested that they have now a "guest-house" where they will have the opportunity of extending their fellowship to any who wish to come and share in the group life in the Whittier spirit. They hope to arrange informal lectures and conferences to stimulate thought, but the primary aim is to furnish opportunity for Friends to share each other's lives, and learn better how to work and worship together under everyday circumstances.

The guest-house is situated at Hampton Falls, N. H., where Whittier spent the last months of his life, and is in easy reach of his birthplace and Amesbury home. Sarah Abbie Gove, the owner of the property, who was the kind helper in all the interests of the "Pilgrimage" desires to see the house continued as a center of Friendly thought and social intercourse and has, therefore, placed it at the disposal of the Whittier Fellowship Committee on generous terms. For the united equipment and carrying out of the plan, however, a "reserve fund" of $500 will be necessary, and we hope to find interested Friends to subscribe $5 each to this purpose. Franklin A. Coles, 150 Nassau Street, New York City, is the treasurer.

More important, however, than such money contribution will be the helpful presence of all who will come and heartily join in furthering the aims of the Whittier Fellowship. The four summer months during which the guest-house will be open will be divided into periods of two weeks, and it is hoped that as far as possible Friends will arrange to come for that length of time. All those who hope to join one of these fortnightly parties are invited to send their names at once to Carolena M. Wood, Mount Kisco, N. Y., who will see that they are informed later of the details of the project.

The district around Hampton Falls will be found delightful for vacation purposes. It is only a short distance to the sea. The country is beautiful for walks and drives. Opportunities for summer sports will be provided and Friends especially should find the peaceful Merrimac and the neighboring country, intimately connected with Whittier's life and poetry, particularly interesting.

THE FALL CONFERENCE.

The Autumn Meeting of the General Conference of Friends' Associations will be held in the Meeting House at Mt. Holly, N. J., Seventh-day, Eleventh month 18th, with the following program:

Morning session, 10.30 a. m. to 12: "International Arbitration." Dr. William I. Hull, Swarthmore, Pa. Questions and General Discussion.

Afternoon session, 2 to 4 p. m.; "The Boy Scouts." Dr. J. Russell Smith, University of Pennsylvania. Discussion opened by Frank Ball, Quakertown, Pa.

"Benefits derived from holding Summer Schools." George A. Walton, George School, Pa.

Trolleys leave Camden Ferries for Mt. Holly 8 and 38 minutes after the hour, taking one hour and a half—fare 23 cents (including ferry)

Trains for Mt. Holly 9.32 a. m., 12.30 p. m. and 1.15 p. m. Returning 3.20 and 4.58 p. m. Fare, round trip, 79 cents.

COMMITTEES OF PHILADELPHIA YEARLY MEETING.

The Central Bureau, 150 North 15th Street, Philadelphia, will furnish to any members of the General Nominating Committee of Philadelphia Yearly Meeting typewritten lists of the present members of the Yearly Meeting Committees on the First-day Schools, Philanthropic Labor and Education, divided according to Quarterly Meetings and showing against each name whether the person is serving on other standing committees.

As two of these large Committees are to be named entire at the next Yearly Meeting, and the number of names offered in place of those whose terms expire on the Educational Committee is to be reduced, it is important that the Nominating Committee have as complete knowledge of the comparative representation from the different localities as possible in order that the work be entrusted to competent and interested Friends, and the responsibilities be as widely distributed as is consistent with effective service.

The Bureau offers the detailed lists to any who care for them as a matter of information which it takes considerable time for each individual to gather for himself.

THE FRIENDS' NEIGHBORHOOD GUILD PROJECT.

At the stated meeting of the Philanthropic Committee of Philadelphia Quarterly Meeting, held Tenth month 5th, the Treasurer reported that the Building Fund of Friends' Neighborhood Guild increased only $791.72 during the five months immediately preceding, and then amounted to $33,296.37, of which $13,369.62 had already been received and $19,926.75 had been subscribed but not yet paid.

Thereupon the Committee adopted a letter to

the Quarterly Meeting, stating that it would be necessary to raise, in addition to the purchase price of the Meeting property, upwards of $5,000 in order to make the necessary alterations and repairs, to pay the charges for conveyancing, title and fire insurance, and incidental expenses. The letter concluded with the words:

"The Philanthropic Committee asks the Quarterly Meeting to notify the Monthly Meeting of Friends of Green Street that there is no prospect of our Committee raising the price asked by Monthly Meeting for its property, namely $45,-560, and we request the Quarterly Meeting to offer $33,000 for the Meeting property at the southeast corner of Fourth and Green Streets, Philadelphia."

The Quarterly Meeting on Eleventh month 4th, took the action requested, and the matter will come before the Monthly Meeting of Friends, held at Green Street, on Eleventh month 16th.

THE EDUCATIONAL CONFERENCE.

The were about 125 teachers and committee members present at the opening session of the Conference under care of the Educational Committee of Philadelphia Yearly Meeting, at Race Street on the 28th. The entire program was fraught with intense interest and the discussions were prompt and enthusiastic.

In the discussion which followed Alice H. Ambler's paper on "Reading in the Primary Grades," Mary Whitson emphasized the importance of silent reading and maintained that if the thought was understood, expression would take care of itself. Miss Nan Mildren brought out the point that word-study should be separated from the actual reading lesson, and that children in the primary grades should not have to hesitate over words in the reading lesson. Miss Mildren then gave the following outline as a help in teaching reading.

Teacher's part in the preparation—helping the child along mechanical lines by

I. Word study.
II. Pronuniciation.
    a—Phonics.
    b—Drill.
III. Definition and use of words.
IV. Phrase drill.
V. Articulation drill.
VI. Stating a problem for study.

Miss Anna Butcher, of Horsham School next presented a paper on language teaching. The points discussed were as follows:

Reading and language go hand in hand the first two years. A child's natural story is the first step in language work. Reproduction stories are the second step. Anecdotes and fables can be used to advantage in the fourth grade. Blue-penciled corrections on written work was bad as it only emphasized mistakes. Miss Nellie Ferry opened the discussion. She maintained that the growth of the child in language depends very much upon his development in other lines of work. Other points brought out by Miss Ferry were: picture-work, the necessity of assigning subjects for composition within the child's experiences, and the uselessness of working on the mechanical side to any great extent.

The next subject presented was number work. "The Teaching of Tens," by Miss Elizabeth Davidson, of Friends' Central School. Miss Davidson, with the help of a counting-frame, explained Prof. Yocum's system as taught in the School of Observation in the Summer School of the University of Pennsylvania.

Miss Smedley, of Media School, opened the discussion and emphasized the importance of teaching addition by objects.

M. Katherine Leland, of the Rancocas School, read a paper on the use of the stereoscope in teaching history and geography. It insures a correct impression of the actual facts and places. The flat picture is looked at in a more superficial way than a stereograph.

Mrs. Helen Forsythe, of the Media School, discussed the advantages of the lantern in teaching. Visual instruction is always effective. Mrs. Forsythe gave some practical suggestions as to the use of the lantern in small schools where conditions are not always favorable.

Mr. Ross, of Wilmington School stated that he had used the lantern in teaching industries, with good effect. Facts were fixed thereby indelibly in the minds of the pupils.

Miss Nan L. Mildren, former supervisor of primary schools in Caroline and Talbot Counties, Md., urged the necessity for system and plenty of seat-work in ungraded schools. As some helps in systemizing the work in a rural school she advised seating the pupils according to class, the youngest in the front seats; seating in reference to physical conditions, sight and hearing; marching in and out; arrangement and giving out of material. She emphasized the necessity of the most careful preparation on the part of the teacher for the work.

Miss Mildren's remarks on seat-work had to be shortened because the hour of adjournment came all too soon. Miss Mildren is an interesting speaker, and many expressed regret that she could not have spoken longer.

(The discussion of the afternoon session will be given next week.)

CONCORD QUARTERLY MEETING.

There was an unusually large attendance at Concord Quarterly Meeting held at Darby, Pa., on Tenth month 31st. The speakers in the first meeting were Sarah B. Flitcraft, Lewis Palmer, Joseph Swain, Mary Travilla, Sidney S. Yarnall, Sarah M. Carver, Alice Sellers, Caroline J. Worth, Elizabeth F. Newlin, Lavinia C. Hoopes, and Emily G. Pollard.

In the meeting for business the clerk, Morgan Bunting, and the assistant, Margaret Sellers, were in their places. All the representatives were present but three. Three queries were answered, much as usual. The meeting then entered into the consideration of the changes in business procedure that had been recommended by a committee at a previous session.

The first change proposed was the omission of the reading of the extracts from the various Monthly Meetings relative to the appointment of representatives, and the substitution of a statement that such minutes had been received, followed by the calling of the roll of representatives. This change was very generally united with.

The second recommendation was as follows:

"Each Monthly Meeting shall once a year present to the Quarterly Meeting next succeeding the Yearly Meeting, for its approval, the names of four persons to serve as members of a general nominating committee for the period of one year. To the committee thus constituted shall be referred all appointments that the Quarterly Meeting thinks best. We suggest further that this general nominating committee shall have the power to receive resignations from positions on the various standing committees, and to nominate Friends to fill any vacancies that may occur during the year."

There were some who thought this would place too much power in the hands of a few individuals, but as the members generally seemed to be in favor of such a committee they did not press their objections and the recommendation was approved, with the provision that no member of this committee should serve more than two consecutive years.

The third recommendation was that instead of answering the queries as at present, each Meeting should send a concise and comprehensive report of the conditions existing in the Meeting during the preceding twelve months, the Quarterly Meeting to appoint a committee to prepare from these reports summary answers to forward to the Yearly Meeting. There was much said for and against this change, but a letter from Orange Grove Meeting, Pasadena, Cal., which is a part of this Quarterly Meeting, turned the tide against making any change now, but to leave the matter for future consideration.

FRIENDS' ASSOCIATIONS.

The Woodlawn Young Friends' Association met at the Meeting House, Tenth month 1st.

Bertha Buckman gave a recitation. Ruth Mason read some extracts taken from the Richmond, Indiana papers, giving an account of the Summer School there. Current events were read by Sarah E. Walton. The juvenile class added to the interest by each reciting an appropriate verse. After singing "Sweet Hour of Prayer," and having a short silence, the meeting adjourned to meet in four weeks. S. E. ANTHONY.

Oxford Young Friends' Association was opened by the President reading the 121st Psalm. Margaret Armstrong and Ruth Taylor then gave recitations. Mrs. Cope told "How we clean house and how to do it." Dr. Lyons gave an interesting talk on Domestic Science, followed by a recitation by Lois McCormick. Program for next meeting was read. We adjourned to meet Eleventh month 11th. MARY E. PAWLEY.

The first meeting for the winter of the Langhorne Young Friends' Association met at the home of Arthur P. Townsend on Tenth month 20th, with Thomas L. Knight as president. The Executive Committee reported that it was decided to have socials between the regular meetings and to hold them two weeks from the last regular meeting. We then enjoyed the privilege of hearing Norman Penney, of London, who addressed us for an hour on "Two and a Half Centuries of Quakerism in England."

A vote of thanks was extended to him for his interesting and instructive lecture, after which the meeting adjourned. JANE W. TAYLOR.

BIRTHS.

COCKS.—Cornwall-on-Hudson, N. Y., Eleventh month 2d, to Isaac Mailler and Elizabeth Concklin Cocks, a daughter, named Florence Cocks.

GRAVES.—At 1320 W. Alleghany Avenue, Philadelphia, Pa., Eleventh month 2d, to Dr. W. Armstrong and Clara B. Graves, a son, who has been named Stuart Spencer Graves, 2d.

DEATHS.

HARRIS.—Tenth month 17th, at a hospital in Philadelphia, Pa., S. Matilda Wierman Harris in her 70th year. She was an elder in Curwensville Monthly Meeting, and has been diligent in the interests of her own and other Meetings.

HARROP.—In Philadelphia, Eleventh month 2, 1911, Anna Howard, wife of Chas. T. Harrop. A member of Green Street Monthly Meeting.

MIDDLETON.—At her home, in Hainesport, N. J., Tenth month 8th, Anna M., wife of Walter J. Middleton; a member of Mt. Holly Monthly Meeting.

REESE.—At her home in Baltimore, Md., Tenth month 15th, Martha Stabler Reese, widow of the late Thomas M. Reese, with whom she lived nearly sixty-three years. She was a daughter of William Henry and Eliza (Thomas) Stabler, of Sandy Spring, Md., and a life long member of Friends' Meeting, in which she was much interested.

SKIFF.—At the home of her son, Edward J. Skiff, in Greenwich, N. Y., Tenth month 14th, Lydia Skiff, widow of John F. Skiff, aged 83 years. A birthright member, and for many years an elder of Easton Monthly Meeting. Although of a quiet and retiring nature, she was loved and highly respected by all who knew her. She was a devoted wife and a loving mother, and will be greatly missed by her children and grandchildren, as well as by her many friends. Her last few hours were as peaceful as her life had been, and her passing so serene, that those sitting near could scarcely detect it. At the funeral services Second-day, Isaac Wilson paid fitting tribute to her beautiful character, citing her as a perfect woman. He took for his text, "If a man die, yet shall he live." Her children and grandchildren to whom she had been such a devoted loving mother have sustained a loss which can never be made whole; yet have great cause for thankfulness that she was spared to them so many years with all her faculties unimpaired. The floral tributes were beautiful symbols of the life she had lived. She was laid at rest in the cemetery adjoining the church by the side of husband and daughters.

STACKHOUS.—Tenth month 31st, at the home of Israel H. Cooper, Lincoln University, Pa., Alice M., widow of Harvey Stackhous, in the 84th year of her age. An esteemed and lifelong member of New Garden Monthly Meeting. She is survived by four children. Anna L., wife of Joshua Thompson, Kennett Square. Lydia M., wife of Israel H. Cooper, Lincoln University; Mary S. Yerkes, of Kennett Square, and Wm. Stackhous, of Lincoln, Neb. Funeral was held from her late home at Lincoln University on Eleventh month 3d, at 10.30 a. m., and at New Garden Meeting House at 2 p. m.

NOTES AND ANNOUNCEMENTS.

The *Dover Index*, Dover, Del., notes: "The Friends Half-Yearly Meeting [Southern] convened at Camden, Del., on the 18th and 19th of October with the usual attendance. There were visitors from Maryland, Pennsylvania and New Jersey. The speakers were Sarah T. Linvill, of Philadelphia, Mary Travilla, of West Chester, Pa., and Joel Borton, of Woodstown, N. J. It was indeed a season of great spiritual uplift, a general good feeling was manifested among those assembled, and all felt it a privilege to be there."

William J. MacWatters, of West Philadelphia, was a visitor to the Norristown Friends' Meeting on First-day, Eleventh month 5th, his message was "Making Our First-day Meeting a Testing Ground, that Our Spiritual Bodies may be Strengthened." Mary Singerly was heard in message on "The Loaves and Fishes that a Fragment Shall Not Be Lost." The attendance was large and the social hour after the close of the Meeting was surely of great strength. Many attended the First-day School which is held after the Meeting for worship.

The Meeting at West Philadelphia last First-day, was well attended. Sidney Yarnall was heard in message to the children and the message of Anna Ferris Hallowell was inspired by the death of a friend. A welcome was extended to strangers and regular attenders, making the social hour of great strength to the Meeting.

Baltimore Quarterly Meeting will hold its autumn session at Fallston, Md., on Second-day, the 13th. The Ministers and Elders will meet as usual on the preceding Seventh-day. On First-day, the 12th, Meeting for worship will be held in the morning at 10.30. At the close of this Meeting all present will be invited to remain for lunch which will be provided by the Fallston Friends. At 2 o'clock the First-day School Union will hold its regular meeting after which there will be a philanthropic conference. Peace and Arbitration and Temperance will be the subjects considered.

A delightful social and fellowship meeting was held in the parlors of the Penington, 215 E. 15th Street, New York on First-day evening, the 5th. John S. Hoyland, a young English Friend who is studying at the Theological Seminary in Hartford, Conn., was present and told of the young Friends' movement in England, and of the results of their so-called "tramps." Our young Friend is strongly convinced of the great usefulness which lies before the Society of Friends, and looks upon the awakened interest in England and America as expressing the manifest desire of Friends to measure up in actual service to the high principles which are theirs.

The series of afternoon religious meetings held at "Old Radnor," the past summer under the auspices of the Monthly Meeting Advancement Committee, closed on the 5th. The attendance has fluctuated widely, from 87 at the opening to 3 at the closing session. There is no resident membership so that outside conditions govern the attendance. New faces were to be seen at almost every session. One thing seemed to plainly manifest throughout —the desire for the spoken word. People have not yet learned to worship "within." They still yearn for the outward, human interpreter.

There was a good attendance at Fairhill, Philadelphia, First-day, two classes of the First-day School showing an encouraging increase. The Conference class and most other classes took a lesson on John the Baptist.

The Meeting for worship had about the usual number. Sarah Linvill spoke with great force answering a query, "What is the matter with our Meetings?" Mary Brown, Lukens Webster and Samuel Lippincott also gave acceptable testimony.

There are usually strangers and inquirers at Fairhill, and Friends with a hearty handshake and ready word of cheer are needed.

The little group of Friends in Reading, Pa., two of whom attended the Summer School at Swarthmore, are making earnest efforts to increase the strength of their Meeting and increase their numbers. An application for membership has recently been received. They have organized a First-day School of three classes, one in the primary, two in the intermediate, three in the adult, with a superintendent and three teachers. The attendance at Meeting when no speaker is announced ranges from five to thirteen.

A special meeting of the Young Friends of Philadelphia, on Third-day evening, the 21st, at 8.15 p. m., will be a musical entertainment in the auditorium at 15th and Cherry Streets. There will be vocal, string and cornet music of old and familiar airs, and readings by Emilie Kreider Norris.

A very interesting program has been arranged and a cordial invitation is extended to all.

Members showing 1911 membership cards will be admitted without charge; for others the admission will be twenty-five cents.

The Diligent Circle of King's Daughters, of Philadelphia, will hold a Christmas Idea Bazaar, Eleventh month 24th, in the Young Friends' Association Auditorium, 15th and Cherry Streets, from 3 to 10 p. m. Entertainment at 8.30 p. m. Admission 10 cents.

GEORGE SCHOOL NOTES.

On Seventh-day evening, the 28th of Tenth month, an open Hallow-e'en social was held on Sharon Field. After a parade around the track of those who were masked, a prize was awarded to the couple with the best make-up. Dorothy Pownall and Lylburn Steele were the winners. Everyone then gathered around bonfires which had been lighted, and supper was served. A social hour was spent playing games, toasting marshmallows, etc., and after each one was presented with a lighted Japanese lantern Miss Ingram conducted a grand march. This ended in front of the main building, and before going in several yells were given and Alma Mater was sung.

At the Science Club the "Revolutionization of Water-power" was discussed with much interest by James Jackson. He gave a complete explanation of the construction of the large concrete dam at McCall's Ferry, and how it is hoped that it will be possible to furnish power for lighting Philadelphia, Lancaster and other places.

Reba Clement gave very interesting current events.

On Fifth-day the last game of hockey in the series between the Senior and Junior girls was played, in which the Juniors won by a score of 2 to 0. This leaves the championship game to be played between the third years and Juniors.

The first soccer game with an outside school was played on Seventh-day afternoon with Moorestown Friends' Academy. Both teams played a very good game, L. Bacon, P. Harry, M. Conrow and J. Lupton starring for George School. Each side succeeded in gaining one point.

Among the old students who were back during the week-end were Hanna Lewis, Eleanor Hallowell, Leona Clark, Sara Packer, Mahlon Dunn, Walter Paxson, Herbert Way, Other visitors were Mr. and Mrs. Waddington, from Salem, N. J.; Dr. and Mrs. W. W. Speakman, from Swarthmore; Helen Biddle, Florence Pumyea and others.

Seventh-day evening the Whittiers gave a very interesting program, consisting of Scotch songs, recitations and plays. The numbers were given in the following order:

Piano solo, The Little French Doll.....Janet Speakman
Recitation, The Little Scotch Martyrs.....Mary Craig
Vocal solo .....Louis Bacon
Whittier Greenleaf.....Emma Chandler
Piano duet.....Hannah and Thomas Foulke
Song by a chorus of eight girls.
Pantomime, "We Better Bide a Wee,"
Beatrix Moore and William Tomlinson

Two scenes from "The Little Minister" were then given by Katherine Dixon as Bobbie, Helen Waddington as Nannie, Edwin Tomlinson as the "Little Minister," and William Brown as the Doctor. E. C. C.

SWARTHMORE COLLEGE NOTES.

During the collection exercise on Fourth-day, Dr. Holmes spoke briefly upon the coming election, with a view to helping the students to realize that this "sacrament of our democracy" is a thing not to be taken lightly.

A most unfortunate accident occurred here on Fifth-day. Albert Strang lost his balance on the treacherous floor of the chemistry building, and dashed some ammonia that he was carrying full in his face. The sight of both eyes is threatened, but so far nothing definite is known as to his condition.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), at 11 a. m. Race St. (cor. 15th) at 10.30.

—At Fairhill, Germantown Ave. and Cambria St., Phila., meeting for worship at 3.30 p. m. First-day School at 2.30.

—At Green St., Phila., the First-day morning and the mid-week meeting at 10.30 a. m.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

—In New York, at 221 E. 15th, at 11 a. m., First-day School at 10 a. m.

—In Brooklyn, 110 Schermerhorn St., at 11 a. m., First-day School, at 10 a. m.

ELEVENTH MO. 11TH (7TH DAY).

—Meeting of the Philadelphia Yearly Meeting Committee to consider proposed changes in the Discipline, in Room No. 4 of Race Street Meeting House, at 10 a. m.

—Miami Quarterly Meeting, at Waynesville, O.

—Salem Quarterly Meeting, at West, O.

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BAKING POWDER
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On Seventh-day the Swarthmore football eleven met Ursinus on Whittier Field. In the first quarter the home team scored a touchdown and a goal, the only points made throughout the game. From then on to the end the play was steady, but not brilliant on either side.

By the courtesy of Miss Appleby, the physical director at Bryn Mawr, several of the 'Varsity Hockey team enjoyed a game between the Bryn Mawr 'Varsity and the team of the Manheim Country Club on Seventh-day. Miss Appleby introduced English field hockey into the United States ten years ago, and is an authority upon the sport. Her team plays a thoroughly scientific and beautiful game. Swarthmore and Bryn Mawr are hoping to be able to exchange games this year.

The Young People's meeting was held in the new room back of the meeting house on Fifth-day. Supper was served, according to the monthly custom, and the meeting afterward was held informally about the open fire. There were about forty persons present, college students and faculty and village people, a number of whom spoke very helpfully.

At the Young Women's Christian Association on First-day evening Elisabeth Stover, the secretary of the New York Vigilance Committee, took as a basis for her message the parable of the road, as she called it. She endeavored to impress the necessity for both preventive and curative social work, both the removing of the robbers from the way and taking the place of the good Samaritan.

The young men were addressed by Dr. Morris Ferguson, of Swarthmore, upon "How to Use the Bible." He said that the Bible must stand the same scientifice examination and criticism that is due to any other book, and that we must not fall into the danger of conflicting its message for our time with its message for the past. However, back of all its contemporary meaning, it has an unquestioned meaning for all men and all times.

—Philadelphia Yearly Meeting's First-day School Association, at Race St. at 10 a. m. and 2 p. m. The afternoon will be devoted to sectional class work for primary, intermediate, young people's and adult classes.

—Monthly Meeting in New York, 15th St. and Rutherford Place, at 2.30 p. m.

—Y. F. A., of Oxford, Pa., in the evening.

ELEVENTH MO. 12TH (1ST DAY).

—In West Phila. (35th St. and Lancaster Ave.), at 11 a. m. Mary Travilla expects to attend.

—Conference at Haverford, Pa., at 3 p. m., at which Jesse H. Holmes expects to be present.

—At Girard Ave., Phila., Junior Conference, 9.45 a. m. Chinese Religion, Lucy C. Conard. First-day School, same hour. Meeting at 11.

—At Race St., Phila., after-meeting conference, 11.45 a. m., "Religious Experience of George Fox and Some of His First Followers," Samuel Bunting, Jr.

—At Crosswicks, N. J., Joel Borton, at 10 a. m.

—At Reading, Pa., meeting visited by members Quarterly Meeting Committee.

ELEVENTH MO. 13TH (2D DAY).

—Baltimore Quarterly Meeting, at Fallston, Md., at 10 a. m. Ministers and elders, Seventh-day. On First-day meeting for worship, morning, Isaac Wilson present. In afternoon, First-day school union.

ELEVENTH MO. 14TH (3D DAY).

—Committee on Central Bureau, Phila. Y. M., Room 1, Race St., 3.30 p. m. Executive Committee at 2 p. m.

ELEVENTH MO. 15TH (4TH-DAY).

—Friends' Ass'n of Germantown, Phila., 8 p. m., in Meeting House.

THE BIDDLE PRESS PUBLICATIONS

OLD MEETING HOUSES, by John Russell Hayes, 100 pages, 50 illustrations from photographs, 12 mo., $1.00.

A LIFE OF JESUS FOR BOYS AND GIRLS, by Marianna S. Rawson, 12 mo., illustrated, $1.00.

THE HEART OF THE CHRISTIAN MESSAGE, by George A. Barton, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College, 130 pages 12 mo., cloth, 75c. net.

THE QUAKER BOY ON THE FARM AND AT SCHOOL, by Isaac Sharpless, President of Haverford College, 8 vo., numerous illustrations, 75 cents.

BRANDYWINE DAYS, or The Shepherd's Hour-Glass, by John Russell Hayes, Librarian of Swarthmore College. A record of a vacation spent on an old farm on the Brandywine in Chester Co., Pa., containing 230 pages and 23 illustrations of the historic Brandywine, 12 mo., cloth, $1.50.

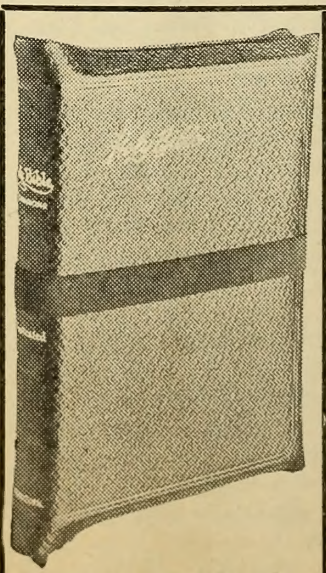
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Evelyn Sturge, of Birmingham, Eng., will speak on Margaret Fell, wife of George Fox.

—Monthly Meeting Friends of Phila., at Race St., at 7.30 p, m. Report of Membership Committee will be considered.

ELEVENTH MO. 16 (5TH DAY).

—Monthly Meeting at Green St., Phila., at 7.30 p. m.

—Shrewsbury and Plainfield Half-Yearly Meeting, at Plainfield, N. J., at 10.30 a. m. At 3 p. m., meeting, under care of Philanthropic Committee. At 8 p. m., Ella H. Williams will give an illustrated talk on her trip abroad, which will be followed by a social hour. Meeting for ministry and council the next morning at 10 a. m., and is followed by a meeting for worship. Visiting Friends will be heartily welcomed.

ELEVENTH MO. 18TH (7TH DAY).

—General Conference of Friends' Associations, at Mt. Holly, N. J. For program see first page of cover.

—Short Creek Quarterly Meeting at Short Creek, near Emerson, O. (one mile from Mt. Pleasant), at 11 a. m.

—Fairfax Quarterly Meeting in Washington, D. C.

—Centre Quarterly Meeting, at West Branch Meeting House, in Grampian, Pa. Isaac Wilson present.

ELEVENTH MO. 19TH (1ST DAY).

—Young people of Wilmington, Del., devotional meeting, in the meeting house, 4th and West Streets, at 7 p. m.

—At West Philadelphia Meeting (35th Street and Lancaster Avenue), Evan T. Worthington, 11 a. m. First-day School at 10 a. m.

—At Deleware County Home, Lima, Pa., meeting under care of Friends, at 3 p. m.

—Providence Preparative Meeting, at the meeting house, Media, Pa., 11 a. m.

—Friends' Association of Cornwall, N. Y., at the meeting house.

ELEVENTH MO. 21ST (3RD-DAY).

—Burlington Quarterly Meeting at Trenton, N. J.

ELEVENTH MO. 22ND (4TH-DAY).

—Chester monthly Meeting at Chester, Pa., at 7.45 p. m.

ELEVENTH MO. 25TH (7TH-DAY).

—Blue River Quarterly Meeting at Clear Creek Meeting House, McNabb, Ill.

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Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting $2.00 from the rate given under the heading "price for both."

ELEVENTH MO. 24TH (6TH DAY).

—Christmas Idea Bazaar, under the care of the Diligent Circle of King's Daughters, in Young Friends' Ass'n Auditorium, from 3 to 10 p. m.

ELEVENTH MO. 27TH (2ND-DAY).

—Warrington Quarterly Meeting at Pipe Creek, Union Bridge, Md. Isaac Wilson present.

ELEVENTH MO. 30TH (5TH-DAY).

—Bucks Quarterly Meeting at Middletown Meeting House, Langhorne, Pa.

BOOK NOTES.

Mary L. Pendered's book, "The Fair Quaker, Hannah Lightfoot," is the life-story of the dark-eyed, comely Quakeress, who according to current legend, was reputed to be married to George III of England.

Old Meeting records are drawn upon; and on report of her marriage in 1756, the Quarterly Meeting for Westminster took up the matter and finally disowned her. Here is one of the quaint minutes:

"The Friends appointed to Uisitt Hannah Lightfoot report that they have made Inquiry after her and cant hear where She can be Spoke wth, or where She is on wch this Meeting appoint said Friends wth Wm Donne and Nathl Wight to prepare a Testimony of Denial against Hannah Lightfoot for marying by a priest against the Known Rules of the Society."

The large book is taken up with the legends of the "Fair Quaker" and a detailed defence of her name against probably erroneous criticism. (*Appleton & Co.*)

President Thwing, of Western Reserve University, in his book "Universities of the World," describes the old

The Newest Friendly Biography

LIFE and LABORS of ELIAS HICKS

By HENRY W. WILBUR

Introduction by Elizabeth Powell Bond

What Reviewers Say.

British Friend. "Henry W. Wilbur, of Philadelphia, has done an excellent piece of work in the short Life of Elias Hicks, which has been published by the 'General Conference Advancement Committee' of his branch of Friends in America, and we cordially advise the dispassionate study of the book, especially by those who approach it with different prepossessions from the author's. However they may disagree with the opinions of the great Quaker preacher, they will find that his biographer has written in an eminently Christian spirit."

The Friend, London. "This is a record of one around whose teachings strong controversies have raged; it abounds with incidents and cannot fail to be of interest to Friends and others who desire to understand the varieties of religious thought among Friends in America. The brief introduction by Elizabeth Powell Bond is a literary gem; and the biography which follows also abounds in interest."

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Edited with Introduction and notes by Norman Penney. 16mo. 116pp.

This little volume has a twofold interest: (1) it is the publication of the diary of the mother of William Penn's wife, of a letter from her to her grandson, Springett Penn, and of part of her will; (2) the diary is an excellent example of the subjective and self-torturing way in which religion was often regarded in the times of Charles I., Cromwell, and Charles II. Mary Penington and her husband became Quakers and suffered greatly thereby, both in person and in pocket. These matters are touched upon in both diary and letter, and an interesting light is thrown upon the private life of the times. The editor has illumined the text with biographical and bibliographical notes of unusual excellence, which reveal much patient research, and has added a pertinent bibliography.

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While Bologna, Dublin, Edinburgh, and American institutions, are not represented, one may give a good summary idea of each of the twenty universities here included. As Hawthorne said of Oxford,—it would require a lifetime, and more than one, to comprehend and enjoy it satisfactorily,—so the deeper import of the older homes of culture can be only briefly suggested in a few pages here. A wise plea of President Thwing is in behalf of introducing more of the Oxford spirit in American colleges, making our life "full of the dignities, the gentle reasonableness, and sympathetic interpretativeness which constitute the comprehensive intellectual and moral virtue of reverence." (*Macmillan.*)

In Temple Scott's choice volume, "The Friendship of Books," under titles, Friends at Home, Inspirers of the Heart, Educators of the Mind, Teachers in Life, Companions in Pleasure and Silent Friendly Spirits, the editor has assembled scores of the beautiful and wise things that have been said by scholars and poets. In his introductory essay the editor justifies the dependence upon books, "I do feel strongly that we miss the real virtue of books. We go to wise friendly men for their wisdom of experience. Surely the man who will write a book, that is his precious life-spirit, is the best friend any of us can have in life! (*Macmillan.*)

Edward Verrall Lucas is always pleasant to follow in the random pages that he puts together from his curious reading and his reveries. "Old Lamps for New," contains plenty of delightful matter, some of the best of it being about Charles Lamb. As has been said, "One of the greatest charms of the books of Charles Lamb, to whom Mr. Lucas has been frequently compared, lies in the distinct personality of the author as revealed in his writings. This characteristic is what makes Mr. Lucas so enjoyable also. There is a personal flavor to every sentence in the book which gives the reader the impression that he is meeting the author." (*Macmillan.*)



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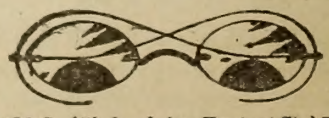
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BOOK NOTES.

Lord Morley's great three-volume "Life of Gladstone,"—a book "not only full of matter, but of life and literature, a roomy book, touching many points and suggesting an infinity of thoughts," as Augustine Birrell has said of it,—is truly a generous literary portrait by one of the master-writers of our time, for Lord Morley has high literary gifts, abundant charm of style and a mellow wisdom. All these gifts appear in ample measure in this notable Life of Gladstone. Published in 1903 in three volumes, it now re-appears in a more convenient and moderate-priced edition of two volumes. To Gladstone an admirer once said with entire truth, "You have so lived and wrought that *you have kept the soul alive in England.*" And he so conquered the homage of the world, that a distinguished foreigner said, "On the day that Mr. Gladstone died, the world has lost its greatest citizen." To follow here the record of Gladstone's long and remarkable career is to understand England's history for the larger part of a century, rich in human progress. Though the great statesman was not always gifted with right vision in political affairs, he ever aimed high and lived up to his highest light. His was a noble life that made for righteousness, and Lord Morley's Life of him is one of the noblest biographies in our literature. (*Macmillan.*)

In "The Complete Poetical Works of Dante Gabriel Rossetti," his brother Wm. M. Rossetti furnishes a pithy and vivid personal sketch, in which he says: "The appearance of my brother was to my eye rather Italian than English. . . . there was a certain British bluffness streaking the finely poised Italian suppleness and facility." After Robert Buchanan's fierce onslaught against Rossetti's poems, he became moody and supersensitive, yet with "intervals of serenity, even of brightness; for in fact he was often genial and pleasant, and a most agreeable companion." Burne-Jones, Morris and Swinburne are spoken of as "stanch and fervently sympathetic friends." Many poets are named as influencing his genius,—Coleridge and Blake above all; "he perhaps enjoyed and revered Coleridge beyond any other modern poet whatsoever; . . . Blake likewise had his peculiar need of homage. . . . Of Italian poets he earnestly loved none save Dante."
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WANTED — NURSE FOR CHILD FOUR years old, also to assist mother in care of infant. Reply stating age, experience and salary expected. Address G. S. W., 515 Penna. Building, Philadelphia.

Continued on page iii.

BUCK HILL FALLS CO.

The Annual Meeting of the Stockholders of the Buck Hill Falls Company will be held Eleventh month 22, 1911, at 2 o'clock P. M., in the Auditorium (3rd floor) of the Young Friends' Association Building, N. W. corner of 15th and Cherry Sts., Philadelphia.
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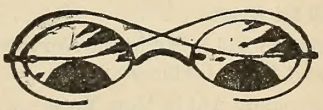
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ADVERTISING RATES.—For transient advertisements, 5 cents per line. For longer insertions reduced rates which will be furnished on application.

No advertisement inserted for less than twenty cents.

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Philadelphia

*** TELEPHONE, SPRUCE 24-25.

Entered at Philadelphia Post Office as Second-class Matter.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, ELEVENTH MONTH 18, 1911.

Volume LXVIII. Number 46.

First and foremost was his [John Bright's] transparent sincerity of purpose. He was no plotter, no schemer, no intriguer. He had no personal ends or aims to serve. He was transparently sincere, for he had nothing to conceal; he was conspicuous for moral courage; and he was filled with earnestness. I must add his perfect intellectual honesty, and his absolute conviction. DR. ROBERT SPENCE WATSON.

JOHN BRIGHT: HERO OF PEACE.

(1811-1911)

I.

Hero of peace was he
Who all his length of days
His noble voice did raise
For light and liberty.
Sturdy and pure of life
He battled well and long,
Rejoicing in the strife
With ancient greed and wrong.
The Friends' unworldly creed
In life and thought and deed
He followed perfectly,—
Hero of peace was he.

II.

Our Quaker great and true,—
His lofty soul serene
Lighted his eyes and mien
With heaven shining through.
His zeal knew no surcease,
But guided from above
He spread the bounds of peace,
Of brotherhood and love;
And men remember still
His mighty heart and will,
They bless his name who knew
Our Quaker great and true.

III.

"A good man never dies"—
His spirit and his name
Are still preserved by fame;
And when disasters rise
And evils hedge us round,
The memory of his might
Doth help us hold our ground
And conquer in the fight.
Yea, while the ages roll
Nobility of soul
Brings heaven down from the skies;—
A good man never dies!

JOHN RUSSELL HAYES.

A QUAKER STATESMAN.

The this week centenary of the birth of John Bright (Eleventh month 16th), makes this portly and absorbing book* extremely timely. Barry O'Brien seems to have been a disciple and friend of John Bright, and he writes of him always with appreciation and sympathy. The keen pen of Augustine Birrell is evident in the prefatory sketch. Of Bright's oratory he writes:

"His English was noble, his sentences short, his independence obvious, his voice melodious and commanding, and whilst on occasions he had a biting wit, he had at all times an infinite capacity for the expression of scorn."

"He stood before his audience like a tower:

'Foursquare to all the winds that blew.'

"He always looked exactly the same mixture of strength and simplicity. When speaking on the platform he came straight up to the edge, never hiding behind a desk. He once said to a speaker who showed a desire to conceal himself, at least partially, behind a row of flower-pots—'No man can move an audience that does not see his boots.' You saw Bright from head to heel, and every syllable as it fell from his lips reached your ear. . . ."

"Bright in the House of Commons . . . pleading for peace in times of war; expressing the unpalatable in words not to be denied; ridiculing the statesmanship of the favourites of the hour; scornfully critical, yet with passages bringing tears to the eyes; and all this in plain, yet noble English, without any trick of manner or foppery of discourse—if Bright on the platform was often great, Bright in the House of Commons was frequently sublime."

Of John Bright's native Quaker predilection for the reign of peace we read frequently in this book. His views on our Civil War are stated by Birrell, with a passage from Bright's speech, and with a telling sidelight from Birrell on the European war-policies:

"The struggle between the Southern States of America and the Federalists, the most stupendous event of the last century, brought out another aspect of Bright's character. Here was a war which, at all events, was not the product of the stupidity of the old governing classes, or of any stale notions about the balance of power; a war that was not fed and fostered by professional soldiers out of work, in search of peerages and pensions, but a war of moral grandeur and significance which, after a prodigious loss of life and treasure, was to end, not in the temporary closing of an inland sea, but in finally ridding the world of a crime against humanity, and in the welding together of a confederation of States which was—so it was Bright's supreme happiness to believe—destined to show the universe how a Republic could exist 'without a great army, and without a great navy, not mixing itself up with the

*JOHN BRIGHT: a Monograph. By R. Barry O'Brien. With preface by Augustine Birrell, M. P. Illustrated (Houghton Mifflin Co.)

entanglements of European politics, without a Custom-house inside . . . and *with freedom everywhere, equality everywhere, law everywhere, peace everywhere.*'"

Birrell's qualification of his belief in the Quaker's rather Elysian view of America's perfection must meet with response from his American readers, we fear.

A pleasant and amusing personal view of the statesman in his leisure hours is given in this passage:

"He was very fond of fishing, but he knew nothing about it. He could never be persuaded to hold the rod properly. He used always to hold it straight out as a coachman holds a whip. *He scarcely ever caught anything.* But he enjoyed himself, standing on the bank of a river or sitting in a boat, waiting calmly. He liked solitude."

The major part of the volume is devoted to the account of John Bright's public career; and in this respect it must remain a permanent work of reference on the subject. The narrative is enriched with plentiful extracts from his speeches and addresses, among which, by the way, his speech at a breakfast given in London, to William Lloyd Garrison, in 1867, is called "perhaps the most beautiful speech ever made in the English tongue on a public occasion."

The closing chapters on "personal traits" and "last days" reveal the man intimately, and are naturally the most delightful part of the book. A few extracts must suffice here.

"Morally and intellectually strong, he was called to do battle for the cause of righteousness, in his own country and in other lands, and he responded to the call. But had he followed the bent of his own inclination, he would have abided among his own people, enjoying the companionship of friends, books, and family, doing good wherever he went by his influence and example, but living far from the heat and tumult and worry of political strife."

"He gave much time to the reading of poetry. He often copied out lines which pleased him, and carried them about in his pocket for the purpose of committing them to memory."

Bright's independence of judgment is shown in his opposition to the popular movement for shortening adult hours of labor. He wrote, in reply to criticisms in a Tory newspaper:

"I was opposed to all legislation restricting the adults, men or women. I was in favour of legislation restricting the labour and guarding the health of children. . . . I still hold the opinion that to limit by law the time during which adults may work is unwise, and in many cases oppressive."

Lady Stanley tells of John Bright's sending her a copy of Whittier, with a letter in which he wrote:

"I admire Whittier's poems greatly; he has more influenced the American mind of late years than any other of their poets."

J. R. H.

A FRIENDS' STUDY OF THE PROBLEM OF UNEMPLOYMENT.

Messrs. Macmillan will shortly publish under the title "Unemployment: A Social Study," an important contribution to the literature on this national problem, by B. Seebohm Rowntree and Bruno Lasker. B. Seebohm Rowntree's investigations into poverty, though ten years old, are still constantly quoted as a model of scientific thoroughness; and only a year ago he published the results of an equally careful study on the relation of land and labor questions, as exemplified by conditions in Belgium. Bruno Lasker, for some years a resident at the Manchester University Settlement, has, like B. S. Rowntree, been a student of social questions on the Continent and is now associated with him in various branches of social work in York. The present volume is a complete survey, the first hitherto published for any town, of the conditions, causes, and effects of unemployment as it exists in York.

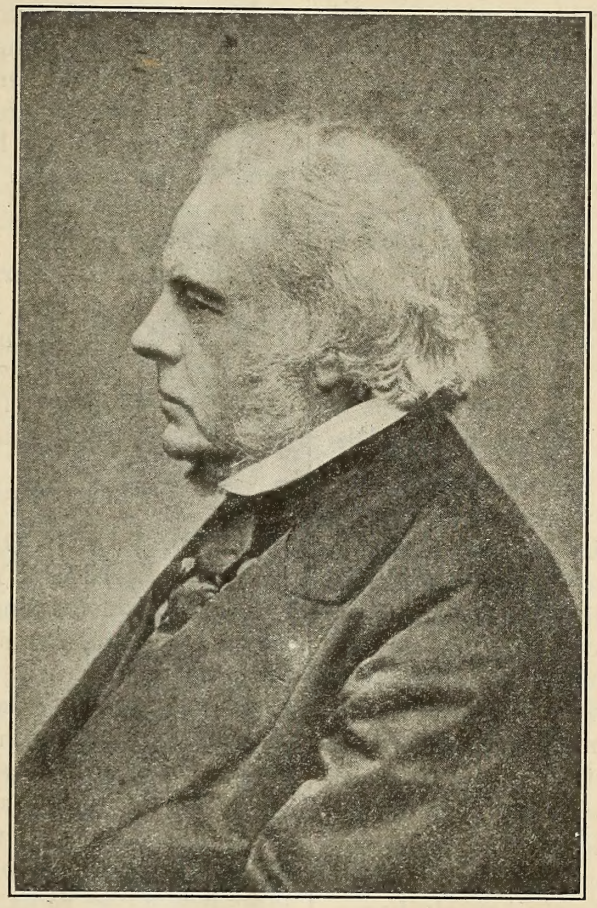
The facts dealt with have been ascertained by a detailed investigation into the industrial history of every person found out of work in York on a given day, his career, in many instances, being traced right back to school days. Juvenile cases are first considered; and, as the result of a special enquiry among teachers, the relationship between gaps in the educational system and unemployment is emphasized in a way which should command the attention of educational authorities.

Men who have recently been in regular employment are next discussed; and, after personal factors in their unemployment have been disentangled from economic factors, methods are considered whereby the volume of employment generally might be increased, and the margin of temporarily unemployed labor safeguarded against physical and moral deterioration. Chapters on casual workers and the "work-shy" give a graphic account of the rapid deterioration consequent upon unemployment. The suggestions for reform made in this connection are again eminently practical, and aim rather at prevention than at cure. Special sections are devoted to the peculiar case of men engaged in the building trade and to the unemployment of women and girls. The graphic records of the different classes of unemployed persons and detailed studies of selected families, with diaries and household budgets, present an extraordinary panorama of the life of the poor. One of the main proposals of the authors, amplified in a separate chapter and supported by original research, will strike many readers as a most promising contribution to the solution of the problem and should especially interest students of the land question.

J. THOMAS HARROP.

With the recent and somewhat sudden death of Mr. J. Thomas Harrop, senior member of the old-established firm of J. T. Harrop and Son, there passes from human ken an exceedingly striking personality.

Born in 1823, of good and substantial Quaker stock, Mr. Harrop was 88 years of age at the time of his death. At the time when this just dead and gone veteran of the business world first saw daylight, the late Victoria had not yet ascended the British throne. The battle of Waterloo was still fresh in the world's memory. The immortal Abraham Lincoln was then only a careless and roving youth of 14. The Civil War only commenced after Mr. Harrop had reached the prime of life. These and other important actualities did not transpire until long after the period when the late John Thomas Harrop was born. It may be stated that Mr. Harrop was a man of great vitality, great energy, exceptional buoyancy. In fact, "Tom" Harrop never grew old, he never lost the verdancy of youth. With a step characterized by all the elasticity of youth, Mr. Harrop, by reason of his extraordinary energy, put many a younger man to the blush. Almost up to the time of his death, when the great majority of the few men who reach the extreme age of 88, are practically useless, "Tom" Harrop was still actively engaged in the pursuit of his business avocation. There was never any let up with Mr. Harrop, he never rested on his oars. "Age could not wither, nor custom stale" his monumental agility. Democratic and affable in maner, with not a scintilla of foolish pride in his composition, Mr. Harrop always had a cheery word for all those with whom he came in contact. Never pessimistic, never gloomy, but invariably looking on the bright side of things, the late Mr. Harrop was one of those rare men whose presence not only chases away dull care, but also radiates brightness and sunshine.



JOHN BRIGHT

Mr. Harrop was never prominent in the world of politics, he never made any noise on the political rialto where statesmen most do congregate. Nor did he ever have any mayoralty, gubernatorial, or presidential bee in his bonnet, to disturb the even tenor of his life. But in the business world, in which for some 70 years he was actively engaged, he was an extremely familiar, respected, and greatly esteemed figure. Mr. Harrop played his part in life without any "fuss," without any

exhibition of "feathers," but with all unostentation and credit to himself. When a man thus plays his part in the sphere in which Providence has placed him, it is immaterial whether the man be a king on his throne, or a peasant in his hovel, he can very rightfully and legitimately lay claim to the possession of those adjuncts which invariably accompany honored old age, such as, "Love, honor, obedience, troops of friends."

We feel very confident that the innumerable friends of John Thomas Harrop, a man who not only possessed more or less business acumen, but who was always a strictly honest competitor, will, now that he has "crossed the bar," echo the wish that "after life's fitful fever, he sleeps well."

Time, like an ever-rolling stream,
Bears all its sons away.
They fly, forgotten, as a dream
Dies at the opening day.

Philadelphia. ERNEST ISITT.

[Substance of some remarks at the funeral of J. Thomas Harrop, Girard Avenue Meeting House, Philadelphia.]

His life brings to mind that portion of the Faith of the Nazarene, which is too little considered the side which teaches the value of material things and of practical accomplishment. The Blessed One in his sermons and more particularly in his parables, notably the one of the talents, sets forth the intense practicality of his teachings, telling how the one who had done no useful service with his capacities and abilities was to be most strongly condemned.

But over and above all, the lesson of this long and useful life was its mighty courage, its unconquerable spirit, the lesson of pain bravely borne, of toil honorably performed, of the unconquerable soul which never surrendered its tasks, no matter what of pain or obstacle might be at hand. We are derelict if we do not acknowledge our debt to its example and bear more calmly our share of its universal gift and blessing of pain for having known him.

Not long ago when I was permitted the privilege of seeing him, he said that shortly before he had sold some goods to an old customer on the 60th anniversary of his first sale to him. What a volume of practical Christian sermons are contained in that one fact! How mightily does his life preach to us in that one story!

D. G.

EMILY B. SMYTH.

Emily B. Smyth was for many years a most helpful and intelligent factor in all of the most important vital matters that concern the Monthly Meeting of Friends of Philadelphia. She served for many years as an elder and overseer of this Meeting, and after failing health prevented her attendance at the Meetings of these bodies she manifested her interest in many intelligent and helpful ways. While serving on the Board of Managers of several charitable institutions in the city, her kindliness and generosity found expression.

She was one of a generation that is fast passing away, but those of her many friends who knew her best and loved her well, have a keen sense of loss in her passing from among them.

We shall miss her helpful spirit, the graciousness of her manner, and her kindly hospitality as we miss the sweet and beautiful things along the pathway of life. We look around with longing and prayerful spirits for some other one upon whom her work may fall.

"Beyond the parting and the meeting,
Beyond the farewells and the greetings,
Beyond the pulses fever beatings,
We may meet again."

S. M. C.

FIRST-DAY SCHOOLS OF PHILADELPHIA YEARLY MEETING.

The autumn meeting of the "Philadelphia Asciation for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting," was held in Race Street Meeting House on Seventh-day, Eleventh month 11th, the morning session being called soon after 10 o'clock. The attendance was not so large as it has been in times past, it no doubt being affected by the meeting of the Committee on Revision of Discipline held at the same time. Many veteran First-day School workers, always faithful in the attendance at this meeting were missed from among us. It is thought that the attendance of teachers actually engaged in First-day School work was somewhat larger than usual, the decrease in attendance being among those who go from a general interest in the Meeting rather than in the discussion of its technical business.

The report of the Committee on *Scattered Seeds* showed its financial condition to be satisfactory. The usual appropriation for its support was continued.

The custom of interchanging epistles with other First-day School Associations has fallen into disuse, the reason for this being that the limited time at the disposal of Associations does not ad-

mit of the reading of six epistles. It was felt that dropping this correspondence without an effective substitute was a real loss, and various suggestions were made as to plans for bringing the seven Associations into closer working unity. An epistle was received from Genesee First-day School Association and a special committee was directed to reply thereto.

Reports from most of the Unions were read, evidencing interest and a determined forward movement in First-day School work in the various localities. Philadelphia was conspicuous by failing to send reports, except from Race Street School. This omission is supposed to have been due to the lack of union organization in Philadelphia.

The Clerk of the Association was directed to express to the Schools not reporting, our sense of loss in failing to receive their reports.

No statistics were presented at this meeting, but the general character of the reports received indicates hopeful progress.

The only business referred to the afternoon session was the report of delegates of Friends to serve the Association as officers during the ensuing year. The name of Joseph R. Lippincott, of Moorestown, N. J., was proposed for clerk, Amelia R. Cole was proposed for assistant clerk, and Horace L. Dilworth for treasurer. These Friends were appointed to the service.

The meeting then divided into four sections. The section on Adult Class Work was in charge of R. Barclay Spicer, that on Young People's Class Work was in charge of Ethel G. Coates and Caroline M. Cooper; Intermediate Class Work was lead by Louis B. Ambler and Sarah M. Cochran and the Primary Section was in charge of Martha Andrews Lippincott and Alice Smedley.

This plan was tried for the first time with the idea of covering more in detail the technical side of First-day School work than is possible in a large meeting. It was necessarily unpopular with those who wish to hear everything that is said, and in some cases teachers found it difficult to decide which section would be most helpful to their particular province. It had the advantage of treating very definitely certain phases of the work and bringing out an informal discussion from the relatively small groups which gathered in the different rooms. The Committee in charge tried this plan as an experiment, and its continuance on other occasions will depend upon the estimate which the First-day School teachers and superintendents have of its efficiency as compared with the plan of one general session.

JANE P. RUSHMORE.

150 N. 15th Street, Phila.

REFERENCE BOOKS FOR FIRST-DAY SCHOOL WORKERS.

The Sub-Committee on Literature of the Yearly Meeting's Committee on First-day Schools has placed its collection of books in the Central Bureau, 150 N. 15th Street, and entrusted to the Bureau the care of distributing these books.

The collection was made to meet the needs of schools who did not care to buy reference books they might need for a short time only. In the beginning the Committee purchased such books as in their judgment would be serviceable to schools. From time to time the collection has been increased upon the suggestion from schools that they would like certain books. At present the Bureau has ready for circulation:

2 copies of the "Harmony of the Gospels."

1 copy of the "Historical Geography of the Holy Land."

"The Book of the Twelve Prophets," Vols. I and II.

1 Kent's "United Kingdom."

1 Kent's "History of the Jewish People."

Kent's "Historical Bible," Vols. II. & III.

1 "Noble Lives and Noble Deeds."

The Committee is desirous to have these books used and will welcome applications from teachers or schools who may wish to use them as reference for a few months. Schools feeling the need of books not now offered by the Committee, are urged to make requests for the same, in order to assist the Committee in selecting such books as will be useful to the schools.

If books are wanted, apply to the Bureau.

150 N. 15th St., Phila.

The materialistic tendency of the human race is strongly shown by the age-long and persistent demand that God shall manifest himself in the flesh—that that which is spiritual shall become material or that which is higher shall become lower.

The divine plan is exactly the opposite of this. God designs that the finite shall partake of the infinite—that the less shall become greater—the weak shall become strong—the spiritually blind shall see with a new light and the spiritually deaf shall hear. The spiritually unconscious shall become livingly self-conscious, and life in all its larger aspects shall become continually more abundant.

D. F. M.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 18, 1911.

JOHN BRIGHT.

Jacob Bright, cotton spinner and manufacturer at Rochdale, England, began his business career in the early days of the spinning jenney and the Cartright loom as aids to production. His distinguished son entered upon his career as man of affairs before the new collective system of industry had become an established fact, or made manifest the existence of new conditions in the social and economic world. To this fact may partially be due an attitude of mind which John Bright maintained towards certain economic theories which began to take root in his time.

However that may be, he looms up large as a statesman with a fine ethical instinct touching both individual and national morality. A bosom friend of Cobden, the two men were the inspiring central figures in the corn-law movement. This may in part account for the fact that protectionist Americans have not always been as appreciative as they should of the man whom his admirers across the water loved to call the "great English Commoner." But Americans ought not to forget that both Cobden and Bright were the warm friends of our country when the scales of our national life hung in the balance, and when other forceful Englishmen were pouring out their sympathy if not their substance in the encouragement of the Southern Confederacy. In supporting the Union cause, Bright risked both social and political ostracism, in order that he might be true to the testimonies of his Religious Society, and obey the promptings of his own heart. Handsome appreciation was given, however, when Horace Greeley dedicated the first volume of his "American Conflict" to the Quaker statesman in these words: "To John Bright, British Commoner and Christian Statesman, the friend of my country, because the friend of mankind, this record of a nation's struggle up from darkness and bondage to light and liberty, is regardfully and gratefully inscribed."

It is probably not too much to say that John Bright was the fine flower and fruitage of the exaggerated individualism which had characterized the Society of Friends for a century and a half before his birth. He believed in liberty, but it was of the individualistic sort. Give the working man the ballot, and an education which would enable him to use books, and from Bright's standpoint progress was ensured, and an enlightened and emancipated humanity would go shouting "down the ringing grooves of change." That liberty might include all those things which constitute opportunity found little place in his philosophy. He had practically nothing in common with the economic dreaming of his cotemporaries, the Owens, and did not pretend to be a philanthropist, much less a socialist.

After the corn law crusade, Bright's next venture in the field of reform was in behalf of the extension of the political rights and privileges of Englishmen. Into the struggle for the procuring of household suffrage in England, which came as a realized fact in 1867, he threw his whole soul. This movement was in direct line with his thinking and his theorizing as has been shown.

Everywhere and always Bright was an uncompromising apostle of peace. He believed that war at its best was an unpardonable blunder, and at its worst a crime. Therefore, without flinching, he resigned a place in the British Cabinet, which other men would have coveted and kept at the price of self-stultification. He did this to bear his testimony against a war which conscience, and what he believed an enlightened foreign policy, alike condemned.

Those who sat under the spell of his silver-tongued oratory believed that they were in the presence of a divinely endowed genius. Whether in public discussion, or the more quiet deliberations of his Religious Society, he taught such of the members of his own household of faith, as had the capacity to learn, that an educated head and an inspired heart may become the twin handmaids of righteousness.

The members of the Society of Friends everywhere, and of all branches, may long pause at the name of John Bright, the centennial of whose birth was celebrated on the 16th inst. Throughout a long and strenuous life he endeavored to maintain the fundamental testimonies of the Society of which he was a birthright member, while he gave to its principles, as he understood them, the support of a loyal conviction and service.

FRIENDS TO AID IN RELIEF OF NERVOUS AND MENTAL AILMENTS.

[A suggestion by a Friend who is a widely known practising physician of Philadelphia.—Editor *Friends' Intelligencer.*]

"Item—I give and bequeath the sum of $200,000, *and my Residuary Estate to the Incorporated Trustees of the Philadelphia Yearly Meeting of Friends, of which I am a member, the said gift and bequest to be devoted to the establishment, and endowment of a General Hospital, or Infirmary for Cancerous, Nervous, and Disabling Ailments, the said Institution to be under the charge of a joint Committee of Quarterly Meeting Homes for Aged and Infirm Friends and those in sympathy with us."*—Extracted from the will of the late Anna T. Jeanes.

I have been practising medicine for the past twenty years, and here in the City of Philadelphia, I find an urgent need which can be met through this bequest, if the Trustees are willing, and are willing to co-operate.

In the increase of nervous and mental troubles of young people, the constant problem to be met, is, how to place the patients where they can be watched, controlled, and studied carefully, without the opprobium of an "Asylum," and also where this can be done, within the means of parents in moderate circumstances.

My idea will be, briefly sketched, this,—

A farm, well away from city life—"Group" buildings, all under the supervision of a medical man or woman who will never be in control more than fifteen years. The necessary assistants likewise to be under this control rule.

Occupation is an important element for recovery, and enough land will be required to ensure work for each patient, of a kind suitable to each need, while he or she is under supervision and treatment.

I am not alone in making this proposition, and if the Trustees are willing to consider a plan, I can gather together several capable physicians, with experience to fit them to offer suggestions, with judgment.

Trusting you may find a place in the *Intelligencer,* to make this public,

MARY W. GRISCOM.

FOR FRIENDLY AID IN NEW YORK.

The Young Friends' Aid Association, of New York City, gives financial aid as needed, and provides a sympathetic friend for each family under its care. In 1910 assistance was given to 49 families.

The officers are: President, Anna M. Jackson; vice-president, Barclay H. Hutchinson; secretary, Charles Braithwaite Wilson; treasurer, George A. McDowell, 373 W. 123d Street.

This Association depends upon its annual fair for the principal part of its income.

The Friendly Hand of Brooklyn does the same kind of work. This year they hold a fair together on the 24th and 25th, at Friends' Seminary, 226 E. 16th Street, New York.

FRIENDS' NEIGHBORHOOD GUILD.

Thomas H. Griest, owing to the press of business duties, tendered his resignation as Treasurer of the Philanthropic Committee of Philadelphia Quarterly Meeting, which was regretfully accepted at the Tenth Month Meeting. His efficient services have been appreciated by all connected with the Committee and Friends' Neighborhood Guild.

The Office of Treasurer is now held by Leslie Griscom, 4532 Mulberry Street, Frankford, Pa., and the Committee requests that all contributions and communications be sent to him.

ANNA N. LUKENS, *Clerk.*

WOODBROOKERS IN AMERICA.

The fall meeting and reunion of the Woodbrookers in America was held at Haverford, Pa., Tenth month 28th. The meeting was of especial interest as we were privileged to have with us a number of English Friends, M. Catharine Albright, Evelyn Sturge, Francis L. P. and Edith R. Sturge, John T. Hoyland, Edward Crossland and others.

Many Woodbrokers and friends met at Haverford station about three o'clock for a two-hour walk through the beautiful surrounding country.

At 5.30 over fifty assembled in the school rooms of the Haverford Meeting House, for a couple of hours for supper and social mingling before the meeting. The latter was called to order by the president, with a few opening words of welcome. After the brief business was attended to, the subject for the evening, "The Interrelation of Friends in England and America," was brought forward by the English Friends with M. Catharine Albright in charge of the meeting. She spoke of the principle of co-operation as being the ideal on which all branches of our Society were founded. On this we can unite, we all believe that each one is given a measure of Divine light, that each of us must bring what we can to the

common group. This element is found in no other denomination. Not long ago the Society in England was languishing, but this ideal was reawakened with wonderful inspiration by John Wilhelm Rowntree and others.

Francis Sturge said within the last few years there has been more life among English young Friends than for over two hundred years. This awakening of new life was strongly felt at the meeting held at Manchester some years ago and Summer Schools, for giving much needed education along religious lines since, have strengthened it and show that the "truly earnest spirit and well equipped mind might go together." He also spoke of how much the life of John Wilhelm Rowntree had meant to them, the clearness of his vision, his wide statesmanlike view and his ability to see our faults and failings as well as our possibilities.

Evelyn Sturge felt it meant so much for us to get together for a clearer vision, felt we need more and more to talk over our difficulties, to get nearer each other, to look at each other face to face. Our hearts are really the same, only the action is different. John S. Hoyland, one of the youngest English leaders, gave us a sketch of conditions as they are at present. There are one hundred study circles there studying various subjects; these form little groups around which all Friendly activities center. Last year about fifty week-end gatherings were held with many open air meetings.

He feels the Society of Friends has a message of tremendous importance for the laboring man and believes the Society has greater things in store for it than we dream of; to realize this, "we young Friends all the world over must stand together."

Arthur E. Bye felt there was great need of taking Quakerism into other fields, making outsiders understand our principles.

Samuel Walthen expressed the need of a common life, something more than fellowship, a need to get the idea of having something in common with everybody.

George A. Walton had found in his experience that no topic interested young people more than talks that make Quakerism less vague.

Others joined in the discussion and great desire was expressed for deeper consecration, a fuller realization of our possibilities and our responsibilities. The meeting closed with an impressive period of devotion. We are deeply grateful to the Haverford Friends for making such a meeting possible.

S. L. M.

HALF-YEARLY MEETING AT CAMDEN, DEL.

Southern Half-Yearly Meeting held in Camden, Del., was highly favored in the visits of Sarah Linville, Mary Travilla and Joel Borton, who were in attendance at all the sessions of the Meeting.

In the meeting of Ministers and Elders which precedes the business meeting, many helpful suggestions were received from them.

Illness in some interested families and a protracted rain storm seemed to conspire to prevent the attendance of some interested members; but what the Meeting lacked in numbers, seemed to be made up in spirit and in evident appreciation of the inspiring messages and eloquent appeals, of our visiting Friends.

The first, second, and eighth queries were read and summary answers united with, and the absence of discussion was quite noticeable. Camden Monthly Meeting reported that on account of the loss by death of a number of its members, and of the distance of others, it became necessary to lay down their mid-week meeting.

L. Palmer Cowgill.

THE BALTIMORE SCHOOL.

[Report of Educational Committee of Baltimore Monthly Meeting of Friends, 1911.]

The committee in charge of the Friends' School, under the care of Baltimore Monthly Meeting, submits the following report:

The whole number of pupils on the roll is three hundred and forty-nine (349), thirty-seven more than at this time last year. Of these, one hundred and seventy-seven (177) are boys, and one hundred and seventy-two are girls (172). There are one hundred and twenty-seven in the High School Department (127); one hundred and three in the Intermediate (103); ninety-five in the Primary (95) and twenty-four in the Kindergarten (24).

The faculty consists of twenty-six teachers as follows: Edward C. Wilson, principal; Stephen C. Harry, William S. Pike, Mary S. Fieldhouse, Isabel Van Sickle, Wilbert W. Martin, Raymond K. Denworth, Elsie M. Smith, Margaret M. Coale, Caroline Norment, Rhoda H. White, Ella T. Love, Alice C. Dowlin, A. Leah Gause, Anne W. Holme, Ruth Anderson, Roman Steiner, Theodore Kistler, Blanche de Gournay, Martha S. Pope, Helen Pracht, Alice V. Farquhar, Ethel Craig, Mary E.

Creist, Dr. O. Edward Janney and Dr. Henry J. Walton. In addition to these, two tutors are employed for special students as follows: Marie Delavigne and Dr. Richard H. Peters.

There were eight graduates last year as follows: Joseph D. Baker, Gilson G. Blake, Jr., Helen S. Frisch, Joel G. D. Hutzler, Katherine H. Lowe, Felix Morley, Mildred C. Jones and Alvin T. Perkins. Of these, seven (7) have entered higher institutions of learning.

It is most gratifying to the committee, after persistent effort for twenty-one years to secure this result, to be able to announce that all children who are members of Baltimore Monthly Meeting are now given free tuition.

In Fifth month last, The School Committee purchased the residence of the late Judge Samuel D. Schmucker, adjoining the school property for the sum of twelve thousand dollars ($12,000), on which a cash payment of eight thousand four hundred dollars ($8,400) has been made.

During the summer improvements aggregating over six thousand dollars ($6,000) have been carried out. These include the introduction of courses in domestic science and shop work and the construction of equipment for these purposes. With the purchase of the property at 1712 Park Avenue, it has been possible to secure four additional class rooms, to provide a reception room, quarters for the printing of the school magazine, which this year for the first time will be done entirely by the students in charge, and the equipment of a complete shop for woodworking. A class room in the old building was enlarged and other changes made in the physical and chemical laboratory. A well-equipped wireless telegraphy plant has also been installed.

In order to simplify the heating equipment, the old school steam system has been extended to heat the new property at 1712 Park Avenue, and a new steam heating plant built in the Meeting House property. The two systems are connected so that the entire school and Meeting property can be heated in mild weather by the school plant.

The total indebtedness now against the school property is about ten thousand dollars ($10,000), which we hope to pay off in a few years.

We desire to express our appreciation of the great ability displayed by the Principal, Edward C. Wilson, in the equipment and successful management of the school.

We extend a cordial invitation to all interested to visit the school.

JONATHAN K. TAYLOR, *Chairman.*

ANNE W. JANNEY, *Secretary.*

THE EDUCATIONAL CONFERENCE.

II. AFTERNOON SESSION.

One result to be hoped for from our Central Bureau is that it may be able to furnish information to committees which will prevent just such *embaras de riches*, as was offered to Friends last Seventh-day. If all our committees and Friendly institutions will keep the Bureau informed as to their dates as soon as they have been decided upon, it will be possible to avoid placing on the calendar so many meetings for a given day. Conferences are not often of mushroom growth; they are planned for weeks in advance and when speakers are engaged and have made arrangements to attend, it causes embarrassing complications to attempt any change in date. The educational conference had to compete with an all-day meeting of the Yearly Meeting's Philanthropic Committee and with the celebration of Founders' Day at Swarthmore College and a reunion of Woodbrookers in the afternoon. The attendance at the afternoon session was as might have been expected, somewhat affected by these conflicting attractions; but the discussion was earnest and interesting.

Louis B. Ambler acted as chairman. He gave an opportunity to continue for a few minutes the discussion of number work and the use of the stereoscope, which had had to be cut short in the morning for lack of time. Miss Annie H. Hall said that the Commercial Museum at 34th and Spruce, has a fine collection of lantern slides and stereographs which it will loan to any respectable parties. The large collection in the Educational Rooms in City Hall are available only for Public Schools.

In opening the general topic assigned to the afternoon, Miss Anne Heygate Hall, formerly principal of the School of Observation and Practice of the Philadelphia Normal School for Girls, spoke from thirty-eight years of experience and claimed to be the "grandmother of co-operation" the Parents' and Teachers' Association in her school being the first established in Philadelphia, and probably the largest, numbering nearly 300 members. She chose to speak from the "viewpoint of the child," and made an earnest plea for hearty sympathy and affectionate regard between the two great forces in a child's life, the parent and the teacher.

The subject was considered from the viewpoint of teachers by Alexowna Rohr, of the Moorestown School. She spoke especially of the need of the parents' co-operation in the classification and discipline of the school. If this required to make a special dispensation in the case of a child, friction is the result, the smooth running of the

school is interfered with. The pupil has confidence in the teacher if the parents do not destroy it. She urged perfect confidence between teacher and parent.

Anna C. Mullin, of the Horsham Committee, spoke from the viewpoint of the parent. No one works by himself alone and arrives at perfection. Meetings of parents and teachers are as helpful to parents as to teachers. Samuel D. Parry, of the Germantown Committee, spoke from the viewpoint of the committee member. Committees must endorse this attitude of the principal. It is better to lose a pupil than for committees to interfere in discipline. He urged that all members of committees take an active part and not leave the work to be done by a few.

Anne J. Darlington, of Media, told how they get their parents interested to co-operate with the teachers.

W. Elmer Barrett, Principal of Friends' Central School, said that difficulties between child and teacher came from misunderstanding. There is friction at home sometimes, as well as at school; what is needed is an absolute sense of justice.

Of the questions referred to five of the committees, one was answered by a representative of the West Chester Committee. The teachers' attitude towards gifts at Christmas and the school's attendance of Meeting, called for the most discussion.

FRIENDS' ASSOCIATIONS.

The Mansfield Young Friends' Association met Tenth month 12th, at the home of Thomas and Martha Gibbs.

Edith S. Gibbs and Anna Biddle were appointed on the Executive Committee of the General Conference of Associations. Edith S. Gibbs read a paper on "Margaret Fell, the First Friend Dissenter." Cyrus Moore gave a talk on his trip to the mountains. Howard M. Rogers gave an interesting talk and Martha E. Gibbs read a selection. Adjourned to Eleventh month 9th, at home of Elizabeth A. Scott.

Germantown Friends' Association held a general meeting on the evening of Eleventh month 1st, in the Meeting House. There was a large attendance and the address was delivered by Dr. Cornelius Weygandt, Professor of English Literature in the University of Pennsylvania. Dr. Weygandt is the original enthusiast for the Irish Rennaissance in this country and took for his subject "Ireland in the English Literature of Today." Andrew R. Bye, George B. Cock, and Daniel Batchellor took part in the discussion. The next meeting will be on the 15th in the Meeting House, when Evelyn Sturge, of Birmingham, England, will speak.

The first regular meeting of the Young Friends' Association, of Moorestown, N. J., was held Tenth month 13th. It was called to order by the President Horace Roberts, who read from the Bible. The program for the evening consisted of: "How Burlington County Cares for its Dependents"; "The Poor House," by Robert T. Evans; "The Insane Asylum," by S. Thornton Hollinshead; "The Jail," by William B. Lippincott; "The Reform School," by Henry R. Walton; "The Vineland School," by Deborah W. Coles; "The Cleveland Farm School System," was discussed by Alexowna Rohr, as an ideal. The conditions in each institution were clearly shown and discussed. Music by Florence Madden closed the evening's program.

ELIZABETH G. HOLMES.

The Young Friends' Association, of Pendleton, Ind., met at the home of Isaac and Laura Davis, Eleventh month 5th. For the past five months we have been making a systematical study of the New Testament. The outline which we have used, and which has been very helpful in our study, is that found in Herbert Moninger's little book, "Training for Service."

Our progress has been slow, but we consider that thoroughness counts for more than speed.

We cannot imagine anything more delightful, or more fruitful of results, than a systematic study of the Bible. In speaking for the association as a whole we might say that the study has been most profitable, and the interest shown in each lesson manifested by the regularity in attendance of the members of the class.

MARY BOSTON.

TO AN AUTUMN LEAF.

An Autumn leaf in scarlet dressed,
I found upon the way,
The thoughtless winds have flung thee there—
The careless winds at play.

Such quiet sleep has come to thee!
Thou leaf in scarlet dressed—
A-down thy dream, there drifts no sound—
Tho' breezes stir thy breast.

The fading maple bends to hear
The wind's soft undertone—
The thrush has folded close her wings—
Sings even-song alone.

O Autumn leaf in scarlet dressed,
The winds have flung thee there—
As thoughtless minds fling earnest hearts,
And leave in dark despair.

They seek not gifts—nor heights to find
A recompense for strife—
Thou need'st not mourn, thou scarlet leaf,
In seeming death—there's life.

Bloomfield, Ont. CHARLOTTE C. TALCOTT.

BIRTHS.

LONGSHORE.—At Dolington, Pa., Tenth month 28th, to M. Harvey and Anna Longshore, a son, named Harold E.

SMITH.—At Maple Knoll Farm, Pineville, Pa., Eleventh month 9th, to Alice Eastburn and James Iden Smith, a girl, named Margaret Heston Smith.

STACKHOUSE.—At Moorestown, N. J., Eleventh month 4th, to Ernest Robert and Nellie E. (Smith) Stackhouse, a son, named Ernest Robert Stackhouse.

MARRIAGES.

EYRE—SAWYER.—In Newtown, on Eleventh month 7th, by Friends' ceremony, at the home of the bride's mother, Julia Cadwallader, daughter of Mary E. and the late Joseph P. Eyre, to Caleb Tatem Sawyer, of Reading, Pa.

DEATHS.

HARROP.—Anna Howard Harrop finished her work Eleventh month 2d. A most loving wife and mother, a devoted daughter and sister, a loyal friend, and to the Master of the vineyard a most faithful servant.

His call she always obeyed, and round her onward footsteps, gather like the praise and incense of an evening offering, the sweet voices of the little babies she has mothered, the love and gratitude of the young people she has encouraged, the devotion of the older friends she has comforted, and above it, dominating it all, the clear, sweet notes of the little colored brothers and sisters, to whom she has been, and still will be a guardian angel.

"He sees when their footsteps falter
When their hearts grow weary and faint;
He marks when their strength is failing,
And listens to each complaint—
And bids them rest for a season,
For the pathway has grown too steep,
And folded in fair green pastures—
He giveth His loved ones—sleep.

"He giveth it; Friends the dearest
Can never this boon bestow,
For he touches the drooping eyelids
And placid the features grow;
Nor call, nor clamor can rouse them
From slumbers so pure and deep,
For only His voice can reach them
Who giveth His loved ones—sleep.

"Weep not that her toil is over
Weep not that her race is run;
God grant we may rest as calmly
When our work like hers is done.
Till then we would yield with sadness
Our treasure to Him to keep
But rejoice in the sweet assurance
He giveth His loved one—sleep."

[Fuller account of this Friend's life will be given next week.]

HAVILAND.—At Yonkers, N. Y., on First-day, Tenth month 29th, Mary Hull Haviland, widow of John G. Haviland, in her 83rd year; a member of the New York Meeting. Services were held from her late residence, 176 Roberts Avenue, Yonkers, on the 1st. Interment at Chappaqua, N. Y.

REESE.—Martha Stabler Reese, notice of whose death was given last week, was in her 86th year.

NOTES AND ANNOUNCEMENTS.

My wife and myself have been spending a few weeks in Philadelphia with our son and his family. While there through some favors from Henry W. Wilbur, and other Friends, I was able to attend Friends' Meeting at West Philadelphia, Girard Avenue, Fair Hill, Camden, N. J., and Lansdowne, Delaware Co., Pa. A general expression of welcome and unity was manifested at the close of each Meeting. I was a stranger to all present. I found Friends were very liberal in their religious thought. I have often been told that Friends of Philadelphia Yearly Meeting were not as liberal as Friends of New York Yearly Meeting. I did not find it so.

I found that many Friends were not satisfied with their present attainments and were seeking to know more of the larger life. I met with many broad minded Friends. I felt it my duty to advise them to be more familiar with the Spiritual Intelligence that God had bestowed on them and give it preference to anything that was outside of them. We ought to be in favor of everything that was good and discard everything that was not good. That we did not have to follow George Fox, but follow the Divine Light that he looked to. I do not know of any religious organization that furnishes so good an opportunity for spiritual growth and the development of the whole man as the Society of Friends.

Glen Cove, Long Island, N. Y. JOHN STRINGHAM.

In to-day's *Intelligencer* [Tenth month 21, page 664], I read the communication of one who objects to your articles from or about English Friends. I must say I have greatly enjoyed such articles especially in last week's paper, "Spirit of the English Meetings," and "Young Friends of England." Surely while we are interested in the good works of all churches and peoples, we should be so especially in all who are Friends. The English Friends are greatly blessed in never having been torn and weakened as we were by the separation of 1827-28, but I have been told by some of our ministers here who have visited Friends in England, that there is as great diversity in their views, that is of different members, as can be found between "Hicksite" and "Orthodox" here. Yet they live in love and harmony and accomplish, I believe, much more good by being one body. I have always been happy to feel myself a Friend, meaning by that word what it meant in George Fox's time, and as exemplified in such lives as those of Samuel J. Levick, Mary S. Lippincott and others, who were truly Friends without the narrowing influence of doctrines engendered and emphasized by party strife. I also greatly enjoyed the notice and extracts in to-day's paper from Rufus M. Jones' new work, "The Quaker in the American Colonies." I have felt thankful that you did not confine the contents of your paper to the doings of our own branch only, although those are, of course, of deep interest to us all.

Granville, N. Y. LYDIA J. MOSHER.

Fairfax Quarterly Meeting will hold its autumn session at Woodlawn, Va., on the 20th. The Ministers and Elders will meet on the afternoon of the 18th. On the 19th, First-day, there will be a conference at 10 o'clock under the auspices of the First-day School Union of the Quarterly Meeting. Three questions will be up for discussion: "Why we attend meetings for worship," "Why we do not attend meetings for worship," and "Why we should attend meetings for worship." Members of the Lincoln and Hopewell, Va., and the Washington Meetings will speak in the program. It is expected that Thomas W. Sidwell, of Washington, will open the general discussion. There will also be recitations by Christine H. Cox, and Eleanor D. Buckman. Dr. O. Edward Janney, of Baltimore, expects to be present at the First-day morning meeting for worship as well as at the conference and business session. Earnest efforts are being made by the Woodlawn Friends to strengthen their meeting, and to make it take a more important place in the lives of the Friends in that neighborhood and of the community in general. They will heartily welcome any Friends from other Meetings who may care to attend the Quarterly Meeting. Electric trains from Washington will be met at Mt. Vernon on the 18th at 11 a. m. and 4 and 5 p. m. and on First-day, the 19th, at 10 a. m.

Centre Quarterly Meeting will also hold its autumn session on the 20th, at Grampian, Clearfield County, Pa. Isaac Wilson expects to be in attendance during all the activities of the Quarterly Meeting, including the Meeting of Ministers and Elders on Seventh-day, the 18th; Meeting for worship First-day morning, the 19th, and the business session.

The autumn session of Warrington Quarterly Meeting will be held in the Pipe Creek Meeting House, at Union Bridge, Md., on the 27th. Isaac Wilson will attend the Meeting for worship on First-day morning, the 26th, and the meeting of Ministers and Elders and the business session. It is probable that Arthur M. Dewees and other Friends from Baltimore will also be in attendance.

Dr. O. Edward Janney and Arthur M. Dewees, of the Baltimore Yearly Meeting Advancement Committee, expect to attend the Meeting of Nottingham Quarterly Meeting to be held in the Little Britain, Lancaster County, Pa., Meeting House, the week-end of Twelfth month 2d. Included in the activities of the three days will be an evening devotional meeting at the residence of a meeting member and a conference for the consideration of a question relating to meeting work.

Norman Penney, of the Devonshire House Friends' Library, London, will be the speaker at the Meeting of Trenton, N. J., Friends' Association, at the Meeting House, Hanover Street, on Fifth-day, the 23rd, 8 p. m. The subject will be "The Journal of George Fox," and the address will be illustrated.

The last Friends' day at the Delaware County Home for the present season will be First-day, the 19th. The Home is at Lima, Pa., and the Meeting is held at 3 p. m. All will be cordially welcomed and the attendance of Friends will be especially gratifying to those of the vicinity who have the best interests of the Home at heart.

Mary Travilla was a visitor at West Philadelphia Meeting on First-day, Eleventh month 12th. Her message was centered around the thought, "Silence the basis of our Meeting. The beginning of our service for worship." Joseph Bailey was also heard in a message inspired by the sentiment "Helpful sympathetic service." The attendance was larger than usual and the social hour after the Meeting was of marked strength. The Oversight Committee will hold a meeting after service on First-day Eleventh month 19th. Evan T. Worthington, of Newtown, was announced as an expected visitor on Eleventh month 19th.

A friendly Conference at Haverford Meeting House was held under charge of the Radnor Monthly Meetings' Advancement Committee, on First-day, the 12th, at 3 p. m. About fifty persons were present and much interest was manifest in the proceedings.

Dr. Jesse H. Holmes, of Swarthmore, spoke at length, contrasting Quakerism with other world religions and explaining many of our tenets and testimonies in a very satisfactory way. This was followed by remarks and questions by others present, evincing renewed interest in the Society and its purposes and possibilities for good in the world. Is it not high time for us to quit reading and studying human history so seduously, both sacred and secular, and proceed to the making of it, and thus leave something for our descendants to emulate and admire?

A FAIR FAIR.

Preparations began early in the spring for a fair to be held at Friends' Seminary, 226 East 16th Street, New York, Sixth and Seventh-days, Eleventh month 24 and 25. The Young Friends' Aid Association of New York and The Friendly Hand of Brooklyn, will undertake to disburse the proceeds in judiciously helping those to whom a little aid at the right time means great and lasting help. There are thousands such in the City, and the work of the Associations is limited only by the number of working members and the amount of money available.

We want your money or your life, that is to say, your contribution or your service, preferably a little of both. There are many ways of helping.

Contributions may be handed:

For the Fancy Goods Department, Eliza H. Bell, Grace A. Capron, Helen Bogert Williams, Mary C. Bell, Isabelle Moore.

For the Candy Store, Martha Roberts Kimball, Anna Roberts Wilson, Phebe C. Davenport.

For the Apron Counter, Alice Linvill, Elizabeth Sutton Percy, Lydia F. Taylor, Mary V. Mayer.

For the Delicatessen Store, J. Jay and Mary Watson, Lionel and Anna H. Wurts, Benjamin I. and Elizabeth P. Carhart, Charles L. and Anna H. McCord, Elizabeth A. W. Hoag.

For the Toy and Doll Emporium, Frances L. Weber.

For the Book and Picture Shop, Tilde Jellinghaus, Carl Jellinghaus.

For the Linen Department, Jennie C. Kitchen, Ellen Blanche Wilson, Beatrice J. Carpenter.

For the Five and Ten Cent Store, Elena Horn Goodale, Charlotte R. Bogert, Anna L. Curtis.

Contributions for the Fair, or worn clothing for immediate distribution, may be sent at any time to The Young Friends' Aid Association, care, Friends' Seminary, 226 E. 16th St., New York; or to The Friendly Hand, care, Friends' School, 112 Schermerhorn St., Brooklyn.

MUSICALE OF YOUNG FRIENDS, PHILADELPHIA.

A special meeting of the Young Friends of Philadelphia, on Third-day evening, the 21st, at 8.15 p. m., will be a musical entertainment in the auditorium at 15th and Cherry Streets. There will be vocal, string and cornet music of old and familiar airs, and readings by Emilie Kreider Norris.

A very interesting program has been arranged and a cordial invitation is extended to all.

Members showing 1911 membership cards will be admitted without charge; for others the admission will be twenty-five cents.

ENDOWMENT FOR SOUTHERN SCHOOLS.

SCHOFIELD SCHOOL.

Already acknowledged	$7,395.75
Flushing Monthly Meeting	25.00
Received and promised	$7,420.75

LAING SCHOOL.

Already acknowledged	$2,650.70
Emily B. Smyth	500.00
Flushing Monthly Meeting	25.00
A First-day School Class	3.75
Received and promised	$3,179.45

SWARTHMORE COLLEGE NOTES.

Henry Wilbur addressed the students on Fourth-day morning after the regular Collection exercises. He took as his theme, "The Know How," or "Consecrated Common Sense," and impressed it with great humor and vigor.

On Third-day evening, Collection Hall did duty as a polling place. Campaign speeches were made for Rudolph Blankenburg by Raymond Bye, William Soyars and Roy Ogden. Paul Cuncannon was the only adherent of Earle who was willing to speak for him. Rebecca Osler and Ruth Verlenden spoke as advocates of Equal Suffrage. The ballots were then passed and the two issues voted upon. The result was as follows:

Municipal issue:	
Blankenburg	126
Earle	26
State issue:	
Equal Suffrage	97
Manhood Suffrage	52

On Sixth-day evening, the tenth annual declamation contest for the William W. Cocks prizes of $35 and $15, was held. The contestants were: Horace C. Jenkins, Marion Coles, Edith N. Swayne, Elizabeth B. Oliver, Mary E. Pidgeon, Elizabeth E. Jackson, Nan Oppenlander, and William K. Hoyt. The judges awarded the first prize to Elizabeth B. Oliver, the second to Nan Oppenlander, and honorable mention to Elizabeth Jackson and Edith Swayne.

On the same evening, the Sophomore Class entertained the Freshmen in the Hall gymnasium. They exerted themselves to erase the memory of their earlier indignities, and gave their guests a very good time.

President Swain represented Swarthmore College at the inauguration of Brown to the chancellorship of the University of New York, held last week. Chancellor Brown has had wide educational experience, having held among other positions that of United States Commissioner of Education. Nearly two hundred American and European universities were represented. Among men of general note, were present Andrew Carnegie, Rector of the University of Aberdeen, Scotland, Ambassador Bryce, representing the University of Oxford, England, and Elihu Root, Secretary of the Carnegie Foundation in New York.

On Fifth-day afternoon the 'Varsity hockey eleven played a hard game with the team of the Lansdowne Country Club on Cunningham Field. The score was Lansdowne, 4; Swarthmore, 2. On Seventh-day morning, the eleven of the Moorestown Friends' School visited Swarthmore and defeated the Freshman team, 6-3.

There was great enthusiasm displayed on Seventh-day evening when it was learned that the afternoon's football score was, Lehigh, 2; Swarthmore, 9. The boys went to the train to meet the returning players, and the girls gathered upon the porch of Parrish Hall and sang the old football songs.

The Young's Men's Christian Association meeting was addresed by Scott Nearing. He spoke to a large and interested body of men upon the practical application of a social religion.

The topic of the Young Women's Meeting was the Week of Prayer universally observed this year between November twelfth and eighteenth. The meeting was led by Mabel Stiner, and a number of young women spoke of conditions calling for prayerful consideration in the United States and other less-favored countries.

CALENDAR

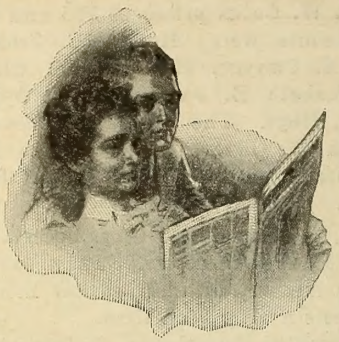
—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

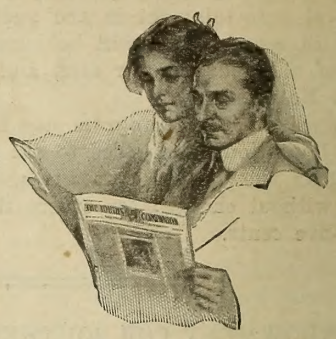
—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting,





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—In Philadelphia, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), at 11 a. m. Race St. (cor. 15th) at 10.30.

—At Fairhill, Germantown Ave. and Cambria St., Phila., meeting for worship at 3.30 p. m. First-day School at 2.30.

—At Green St., Phila., the First-day morning and the mid-week meeting at 10.30 a. m.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

—In New York, at 221 E. 15th, at 11 a. m., First-day School at 10 a. m.

—In Brooklyn, 110 Schermerhorn St., at 11 a. m., First-day School, at 10 a. m.

ELEVENTH MO. 18TH (7TH DAY).

—General Conference of Friends' Associations, at Mt. Holly, N. J.

—Short Creek Quarterly Meeting at Short Creek, near Emerson, O. (one mile from Mt. Pleasant), at 11 a. m.

—Fairfax Quarterly Meeting at Woodlawn, Va.

—Centre Quarterly Meeting, at West Branch Meeting House, in Grampian, Pa. Isaac Wilson present.

ELEVENTH MO. 19TH (1ST DAY).

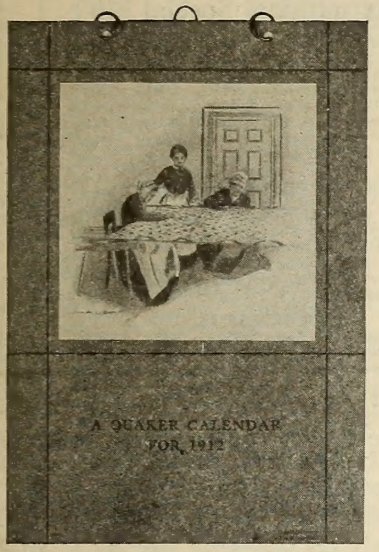
—Young people of Wilmington, Del., devotional meeting, in the meeting house, 4th and West Streets, at 7 p. m.

—At West Philadelphia Meeting (35th Street and Lancaster Avenue), Evan T. Worthington, 11 a. m. First-day School at 10 a. m.

—At Delaware County Home,

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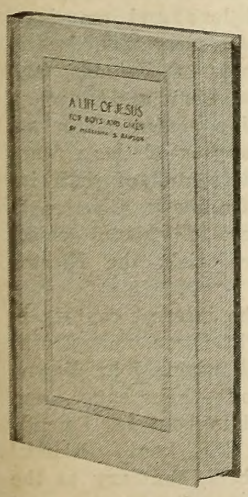


This year the Quaker Calendar is of the same size and character as that of 1911, no new pictures having been added as it seems impossible to better the excellent pictures of last year. The pictures depict so charmingly and tenderly some of the best points in our Quaker life that every Quaker household should own at least one copy. No more suitable present for the Holidays could be selected. We have sold several thousand of these in the past. The Calendar consists of twelve leaves, one for each month, and contains suitable quotations from our best Quaker writers.

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A Life of Jesus
for boys and girls

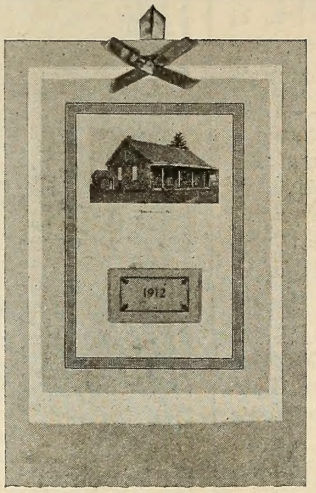
By MARIANNA S. RAWSON



Inspired by the boys who attended her class on First-day morning for several years, this life of Jesus was written for other boys and girls of the ages of 12 to 16. The story is interpretative rather than compilatory, and is divided into thirteen short chapters, none of them beyond the capacity of a child. The theological is eliminated, and something of critical results is subserved rather than expressly stated. It is written from the "Hicksite" view-point and should therefore be acceptable to First-day school teachers and those interested in the welfare of our children, to whom it should be interesting as well as informative. Every First-day school teacher should examine it at least.

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Every Friend has a very warm spot in his or her heart for some old meeting-house. Recognizing this feeling we offer for sale The Old Quaker Meeting-house Calendar. It consists of one picture of any of the following named meeting-houses, is beautifully designed and printed on Quaker grey boards, with grey ribbon, and measures 7 by 10 inches. Select from the following list:

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Bordentown, N. J.
Bristol, Pa.
Buckingham, Pa.
Burlington, N. J.
Byberry, Pa.
Caln,
Camden, N. J.
Cape May, N. J.
Catawissa, Pa.
Chester, Pa.
Chesterfield,
Chappaqua, N. Y.
Center, Christiana Hundred, Del.
Clinton Corners, N. Y.
Coldstream, Ontario.
Chichester, Pa.
Clear Creek, Ill.
Concordville, Pa.
Cornwall, N. Y.
Conanicut,
Concord, near Colerain, Ohio.
Darby, Pa.
Darlington, Md.
Crosswicks, N. J.
Doe Run or Derry, Pa.
Doylestown, Pa.
Drumore, Pa.
East Branch, N. J.
East Nottingham,
Easton, Md.
Easton, N. J.
Ellicott City, Md.
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Eversham, N. J.
Fair Hill, Phila.
Falls, Pa.
Fallowfield, Pa.
Flushing, L. I.
Farmington, Pa.
Frankford, Phila., Pa.
Germantown, Pa.
Girard Avenue, Phila.
Goshen, Pa.
Grange, Ireland.
Granville, N. Y.
Green Street, Phila.
Gwynedd, Pa.
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Haverford, Pa.
Highland,
Homeville, Pa.
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Horsham, Pa.
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Kennett Square, Pa.
Lambertville, N. J.
Langhorne, Pa.
Lansdowne, Pa.
Lincoln, Va.
London, Grove, Pa.
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Maiden Creek, Pa.
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Malvern, Pa.
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Newtown, Pa.
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Parkersville, Pa.
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Pine Grove, Md.
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Quakertown, Pa.
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Reading, Pa.
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Sadsbury, Pa.
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Warminster, Pa.
Waterford, Va.
Waynesville, Ohio.
West Chester, Pa.
West Grove, Ohio.
West Liberty, Iowa.
West Meeting House, Alliance, Ohio.
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Westfield, near Camden, Ohio.
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Lima, Pa., meeting under care of Friends, at 3 p. m.

—Providence Preparative Meeting, at the meeting house, Media, Pa., 11 a. m.

—Friends' Association of Cornwall, N. Y., at the meeting house.

—At Race St., Phila., Aftermeeting Conference at 11.45 a. m. Review of Lecture II, James' Varieties of Religious Experience; Emerson's experience, transcendentalism, presented by Elizabeth Powell Bond.

—Meeting at 10.30 a. m. Henry W. Wilbur present.

—At Darby, Pa., in the Meeting House, conference under care Concord Quarterly Meeting Philanthropic Committee. Address on Good Literature by Philip M. Hicks, of Swarthmore College, 2.30 p. m.

—At Girard Ave., Phila., at 9.45, Junior Conference. Japanese Religion, Alvin Birdsall. First-day School, same hour. Meeting at 11.

ELEVENTH MO. 21ST (3RD-DAY).

—Burlington Quarterly Meeting at Trenton, N. J.

ELEVENTH MO. 22ND (4TH-DAY).

—Chester monthly Meeting at Chester, Pa., at 7.45 p. m.

ELEVENTH MO. 23RD (5TH-DAY).

—In Trenton, N. J., Norman Penney, at Friends' Association. Address on George Fox's Journal, lantern illustrations.

ELEVENTH MO. 24TH (6TH-DAY).

—Christmas Idea Bazaar, under the care of the Diligent Circle of King's Daughters, in Young Friends' Ass'n Auditorium, from 3 to 10 p. m.

—London Grove Friends' Association at the Meeting House, 8 p. m. Lecture by Dr. B. F. Battin, of Swarthmore College, "The Passion Play at Oberammergau in 1910." Illustrated by lantern slides. Admission 25 cents for adults; children 15 cents.

ELEVENTH MO. 25TH (7TH-DAY).

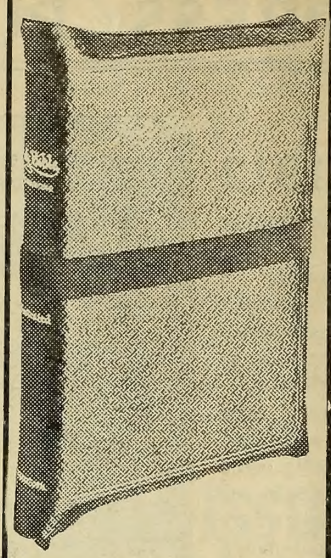
—Blue River Quarterly Meeting at Clear Creek Meeting House, McNabb, Ill.

—The Young Friends' Association of Makefield, Pa., at home of James L. Cadwallader.

ELEVENTH MO. 26TH (1ST-DAY).

—Young People's Devotional Meeting, at Race St., Phila., in Meeting House parlor, 7.45 p. m.

—Young Friends' Association of Hockessin, Del., at home of John and Lillian Mitchell, at 2.30 p. m.



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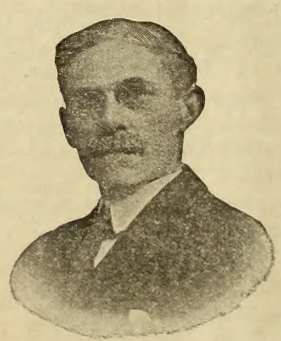
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ELEVENTH MO. 27TH (2ND-DAY).

—Warrington Quarterly Meeting at Pipe Creek, Union Bridge, Md. Isaac Wilson present.

ELEVENTH MO. 30TH (5TH-DAY).

—Bucks Quarterly Meeting at Middletown Meeting House, Langhorne, Pa.

BOOK NOTES.

"The Quaker Cross, a Tale of the Old Bowne House," by Cornelia Mitchell Parsons; may be classed as a historical novel. It contains a good measure of genuine history of Friends, presented in an attractive form, with a thread of romance running through it, in addition to several true stories of love and marriage. The writer has evidently studied carefully the histories of Friends, and the lives of Fox, Penn and Barclay. On the other side of the water we have several glimpses of these founders of the Society, and of their intercourse with Cromwell, Charles II and the Princess Elizabeth, eldest daughter of Frederick, the Elector Palatine.

In America the interest centers in the village of Vlissingen, now Flushing, Long Island, where John Bowne and Hannah built their house, and kept the latch string out for Friends and others. In this house Friends' Meetings were held, contrary to the orders of Governor Stuyvesant, and John Bowne was sent to Holland for trial. While there he and the Princess Elizabeth became good friends. In course of time he was acquitted by the Dutch East India Company, and came back to America at liberty to hold or attend Friends' Meetings at his pleasure.

Among the illustrations are the

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Bowne House as it exists to-day, and the two oaks under which Fox spoke when he visited Flushing; these noble old trees were blown down about twenty years ago. (National Americana Society, New York.)

All of the late Wm. James' addresses and writings should be published for the good of the world of thought. His son has issued "Memories and Studies,"—some fifteen papers left by his father concerning Agassiz, Emerson, Davidson, Herbert Spencer, Frederic Myers, and on various vital general topics, among them the essay on the "Energies of Men," which attracted wide attention when first published in a magazine. To read this book is to realize what a noble mind and great heart belonged to our dead philosopher, and how thought-stirring were his original and striking utterances.—(*Longmans, Green & Co.*)

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BOOK NOTES.

"Everyman's Religion," by George Hodges, tells of mysticism, revelation, miracle, character, grace, and kindred themes. The vital problems here discussed lead up to the conclusion that "religion, especially as manifested in Jesus Christ, presents the only interpretation of the world which is consistent with the worth of man, and satisfying to the soul. This is a good world, still in the making. The debris of construction confuses our eyes, because we have only a dim idea of the complete plan. But the plan is in progess, under the hand of God, for our good, for our happiness in this present life and in a life to come."—(*Macmillan.*)

Readers of that stirring American classic, Rich'd Henry Dana's "Two Years Before the Mast," will hear with pleasure of two new editions. The one with colored illustrations of sea-life by Chas. Pears, has a hearty introductory essay by Sir Wilfred Grenfell, in which he says of the sailing ships of old days, "The men got an acquaintance with God's open air, a freedom from the presumption of life, and as a rule a freedom also from the sordid greed of gold for its own sake, and a generous, open-minded nature.

A debt of gratitude is certainly due for a new edition of this delightful and stimulating classic. For my part, I would far rather have my boy familiar with it than with many of the 'hundred best books.'—*Macmillan.*

FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TWELFTH MONTH 2, 1911.

Martha J Warner

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Continued on page iii.

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PHILADELPHIA, TWELFTH MONTH 2, 1911.

Volume LXVIII. Number 48.

THE SONG OF FEDERATION.

O you who have a gift to bring of heart, or brain, or hand,
An inspiration, noble aim, or labor wisely planned,
Come, share it with your comrades of the Federation band
As we go marching on.

There are prisoners of hope who wait a hand to set them free,
There are hapeless litle children crying out to you and me.
Oh, the days are short to work in, and the night comes speedily
As we go marching on!

As long as there is helplessness which our strong hands may reach,
As long as there are cruel wrongs which need our earnest speech,
As long as there is ignorance which we may meekly teach,
Let us go marching on.

Then here's a prayer that God will guide whate'er we do or say,
And here's a song of fellowship for every passing day;
And here's our heart, and here's our hand for her who leads the way
As we go marching on.

MAY RILEY SMITH.

Written for the New York State Federation of Women's Clubs.

WHITTIER'S RELIGIOUS MESSAGE.

BY M. CATHERINE ALBRIGHT.

It may be said that Whittier's Religious Message is making its way, year by year, to an ever widening arch, and is finding an echo in many hearts far removed from the Quaker environment of the poet himself. Each new collection of sacred poems or hymns contains some of his writings and his teaching is indeed fast becoming a worldwide possession. It is well, therefore, for us in the Society of Friends, who should be his spiritual descendants sometimes to examine our heritage and make sure that we rightly appreciate it.

One difficulty is that Whittier's spiritual life was so deep and pure that it seems almost a desecration to analyze it, as if one was pulling to pieces some lovely flower to find its inner sweetness. His religious life was characterized by such beautiful humility, such child-like faith and such loyalty to truth, that one hesitates to touch upon it unduly, yet there are one or two points that come out from a study of his poems which constitute a special "religious message" to us to-day.

The first is a point that comes out again and again in Whittier's religious poems, viz: the truth that religion is something other than religious beliefs and opinions.

Anyone of us may believe a certain doctrine or statement of facts; we are not necessarily any nearer to a realization of what underlies that doctrine or that statement which is the only essential element in it. We may believe that there are four gospels and that those gospels give an accurate record of the life of Christ; it does not follow that we have any more knowledge of Christ himself. We are apt to think of belief as a measure of religion and even of belief and religion as being the same thing. Whittier constantly calls our attention to the fallacy of this and to the fact that religion is something much larger and deeper, something which can never be expressed in creeds or in the most subtle and perfect definitions. Accurate reasoning will never explain it, nor the most careful intellectual statement cover the ground. The intellect alone can never grasp it for the intellect alone can never produce it. Some other element of our nature has got to come into play before religion can ever be born. It behooves us then, our poet would say, to be very careful how we try to bring down to terms of the intellect, great and high things which are beyond its scope.

"I trace your lines or argument,
Your logic, linked and strong,
I weigh as one who dreads dissent
And fears a doubt as wrong;
But still my human hands are weak
To hold your iron creeds,
Against the words ye bid me speak
My heart within me pleads."

It is the *heart* within him that pleads, and he knows that religion is an affair of the heart as well as of the head. The tendency always is to try to explain it in terms of the head and the result is a dead-lock. We try to come to practise terms of argument with others, to clothe our thoughts in precisely the same garb as they do, and we find the garb will not fit; we try to make praise, words and explanations fit our own heart, knowledge and experience, and even that cannot be done. Whittier is well aware of the hopelessness of these tasks; he knows that there are things too great to be hemmed in by words. Words only point the way and indicate the general direction, they never reach the goal.

His poem on the "Trinitas" is a good example of his thought on these matters. He describes how he pondered in vain the doctrine of the Trinity. Intellectually it is inconceivable. How can one be three and three be one? If there is any truth in it, it illudes one, it is only a "dark riddle," to the intellect alone. But if we leave mere reasoning about it like a mathematical problem and allow ourselves to think and feel, there come up out of the depths of our experience, truths we had hitherto been barely conscious of and the reality which all doctrines about the trinity had been vainly trying to express begins to dawn upon one. The all-embracing Fatherhood, the Christ in human life, the invisible influence of the Spirit, these things are truths of experience which nothing can assail or alter.

"The equal Father in rain and sun,
His Christ in the good to evil done,
His Voice in thy soul—and the Three are one.
I shut my grave Aquinas fast,
The monkish gloss of ages past,
The schoolman's creed aside I cast.
And my heart answered 'Lord, I see
How Three are One, and One is Three,
Thy riddle has been read to me!' "

Such is Whittier's method of teaching religious mysteries, he pierces below words to the much bigger thing that words stand for. The same attitude of soul that he brings to the solution of the intellectual riddle of the doctrine of the Trinity, he brings to other subjects that have puzzled and perturbed many a heart.

For instance he is not concerned to discuss the *doctrine* of the Atonement or the Incarnation or the exact historical accuracy of every incident recorded in the gospels. He is not concerned with what we think *about* Christ, but with what we know of him in our inward experience. He is not one of those who ask for outward signs before they can recognize realities.

And not for signs in heaven above
Or earth below they look,
Who know with John, His smile of love
With Peter, His rebuke.

In joy of inward peace, or sense
Of sorrow over sin,
He is His own best evidence,
His witness is within.

No fable old, or mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore,
Of the oblivious years.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The heart must ring thy Christmas bells,
Thy inward altars raise;
Its faith and hope thy canticles
And its obedience praise."

If these sacred mysteries had always been approached from the point of view of the *heart* and the *inward altar,* instead of only that of the head and the intellect, how many bitter wars and persecutions of all kinds would have been spared, and how different would have been the history of the Christian Church. If instead of a rigid inquisition into what precise words we are all prepared to take upon our lips, there had been some kindly investigation into the aspirations and desires and experiences that we have in common, what miseries and heart-burnings we might have missed and what joys we might have known. It is these aspirations and growing ideas and hopes that really make us what we are.

"Thoughts hardly to be packed,
Into a narrow act;
Fancies that broke through language and escaped,
All I could never be
All men ignored in me
This I was worth to God whose wheel the pitcher shaped."

We must all be well aware that if we were judged by what we have been able to do or even to say, we must expect to be but poorly estimated; if we were weighed in the balances only by our accomplishments and by what we have definitely to show for our lives, they would be found sadly wanting. In looking back on his own life, even such a man as Whittier has to say:

"Let the thick curtain fall;
I better know than all
How little I have gained,
How vast the unattained.

Not by the page word painted,
Let life be banned or sainted;
Deeper than written scroll,
The colors of the soul.

Sweeter than any song,
My songs that found no tongue;
Nobler than any fact,
My wish that failed of act."

(*To be continued*)

In a right-minded, sound-hearted girl, college training tends toward control of the nervous system; and control of the nervous system, making it servant and not master, is almost the supreme need of women. Without such control they become helpless; with it they know scarcely a limit to their efficiency.

In "Girls and Education." DEAN BRIGGS.

PRESENT-DAY PIONEER FRIENDS OF NEW YORK YEARLY MEETING.

[Extracts from letters received in answer to the Yearly Meeting letter to isolated members.]

My husband and I continue in the belief in which we were brought up, and are endeavoring to bring up our three children in the simple faith.

I miss the Meetings, but I substitute, almost daily, an hour of silent communion with the Divine Spirit, usually in the garden, where I can compare so visibly the Great Withinness with the Great Withoutness, both combining to sustain Eternal Life.

I was much interested in a program sent to me of the Summer School at Swarthmore, and think such lectures and study must help greatly in interesting the progressive members of the Society. I am always glad that I was born into the Society of Friends, and was brought up in their ways of simplicity and sincerity.

As to my religious life, I could still get peace and inspiration from the quiet earnestness of those Friends' Meetings of so many years ago, and it is pleasant to think of them now when too far away to attend.

I thought of you at Yearly Meeting time, and would like to have been there. Although separated from you, I am with you in spirit. I am always glad to make any effort I can to advance Friends' principles. With that end in view, I have distributed the pamphlets "Christianity as Friends See It."

Be sure, dear Friends, my heart was made glad on reading your letter, and to feel that a kindly thought was reaching out after the truly isolated and scattered members of our beloved Society. Especially is it pleasant to be remembered, to those who are walking along the shadowy way that leads directly to the sunset of light. I have friends, many friends, but I have not seen the face of a "Friend" or clasped the hand of a "Friend" in many a year.

It matters little here or there,
God's world is wide—Heaven is everywhere.

I have lost the feeling of isolation since Friends have become interested in my whereabouts, and are doing so much to make me feel that I am one with you in Spirit, even if the old body is so far away.

I feel grateful to the Committee on Isolated Friends to send me the expression of sympathy and love which warms the heart across great distances. Although I attend church amongst French Protestants, I remain, and keep my faith in the Beauty of my dear mother's faith. I live in Paris in the winter, and should be glad to receive any Friends bringing to me, in my old age, a message of love and hope. [Emma B. Haviland, 48 Boulevard Emile Auqier.]

PHILANTHROPIC INTERESTS IN PHILADELPHIA.

[At a stated meeting of the Philanthropic Committee of Philadelphia Quarterly Meeting, held Tenth month 5th, 1911, the following report was adopted and directed to be forwarded to the Quarterly Meeting.]

Since our last report we have held five regular and five special meetings.

The Sub-Committee on Temperance held one Conference at Thirty-fifth Street and Lancaster Avenue, addressed by Francis H. Green. Sarah H. Hildebrand gave two talks, one to the First-day school at Seventeenth Street and Girard Avenue, and the other on "Scientific Temperance" to the pupils of Friends' School, at Germantown.

The subject of dealing at stores, where alcoholic liquors are sold, claimed the serious consideration of our Committee. We cannot too strongly urge upon Friends to bear their testimony against this pernicious practise.

Copies of the pamphlet entitled "The Rights of the Non-Smokers," were placed in the bookcase in Room 1, for distribution, and we are gratified to find they are being freely circulated.

The Sub-Committee on Purity has purchased and distributed literature and arranged for talks on this most important subject to be given to the pupils of Friends' Schools. Financial aid was given to the American Purity Alliance.

Each year we give rather a detailed report of the work done at Friends' Neighborhood Guild, so that it must be very well known by all of our Friends and often do we wish those who are helping us financially to do this needed work would visit the Guild and see for themselves. Come as visitors, or as helpers, but do come, see what is being done and how.

Our Superintendent, Emily Wilbur, is still in charge, giving long days of faithful service. As usual at this time of the year, the need of volunteers is upon her, and we hope interested Friends will come forward to take the places of the loyal ones, who have dropped out, after years of devoted service, because of removal from the city or from the press of home or business duties.

Autumn finds the children eagerly waiting for the departments to open. It matters not to which they belong, all are anxious to return.

The Savings Fund still holds the interest of the entire neighborhood. The First-day school is well attended, also the embroidery class, the evenings for the large and small boys and girls and the "Little Mothers" one afternoon, "The Dauntless Eight" (little boys) another and the sewing school on Seventh-days.

The mothers are enthusiastic over their meetings on Sixth-day afternoons and find them very helpful in many ways. We wish to thank all who have assisted in making them a success.

The library is very popular and new books wished for, as the 748 volumes have been read and re-read.

Friends of the Guild donated coal, soap, shoes, comfortables, fruits and jellies which brought relief to many suffering ones as there was a great deal of sickness in that locality last winter.

The special funds for certain needy families are a source of great comfort, and make it possible to put a ray of sunshine into some weary lives.

Thanksgiving and Christmas were wonderful occasions and made us realize anew that many thoughtful people still live, to do for the less fortunate of our great city.

All sorts of good and useful things were sent to the house, besides toys, books and magazines, for the children and older ones, carrying comfort and pleasure into many forlorn homes. On Twelfth month 24th, there were ninety good wholesome dinners given to deserving families.

Grandom, half price, coal for widows only, was sold from our house. From other sources seventy orders for half price coal and thirty-eight tons of free coal were given to the deserving and the aged.

Our Superintendent was invited to speak to several Needlework Guilds, Friends' Associations and First-day schools on our work at Friends' Neighborhood Guild. She has given out hundreds of partly worn garments and about fifteen hundred pieces of new clothing, most of which came from the Needlework Guilds. Magazines are given out whenever we have them.

She has paid eight hundred visits to families and institutions.

Our ice fund was very small this year, so we were able to give ice to but fifteen families and milk to two.

The mothers had a day at Atlantic City at their own expense, as they save a few pennies weekly for that outing. In Ninth month they had a day in the park. One thousand four hundred and eighty-four people had a day's outing; twenty-four women and children were sent to the country for two weeks; seven children had one or two weeks in private families. Four carloads had a day in the park through the courtesy of *The North American* and two through the Lemon Hill Association.

One Friend contributed fifty dollars which gave a week at the Country Nursery to six women, twenty-eight children and six babies.

Flowers, also some fruits and vegetables came to us for distribution on Sixth-days, as usual, also on Fourth-days we received flowers, fruit and vegetables from the "National Fruit and Flower Association," our Guild house being one of its headquarters and through its workers, back yards were cleaned up and planted with flowers and vines.

On Fifth-day evenings we used the new schoolhouse nearby for our work with an average attendance of five hundred children, so that it was a hard evening each week. We had the right to use the schoolhouse but the one evening a week, and the desks were too small to accommodate the parents, whom we are anxious to reach, that our influence may extend into the homes, showing us more and more how much we require a large building adapted to our needs, where we can have a "Real Neighborhood House" for the people; where whole families can assemble to learn things they need to know to meet the daily duties which lie before them, to help them to be the better citizens, the right kind of a father and a mother, to help the boys and girls to grow in the right way and lead the lives they should. Do, please, each and every one help us to raise the funds, so we can purchase the Meeting House at Fourth and Green Streets and be able to do a work worthy of our Society, as well as preserve the ancient Meeting House for Friendly activities.

The building fund—in cash and promises—of Friends' Neighborhood Guild, on Fifth month, 4th, 1911, amounted to $32,556.69. During the five months that have since elapsed the fund has increased only $791.72. It will be necessary to raise in addition to the purchase money over $5,000, in order to make necessary alterations and repairs, to pay the charges for conveyancing, title and fire insurance and incidental expenses.

The Philanthropic Committee asks the Quarterly Meeting to notify the Monthly Meeting of Friends of Green Street, that there is no prospect of our Committee raising the price asked by that Monthly Meeting for its property, namely $45,560, and we request the Quarterly Meeting to offer $33,000 for the Meeting property at the southeast corner of Fourth and Green Streets, Philadelphia, extending 179 feet 8 inches along Green Street, 157 feet along Fourth Street, and 140 feet along Orianna Street.

ANNA K. WAY, *Clerk for the day.*

DAVID WILSON.

David Wilson, an early settler in north central Illinois and a highly respected citizen of Wenona, Marshall County, passed away Eleventh month 16, 1911. He was born in Chester County, Pennsylvania, Fifth month 24, 1822, and lived to attain the age of 89 years, 5 months and 22 days.

He was the son of Amos and Hannah (Brown) Wilson. In 1827 he moved with his parents and brothers and sisters to Belmont County, Ohio. Here he grew to manhood and worked at the harness and saddlery trade. He was married in 1846 to Eliza P. Greenlief, also a native of Pennsylvania. To this union were born eleven children, nine of whom are living and of these, all were present at the funeral.

In 1851 David and his family removed to Putnam County, Illinois and has resided in this section of the state ever since. Much of the time was spent upon the farm, but since 1889 he has resided in Wenona. In 1873 his wife died and left him alone with the large responsibilities of the family.

In 1881 the deceased was married to Lydia A. Foulke, of near Maroa, Illinois, a member with Friends who died in First month, 1909.

David Wilson was a birthright member of the Religious Society of Friends and lived all his life a conscientious and faithful example and exponent of the pure and simple faith. He was a recommended minister, a member of Clear Creek Monthly Meeting. Although his home was situated a number of miles from his meeting yet he attended as frequently as circumstances would permit. He exhibited a keen interest in the meeting's welfare and encouraged all to be faithful to duty. Intimate acquaintance and association with him in religious work revealed the fact that he had been the recipient of some rich spiritual experiences which helped to shape his life and gave to him the full assurance of the guiding of the spirit and an abiding faith in its power and the richness and purity of the love of God. A venerable friend and neighbor, an intimate acquaintance of twenty-seven years, spoke feelingly of his fellow townsman and associate at the funeral services. In almost daily conversation with him, he said, one was impressed with the moral and spiritual trend which he would smoothly and apparently unconsciously weave into his expressed thoughts and strongly fortify the same with scriptural quotations frequently. A thorough Friend yet he was not only willing but anxious to accept good wherever and in whomsoever he could find it regardless of what particular religious sect.

Only in Ninth month last he accompanied his son and family in an automobile ride of sixty miles to attend Blue River Quarterly Meeting and seemed to enjoy it all greatly. He sat through the sessions of the recent Illinois Yearly Meeting. Although the years were telling upon his physical form, yet in one of his last sermons during the Yearly Meeting no one ever heard him give public utterance to his convictions with more telling effect and with brevity more characteristic, nor faith so unfaltering as he said "God is Love, I feel I know it, Blessed be His Holy Name."

The secret of a good, progressive, inoffensive spiritual life was told. As was said by a brother, "A good man has gone. He died without an enemy."

David Wilson was everywhere known as an ardent temperance advocate and at all times cast his influence conscientiously on the side of good government, right and justice. In official duties and business transactions he was true to the trust reposed in him. He loved association with Friends and relatives, and took a keen interest in the young and middle-aged in the Society of his birthright. A good cheery word for everyone appeared to be his life's rule and the memory of that life will live on with those who have known him.

His earthly remains were laid away in the cemetery not far from his old home. The pallbearers were six young men chosen from among his more than thirty-five living grandchildren.

VISITS TO FIRST-DAY SCHOOLS.

Philadelphia Yearly Meeting's Committee on First-day schools desires, in connection with its visits to schools this year, to hold informal conferences with the local workers whenever this is possible.

On Eleventh month 19th, the school at Mount Holly was visited, on the 26th the schools at Salem, New Jersey and New Garden, Pa. In each case a conference was held with the workers.

On Twelfth month 10th, the schools at Wilmington, Delaware, and Gwynedd, Pa., will be visited. All members of the Yearly Meeting's Committee are invited to join in one or the other of these visits, and any members of local Visiting Committees who are interested are asked to be present.

EDWARD A. PENNOCK,
Chairman of the Subcommittee on First-day School Visits.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 2, 1911.

At the advancement conference at the time of Baltimore Yearly Meeting the Chairman of the Committee in opening the meeting, without pressing any application to ourselves, told of a meeting he had attended in Pueblo, Colorado, where a minister was warming up his members for many shortcomings as well as praising them for much that they had done. He inquired among other things: (1) "Are members paying members or receiving members of the church? (2) He divided them into two classes—workers and drones—the workers having not only their work to do but the work of the drones as well. (3) If the church is not gaining in influence and numbers, whose fault is it? Is it yours? Are you a live and real representative of the faith you profess or are you slipping along in name only. Are you a loyal member of the church to which you belong? (4) Does every family represented in this church not only receive the church paper but take an interest in receiving it and discussing it?"

"Our temperance work," writes a Friend active in the Local Option movement in Maryland, "met with glowing success at the last election and we now feel pretty well assured that our Local Option bill will pass at the next session." Says the Maryland edition of *The American Issue*, "The passage of the local option bill by the coming legislature is as certain as anything of this kind which has not actually happened can be. The league not only has the majority in both houses, but it has a comfortable working margin and in addition to this expects to draw largely from quarters from which nothing has been expected." "The Anti-Saloon League comes out of the contest firmly established as the balance of power in Maryland on any question respecting the temperance issue, and with every intelligent, honest man compelled to recognize and admit its fairness and freedom from partisanship."

Our Friend, the editor of the *Easton Gazette*, "respectfully suggests to the management of the Republican party that every rule of political prudence dictates that the entire Republican delegation shall be lined up for the local option bill." "It is going to be passed anyhow," and "the recent election proves that the Republican party hasn't a ghost of a show to win completely, or to hold even what it has without the help of the temperance Democrats who follow the advice of the Anti-Saloon League." He adds, "Our so-called practical politicians are fond of saying that the Christian temperance voters who are interested in a moral issue cannot be depended upon to scratch bad candidates and vote for good ones regardless of party, but the Anti-Saloon League has proved that these are the only ones who really can be depended upon, and are the only independents who stick through election day."

The recent Annual Convention of the Pennsylvania Woman Suffrage Association in Philadelphia shows the rapid growth of sentiment in the East, as well as in the West, in favor of giving the ballot to women. The other annual conventions of this association, in different parts of the State, have been comparatively small gatherings, to which very limited space was given in the daily papers. The convention in Philadelphia was given the use of the Mayor's reception room in the City Hall for the afternoon meetings; this good sized room was crowded to overflowing every day and many were turned away who wanted to get in.

The first evening meeting was held in the Clover Room of the Bellevue-Stratford and here hundreds failed to gain entrance. The next evening the weather was threatening, but there were very few vacant seats in Horticultural Hall, one of the largest audience rooms in the city. The meeting in Kensington, in the northern part of Philadelphia, on Seventh-day evening, was equally enthusiastic and encouraging. The last of the public meetings was held in the Garrick Theatre on First-day afternoon; before the hour appointed for the meeting the doors were closed and the announcement made that the house was filled; again hundreds turned away disappointed.

The meetings were fully and fairly reported in the daily papers. The chief speaker at the closing meeting was Emmaline Pankhurst. She explained the difference between the treatment of women by the government in England and in the United States, showing how the women of her country had been denied the right of petition,

which the British constitution gives to all subjects. Because of this denial the suffragettes of England have resorted to the kind of measures that English men have used again and again in times past in their demands for justice. In conclusion she quoted the words of the prophet Isaiah: "Rise up, ye women that are at ease, and hear my voice; ye careless daughters, give ear unto my speech."

PHILANTHROPIC WORK IN MONTHLY MEETINGS OF PHILADELPHIA YEARLY MEETING.

Many of our Monthly Meetings have no Philanthropic Committees. Some have had them and disbanded them, others have committees who find little to do within the scope of their appointment. The aggregate of work done by such committees in our Monthly Meetings is obviously small. A reasonable explanation of this static condition is not hard to find.

In many cases committees were originally appointed in response to a desire expressed by the General Conference for organization of philanthropic effort, but without a real sense of need on the part of the meeting for such committees. Generally speaking, organization deriving its original impulse from external influence rather than from internal needs, lacks vitalizing force.

In the second place, committees have been organized according to certain lines of subdivision to look after a fixed set of interests or causes, and in most cases lack the flexibility to make them dynamic forces in community life. In addition to this, the excessive zeal of the few in advocating certain reforms as the cure-all for every existing evil, has repelled the efforts of those who are interested in the bettering of human conditions through formative rather than reform agencies.

At the present time there is a larger and saner interest abroad in the world in making the earth a fit abode for all the children of men than ever before. The open avenues for constructive work are more abundant and the need for the intelligent expression of philanthropic interest is greater. Social problems are recognized as being too difficult to be solved by the benevolent well-wisher, the kind-hearted philanthropist and the fervid advocate of causes. Social service is taking rank with learned professions, and amateurs who would not waste their efforts must look to skilled leaders and thinkers. (The best place to acquire this skill is naturally in the field of experience.)

The expression of individual kindness in helping another's need, the silent, subtle influence of sympathetic asistance, the valuable work done by each of us individually—according to his light and impelling motives—must always abide and continually testify that the spirit of God is moving in the hearts of his children. Organization and scientific method have little to do with the expression of a direct personal call to service. But the moment a work is organized, it is a different matter, and we have no excuse for maintaining organization unless we strive to direct its effort according to the best recognized laws of social service.

Herein, probably, lies another weakness of the Monthly Meeting's Philanthropic Committee. It is an organization with good intentions and inadequate knowledge of how to serve. A portion of the Society of Friends in recent years has become so anxious to make "Activity" our watchword, that we suffer in places from zealous activity not directed by intelligent knowledge. It is a good thing to do things. The writer is not an advocate of passivity; but a prerequisite of the value of action is a conception of what ought to be done and a plan for doing it.

Is it not true that our Philanthropic Committees generally lack clearness of vision as to their possible service to the community and definiteness of plan to carry on a continuous organized work? It is true that committees are composites of individuals and that organized plans must be carried out by individual effort; but, after all, it will help us in finding ourselves and our work if we recognize that the individual unit and the committee unit are very different factors in philanthropy. Both are to be used and to supplement each other, but never ought to be confused either in work or in reports.

The writer will in a future paper suggest certain definite fields in which Monthly Meetings' Philanthropic Committees may find a useful field and will be glad to confer with such committees, collectively or with individual members, concerning the work of their own neighborhoods.

JANE P. RUSHMORE,
150 North 15th Street, Philadelphia.

To hold your attention fixed on one thing and, when that is done, to fix it instantly on another and hold it there as if the first had never been—this is what every active life demands and what few human creatures can adequately supply: yet something like this is in the power of us all; and we should work for it as we value helpfulness and happiness. The best training for it is the simple habit of industry.

In "Girls and Education." DEAN BRIGGS.

HANNAH H. WOODNUTT.

Hannah Halloway Woodnutt was born in Richmond, Indiana, Twelfth month, 3rd, 1827. She was the daughter of Nathan and Margaret Halloway Morgan, and received her education in the Friends' school in Richmond. She was married First month 5th, 1858, to Thomas Woodnutt, who was in business in Cincinnati, Ohio, where she resided after her marriage until 1864. Her three children, Abigail Morgan, William Lloyd and Clement Acton Woodnutt, were all born in Cincinnati. In 1864, Thomas Woodnutt retired from active business, and the family moved to Hannah's native place, Richmond, Indiana. There they resided until their children were old enough to enter Swarthmore College, when they moved to Philadelphia, in 1880. The youngest child, Clement Acton Woodnutt died in Colorado Springs, Tenth month, 17th, 1888. He had a promising career before him as a physician, which was brought to a close by disease contracted in the bacteriological laboratory. Thomas Woodnutt died in Philadelphia, Eighth month 9th, 1889. After the death of her husband and son, her other children having married, Hannah H. Wodnutt lived alone in her house on Arch Street. She was a woman of unusual health and vigor and of remarkable activity until the autumn of 1910, when she had a severe illness from which she never fully recovered. She passed from this life Eleventh month 15th, 1911, and was buried in the family lot in West Laurel Hill Cemetery.

Hannah Woodnutt was a woman of extraordinary fidelity to duty. She was always active in affairs of the Society of Friends, and was exceedingly conscientious in the performance of these duties. When in Richmond, Indiana, she taught in the First-day School where she had unusual success as a teacher of the infant class. Such teachers are rare, and she continued her work in that department of the school for many years. With her husband she helped to establish and maintain a Friends' School in Richmond, and was interested and active in the public philanthropies of the town. When Thomas and Hannah Woodnutt moved to Philadelphia in 1880, they left, on the Boards of many Associations, vacancies that it was exceedingly difficult to fill.

Upon becoming a member of Race Street Meeting, Hannah Woodnutt entered zealously into the meeting life there. She was an elder in the meeting, and served on many committees.

She was a member of the Board of Managers of Friends' Boarding Home, and active in its management when it was moved to Germantown.

She served as President of the Home for Destitute Colored Children for a number of years. She was elected a member of the Board of Managers of Swarthmore College, Twelfth month, 1884, and served faithfully in this capacity until she resigned in 1908.

On all of these committees she was doing for *others*, and her good deeds have helped to make the world a better place because she lived in it.

In her home, open always to the call of hospitality, she blessed many a stranger and many a lonely one.

However great her helpful acts for others, even more powerful for good than what she *did* was what she *was*. She showed in her life, in the patience and fortitude with which she bore her great bereavements,—the death of her son in the great promise of his young manhood,—the death of her husband, a noble man with whom she lived in perfect sympathy,—in her life she showed what religion can do for those who trust. In her brave life she set an example to those who knew her.

She lived a long and useful life. When illness overtook her, she was anxious to pass to the Great Beyond. She had finished her work; her affairs were in order. She was glad to go to rest.

ANNA M. JACKSON.

FRIENDS' ASSOCIATIONS.

The regular monthly meeting of the Matinecock Friends' Association was held at the Meeting House, Eleventh month 7th, thirty-eight being present. The president opened the meeting by reading the 45th Chapter of Isaiah. It was moved and carried that this association join the General Conference of Friends' Associations.

Margaret L. Seaman read a paper entitled "Evangeline, Her Story, Her Land." E. Victor Foulk gave two selections from Henry W. Longfellow, "Morituri Salutamus" and "King Robert of Sicily." Ellwood V. Titus read a humorous selection. Adjourned to meet the usual time in Twelfth month. ANNA LOUISE SEAMAN.

The meeting of Philadelphia Young Friends' Association for Eleventh month, was a particularly interesting one. Aside from the account given of the usual activities as disclosed in the minutes, it was of interest to learn through the report of the House Committee that a much needed enlargement was being provided for by the addition of a new building at the S. W. corner of the present Young Friends' Association property, estimated to cost $4,500.00. Following the usual routine proceedings, the meeting was turned over to Ellen H. E. Price, President of the Penna. State Suffrage Society, who stated that she had been a Quaker since birth, and a

woman suffragist since she had had any sense—of the fitness of things! The announced subject for the evening was, "Equal Rights for Women." Elizabeth Lloyd, of Lansdowne, Pa., opened the discussion in her usual interesting way. She reminded us that Friends had always been liberal and just in their treatment of womenkind in all Society relationships and that the ballot for women was but a rational extension of this treatment. If the matter must wait until all women demand the vote it will never come. Some want it and some may not. None are compelled to use the privilege against their wish or will, nor are the male voters so constrained. It is said to be of record in the six suffrage states in this country that a larger percentage of women use the ballot than do the men. After closing her remarks she volunteered to answer any question that might be propounded by the audience. One rash man had the courage to ask, "How women could find the time to vote." There was a volley of answers in reply from both the platform and the floor, the most trenchant one being that it took no longer time to cast a ballot than it does for a woman to "stand in line and pay the taxes assessed against her."

Miss Harriett May Mills, of New York, came next with glad tidings of great joy for the friends of equal rights. She was bright, breezy, and bubbling over with enthusiasm for the "great cause of woman suffrage."

The Eleventh month meeting of Byberry Association was held on the 5th at the Meeting House, as usual. The scripture reading was given by Rachel Wildman. As matters of business, delegates were appointed to attend the conference at Mt. Holly on the 18th, and a nominating committee to name officers for 1912.

The subject of this meeting was "Unitarian Faith," and a paper prepared by Miriam Tomlinson, was read by Wm. P. Bonner on "The New Religion." Edwin K. Bonner read extracts from a pamphlet on "What Unitarians Believe." A paper on "Current Topics," prepared by Frances Richardson was read, in which she dwelt upon the war of Italy and Turkey, the spread of rebellion in China, with other important recent events.

Arabella Carter spoke of the loss of life already this season through hunting, and of the Unitarian Church in Lancaster, which she attended sometime since, composed largely of Friends who had no meeting near enough to attend. She mentioned the social side to their customs—the church parlor being prominently placed and much used by members and pastor. Edward Comly and Elizabeth H. Bonner spoke briefly, the latter hoping all voters felt their responsibilities nearing election time. The next meeting will consider "Swedenborgian Faith." A. C.

Germantown Friends' Association met in the Meeting House on the evening of Eleventh month 15th, with an unusually large attendance. Walter C. Longstreth read from the 13th Chapter of Paul's first epistle to the Corinthians and after the transaction of routine business Evelyn Sturge, of Birmingham, England, told about Margaret Fell, the wife of George Fox and the "Mother of Quakerism." After refreshments the meeting adjourned until the 6th of Twelfth month when Henry W. Wilbur will speak about the Friendly Look Forward.

The first meeting after the summer vacation of the Young Friends' Association, of Pasadena, California, was held Sixth-day evening, Eleventh month 3rd, at the home of Elizabeth Van Everen and her daughter Mary E. Van Everen Ferguson who is the president for the coming year. After the regular business came the program of vacation experiences in charge of the hostesses. The daughter and granddaughter having taken a two months' trip during the summer, the daughter took us in verse and prose over those wonderful scenes.

Her poem on the "Yosemite" was read by her daughter Elizabeth Ferguson, and then she read an intensely interesting paper describing their trip to the Yosemite, Lake Tahoe, and the Mariposa Sequoias and the coast Sequoias near Santa Cruz, with short stops at San Francisco, Monterey and Santa Barbara. Elizabeth Van Everen read her daughter's poem on "Lake Tahoe" and also one by Joaquin Miller, "The Gold That Grew by Shasta Town." A social hour followed when we enjoyed the many views they had taken on their trip.

A. Elizabeth Lawrence,
Secretary.

The Young Friends' Association, of Hockessin, Del., held its monthly meeting at the Meeting House on the evening of Tenth month 25th.

The Vice-president, Warren Flinn opened with a Bible reading. The business meeting followed with reports of committees. Delegates were appointed to attend the meeting at Mt. Holly, Eleventh month 18th. Edith Mitchell and Lillian Mitchell each gave short recitations. "The Ranger," by Whittier was then given by Lillian Mitchell as Martha Mason, John Mitchell as Robert Rawlin, the other parts being taken by Ellen Mitchell, Elizabeth Mitchell and Edith Mitchell. Jane McCord read the introductory part of the poem.

The balance of the evening was spent in a social

time. The next meeting will be held with John and Lillian Mitchell, Eleventh month 26th, at 2.30 p. m. EDITH MITCHELL.

The Young Friends' Association, of Coldstream, Ontario, Canada, was held at the home of Fornando T. and Mary B. Willson.

Lettie Marsh read the first eight verses of the fifth chapter of John I. The hymn "Love Divine" was sung.

Roll being called, twenty-two were present.

The Corresponding Secretary read the report of the Executive Committee of Young Friends' Association Conference handed in by Esther H. Bycraft and M. Camilla Zavitz, of George School, Pa.

A reading was given by Mary B. Willson entitled: "It Doesn't Cost Money," and "The Children are Gone," by George Mabley. Clara J. Willson read a poem. "Are You Getting Anywhere?" was read by Edward D. Bycraft. Ethel M. Bycraft read "Let Us Forget."

Mary L. Marsh recited: "The Pessimist Firefly," which was much enjoyed by everyone.

Ethel S. Willson read the first installment of "The Lost Word" by Henry Van Dyke. Edgar M. Zavitz advised us to listen attentively to this and compare it with a former serial "The Other Wise Man," by the same author. He thought "The Lost Word" far superior.

Emily Muma was appointed to read the serial reading next time. Pearson Brown was asked to give the next recitation. Norman Hamachar gave Current Topics.

The Y. F. A. sang "Sing Them Over Again to Me," and then adjourned to meet in two weeks at the home of Michael K. and Emily Muma.

THANKSGIVING.

As I went afield one morning pondering deeply on this theme,
What have I to thank the Lord for, prisoned here with plow and team?
Not one friendly ray of sunshine had the power to pierce the gloom;
All around was dark and dreary, damp and dismal as the tomb;
Everywhere I looked about me one impenetrable cloud
Shut me from the world of living with its clammy ghost-like shroud.
I could feel its icy fingers snatching at my sluggish veins,
Like the wanderer, lost and floundering, on the far-off, storm-swept plains.
But as all things gloomy, vanish, so the mist-clouds rolled away,
And the chillness of the morning changed into resplendent day;
For anon the landscape brightened, showing old familiar views;
All the woods that erst were hidden, gleamed in bright autumnal hues.
But, of all returning blessings, the supremest, to my mind,
Was the thought of re-commingling with the world of human kind.
In the glance of human beings, I have seen the light divine,
In the touch of kindred spirits comes a thrill of joy in mine.
All the music of the spheres and the angel choirs above,
Is revealed to human hearing in the whisperings of love.
All the gold of rich old Croesus, all the wealth of Carnegie,
Cannot purchase sweet contentment, cannot buy my heaven for me.
Just the joy of being loved, and the privilege to love,
Makes this earth a little heaven, like the larger one above.
So my thanks, in grateful numbers, I attune to heaven's throne,—
To the great Creative Power of all I am, and all I own.

EDGAR M. ZAVITZ.

Coldstream, Canada.

MARRIAGES.

BICKNELL-SELLERS.—Eleventh month 16th under care of Philadelphia Monthly Meeting of Friends held at Race Street, at the home of the bride's parents, Margaret, daughter of Alfred L. and Alice P. Sellers and Ralph, son of Sarah A. and the late William W. Bicknell.

HEATON-CORKRAN.—In Philadelphia, Pa., Eleventh month 14th, Anna Z., daughter of the late Nathan and Anna P. Corkran, to Henry Wildman Heaton, son of Frank and the late Anna Heaton.

MOORE—WETHERALD.—At Sandy Spring, Md., Eleventh month 11th, William Wilson Moore, Jr., son of R. Rowland and Margaret G. T. Moore, and Helen Sullivan Wetherald, daughter of Samuel B. and Florence M. Wetherald.

ROBINSON—SWOPE.—Under the care of the Baltimore Monthly Meeting, Esther Baily, daughter of the late Edward Aysault and Alice Canby Robinson, to Harold Brown Swope, of Chicago, son of Rodney Rush and Mary Brown Swope, of Biltmore, N. C., at the residence of the bride's mother in Baltimore, on the 14th of Eleventh month.

BIRTHS.

BORNET.—Eleventh month 9th, to Vaughn T. and Florence S. Bornet, a son who is named Vaughn Taylor Bornet.

CLOUD.—At Clifton Farms, near Kennett Square, Pa., Fifth month 24th, to James Blaine and Dora Edna Webster Cloud, a daughter, named Edna Dorothy Cloud.

DEACON.—In Yonkers, N. Y., to Anita (Steinmetz) and J. Byron Deacon, Eleventh month, 19th, a daughter, named Anita Constance Deacon.

SMITH.—At Buckmanville, Pa., Ninth month 30th, to Lester Ivins, and Edith Balderston Smith, a son, who is named Alfred Balderston Smith.

DEATHS.

ALLEN.—At the home of her grandson, near Pylesville, Md., Elizabeth A. Allen, widow of the late Esra B. Allen, on the 21st of Ninth month in the 88th year of her age; member and Elder of Fawn Particular Meeting and Deer Creek Monthly Meeting. Interment at Friends' Cemetery at Fawn Meeting House.

AMBLER.—At his home in Philadelphia, 1521 North Gratz Street, Tenth month 30, 1911, Harry F., son of Robert and Sarah Ambler, aged 43 years; a member of Green Street Monthly Meeting. Interment at Colmar, Pa.

BONNER.—In Byberry, Philadelphia, on First-day, Eleventh month 5th, 1911, James Bonner, Sr., in the 74th year of his age. Funeral and interment at Byberry Friends' Meeting.

DUTTON.—Entered into rest, at his home in Media, Pa., Fourth-day, Tenth month 11th, Samuel Dutton, in his 94th year.

When the transition from mortal existence to that which is eternal and perfect comes to the aged, we cannot call the mysterious change death. It is rather the natural blossoming into immortality. So it has seemed in the passing to the higher life of this dear friend.

Coming from a long line of Quaker ancestry whose early members suffered "persecution for righteousness' sake," he appreciated his heritage, and was faithful to the requirements of the Society. He attended meeting in early life at Chichester, the neighborhood in which he was born, and for the last forty-five years, until prevented by the infirmities of age at Providence, where he held the positions of overseer and elder for several years.

His early education was obtained at the old brick schoolhouse in Chichester, and later at Westtown. With one exception he was the oldest living member of the Students' Association of that school.

He came to Media soon after the close of the Civil War, and here won the confidence and esteem of the community and was appointed to services of trust both public and private.

There are few people whose lives here covered such an eventful period of the world's history, and our friend found no small pleasure in recalling his early experiences and noting the wonderful changes that had taken place since he was a boy. His lovable nature, his unfailing optimism and his quiet forcefulness gained for him many friends, and though he outlived most of his contemporaries, those of the younger generations and even little children were attracted by his gentle manner and kindness of heart.

He was much interested in botany, mineralogy, ornithology and astronomy, and gardening was a pastime that he continued until he was nearly ninety years of age.

He was a great walker, and during the construction of the Centennial buildings in Philadelphia, with a friend of similar tastes, he made several journeys from Media to watch the progress of the work.

His fondness for outdoor life contributed to his good health, and his interest in passing events kept his mind active and bright until a very few years ago.

So gradually and beautifully came the relinquishing of earthly cares and the dulling of physical and mental faculties that there are only happy memories of it all, and the feeling of thankfulness for the privilege of having known this just and upright man. C. B. M.

ENGLE.—Ninth month, 29th, at his late residence near Moorestown, Burlington County, N. J., Aaron Engle in the 33rd year of his age.

He was the son of the late Aaron W. and Sarah (Lippincott) Engle, of Medford, N. J. The loss of this beloved "Friend" in the morning of life is keenly felt by a large circle of relatives and friends.

The monument that his noble and true Christian life has erected in our hearts, whose pleasure it has been to partake of his inspiring influence is more enduring than steel or stone. It is our good deeds that live after us. The spirit that seeks to uplift, to lighten and inspire humanity in noble deeds, will live on and on forever.

He leaves a wife, Ida (Lippincott) Engle and two small girls to mourn his untimely death. C. H. E.

GILLAM.—At Langhorne, Pa., Tenth month 25th, Harvey Hunt Gillam, husband of Mary M. Gillam, aged 65 years.

HALLOWELL.—At Willow Grove, Pa., on Tenth month 4, 1911, Matilda L. Hallowell, widow of Garrett S. Hallowell, in her 84th year. Interment at Horsham meeting.

HESTON.—At her home in Newtown, Pa., Eleventh month 11th, M. Amanda Heston, widow of the late Dr. George T. Heston, in the 79th year of her age. For several years, in the prime of her life, she taught a class of boys in the Newtown First-day School.

KINSEY.—In York, Pa., at the home of her son, Seth L. Kinsey, Eleventh month 5th, Mary Ann Kinsey, in the 86th year of her age; member of Fawn Particular Meeting. This Friend was of great endurance and patience. Interment at Friends' Cemetery, Fawn Meeting House.

LINTON.—On Eleventh month 7th, 1911, Hannah W. Linton, widow of Charles Linton, formerly of near Fox Chase, Philadelphia, in her 81st year. Interment at Abington Friends' ground on the 11th inst.

WILSON.—At his home in Wenona, Ill., Eleventh month 16th, David Wilson, in his 90th year.

WILLIAMS.—In Buckingham Township, Bucks County, Pa., on Eleventh month 13th, 1911, Edward H. Williams, aged 76 years, a member of Buckingham Monthly Meeting.

WOODNUTT.—At her late residence, 1816 Arch Street, Philadelphia, Eleventh month 15th, Hannah Halloway, wife of the late Thomas Woodnutt, in her 84th year.

YEOMANS.—Cathrine Hoag, widow of David Yeomans, and daughter of Abner and Mary Gurney Hoag, was born in the town of New Baltimore, N. Y., Second month 3rd, 1840, and died at Plainfield, N. J., Tenth month 2nd, 1911.

She is survived by five brothers: Henry, Benjamin and William Hoag, of Michigan; Jacob Hoag, of Troy, N. Y.; Herbert Hoag, of Buffalo, N. Y. Although a birthright member of the Society of Friends, she early in her married life united with the First Reformed Church of Coxsackie, N. Y. Her whole life was full of love and kindness to all who knew her, and she is sadly missed. Hers was indeed a beautiful spirit.

NOTES AND ANNOUNCEMENTS.

In the old historic Meeting House at the corner of Market and Wood Streets, Bristol, Pa., on the afternoon of November 19th, a little group of Friends met to commemorate the two hundredth anniversary of the building of the venerable and beloved structure.

It was a very quiet and informal gathering, but one that was full of significance and feeling.

[The poem by Elma C. Wildman contributed to this occasion will be published in an early issue of the *Intelligencer*.] A. W. C.

Norman Penney, from London, Eng., visited Fairmount, Ind., the 7th and 8th. In the evening of the 7th, he lectured on "Two and a half Centuries of Quakerism in England." On the 8th he spoke at the Academy on "Early Friends as Seen by Their Contemporaries," and attended the Friends' mid-week meeting. His lectures were highly appreciated by the Friends and students of the Academy.

He was in attendance at Muncie Meeting on the evening of the 8th and delivered his lecture on "Two and a half Centuries of Quakerism." A social time was enjoyed at the close of the lecture and the Ladies' Aid served refreshments.—*American Friend.*

"President Joseph Swain has been selected as chairman of a committee of the National Educational Association, consisting of seven active members, appointed to consider and report to the National Educational Association its findings and recommendations concerning the salaries, tenures and pensions of teachers. The committee expects to take into consideration, among other things, the increasing cost of living, the increasing professional demands upon the time, strength and funds of teachers, and whether the increase in teachers' wages has kept up with the increase in the wages of other workers, the increase in cost of living, and the increasing demand for teachers. The first meeting of the committee was held in Chicago last week."—*The Phoenix (Swarthmore College.)*

The coming of the *Friends' Intelligencer* as it does each week causes me to feel thankful that I can still read it and wish for more, my husband took it almost from its first publication. As he has passed on to the higher life I take it and will continue to take it as long as I can enjoy it. That may not be long, as I have passed my 88th milestone and feel that I am drawing very near the sunset of life. I just wish to say that I do not like to hear it said, as we often do, that the Society of Friends are on the decline, for in my time I never knew them to be more alive. Oh, it thrills my heart when I read of the dear young Friends' Meetings for Divine Worship and the interest they are manifesting in so many ways to bring about the truest and highest life of our dear Society. My prayer is that the good work may prosper and I believe it will if they continue to look to the true sources for help. E. P. HOGE.

Virginia.

The letter which appeared in the *Intelligencer* of the 18th inst., over the name of Lydia J. Mosher, of Granville, N. Y., has expressed my feelings in regard to the articles in your paper of a month ago about the work of the English Friends. The articles referred to, were to me most interesting. Being an English Friend residing in Canada I was pleased to see that you accorded them a place in your paper. Reading constantly the English Friends' papers I knew of what was passing there. I have no fault to find with the writer of the objections to these articles specifying the work of Lyman Abbott. He is a great scholar and thinker and doing much good in the translation and interpretation of the Bible, though I do not agree to all he writes. Generally speaking, English Friends are more tolerant to diverging opinions to their own, than are Friends on this side of the Atlantic. In 1907 my wife and I called on the late Jane Miller, of Edinburgh at her home, and saw lying on her table a copy of Whitter's poems. I remarked that I thought that English Friends were appreciating Whittier, to which she assented. I was pleased to find the appreciation of John G. Whittier in other worthy Friends in the old land. I desire to thank Lydia J. Mosher for her letter and think if more Friends would write in a similar strain the points of difference would soon be lost.

Toronto, Can. CUTHBERT WIGHAM.

For benefit of the Central Employment Association of Friends' of Philadelphia, an illustrated lecture on Oxford, by Dr. Jesse H. Holmes, will be given in Young Friends' Association Auditorium, Seventh-day evening, Twelfth month 9th, at 8 p. m. Admission 25 cents.

On the evening of Twelfth month eighth, the Membership Committee of Swarthmore Monthly Meeting, will entertain Friends and friendly people of Swarthmore, and the members of other monthly meetings of Concord Quarterly Meeting, at a social gathering in the new building (Whittier House) adjoining the meeting house. Supper will be served and appropriate exercises will follow.

A group of Friends at Wellesley College hold a meeting for worship every First-day morning, in Billings Hall, at ten o'clock, and are very glad indeed to welcome any Friends who may be visiting in or near Boston and who care to attend.

Forrest Shreve, a member of Third Haven Meeting, Easton, Md., has been stationed at the Desert Laboratory, Tucson, Ariz., where he has been carrying on a study of the vegetation, making a set of climatological investigations, and editing *The Plant World.* He expects to spend the winter in the East. He will attend the meetings of the American Association for the Advancement of Science in Washington, in the week following Christmas, and will represent the Desert Laboratory at the tenth anniversary of the founding of the Carnegie Institution. He will also bring *The Plant World* with him and get it started at a Baltimore publishing house, where it will be printed in the future.

J. Bryon Deacon has been appointed financial secretary of the Charity Organization Society of New York City. Mr. Deacon was at the Woodbrooke Settlement for Social and Religious Study in Birmingham, England, during 1907. The next year he attended the New York School of Philanthropy. From June 1908 to September 1909, he served as superintendent of the Charity Organization Society of Paterson, N. J. From Paterson, Mr. Deacon went to Philadelphia to become executive secretary of the Pennsylvania Society for the Prevention of Tuberculosis. For the last two years also, Mr. Deacon has been secretary of the New Jersey Conference of Charities and Correction.

—*The Survey.*

At Rising Sun, Md., Edith Winder will address the Young Friends' Association on First-day, the 3rd. Her subject will be Margaret Fell and the First Friendly Centre. Charles Coates will give his impressions of Swarthmore Summer School. The meeting will be at 2.30 p. m.

On Eleventh month, 12th, the afternoon, a Conference was held at Haverford Friends' Meeting House, under the care of the Monthly Meeting Committee for Advancement of Friends' Principles. Jesse Holmes, of Swarthmore, addressed the meeting. Daniel Moore, Lukens Webster and others entered into the discussion. The meeting was not as large as expected owing to inclement weather, but the audience was an appreciative one.

On Eleventh month 26th, the Quarterly Meeting's Visit-

ing Committee visited Haverford Meeting. A small portion of the committee were in attendance, but the meeting was well attended by its members and others. Daniel Moore spoke of the Inner Light as the Friend receives it and how it is known. He asked all to live so that the kingdom of heaven may be with us daily and not wait and look for it in the beyond.

The Philadelphia Quarterly Meeting's Visiting Committee will be represented by appointment, at Reading, Pa., at 11 o'clock, and at Schuylkill at 10.30 a. m., on First-day, Twelfth month 3rd. Also at Frankford at 10.30 o'clock and at Valley at 10 o'clock, on First-day, Twelfth month 10th.

A Conference under care of Radnor Advancement Committee will be held at Merion, at 3 o'clock on First-day afternoon, Twelfth month 10th, at which Henry W. Wilbur expects to be present.

GEORGE SCHOOL NOTES.

On Fourth-day evening the Lincoln met the Agora Society in a debate on the subject "Resolved that women should be given the right of suffrage on equal terms with men." The speakers on the affirmative were Tacy Clark, Katherine Miller and Esther Bycraft and those on the negative were William Tomlinson, Jervis Brinton and Maurice Conrow. In spite of the brief time in which the girls had to prepare their debate, they put up a stiff fight and the judges, Miss Kirk, Mr. Nutt and Mr. Tobien voted two to one in favor of the negative. This was a trial debate for the Lincolns prior to their trip Sixth-day evening, to Carversville, to meet the debating team of the Whittier Literary Society of that place. There they met with equal success. Dr. Roscoe Magill, a George School graduate, was one of their opponents. Arthur M. Eastburn, of Doylestown, and Hampton W. Rice, of Solebury were among the judges.

On Seventh-day evening the literary societies held their first private meetings. The Whittiers met in study hall where they were handicapped by the lack of a stage and stage apparatus, but a very interesting program was presented: Recitation, Martha Moore; Reading, Mildred Styer; Mandolin solo, Howard Lippincott; Recitation, Sara Owen; Monologue, Helen Purdy; Whittier Greenleaf, Reba Clement; Trio, Blanche Pennock, Harriette Stabler, Athalia Evans; Recitation, Mildred Hibberd; Recitation, Parker Burske; Play—A Ghost in a Boarding School, Betsy Dixon, Gertrude Coho, Lucy Lippincott, Helen Rowland and Edith Walton.

The Penns assembled in the Assembly room and gave the following program: Piano solo, Marion Underwood; Reading, Hugh Lupton; Gleanings from *The Penn*, Darlington Hoopes; Recitation, Eldon Wilson; Play—A Ghost in a Boarding School, by five girls; Vocal solo, Edith Linton; Recitation, Camilla Zavitz; Play—The Mouse Trap, by several members of the society.

SWARTHMORE COLLEGE NOTES.

On Second-day morning, October 20th, Charles L. White, of Colby College, Me., spoke in collection. He said in part "consecration to a high purpose idealizes the real, and concentration on this purpose, even in defeat, realizes the ideal. We should strive not for success, but for service."

Second-day afternoon, the Freshmen defeated the Sophomores in football with a score of 6-0. This is the third game of the series. The first was won by the Sophomores, the second was a tie.

The annual conference of Women's Student Government Association was held this year at Barnard College, November 23-25, and Swarthmore had the intercollegiate secretaryship. Beside this secretary, Rebecca T. Osler, the Swarthmore president, Edith N. Swayne, and the Junior delegate, Marion Coles, Swarthmore sent this year the members of the executive board.

On Fifth-day, the Freshmen made a third attempt to have their class picture taken, but were again unsuccessful.

First-day evening, Miss Winder spoke to the Y. W. C. A. her subject being "Things we have to be thankful for."

Dr. Blessing spoke to the Y. M. C. A. He read the tenth Psalm, and described three different kinds of lives. That of the man who is debased like Beattie, that of the man who is exalted like Moses, and that of the man who firmly sticks to duty.

A number of Swarthmore students went into Philadelphia First-day afternoon, to hear the English suffrage worker, Mrs. Pankhurst.

First-day night the boys eating society, The Devils, had its meeting for taking in new members.

The Boy Scouts in the village have chosen Dr. Holmes as their Scout master this year. They will have many meetings, walks and talks with him on First-day afternoons and evenings during the winter.

Fifth-day afternoon Dr. Robinson took his class in criminology to Philadelphia to study prison systems.

The girls' hockey matches stand as follows: The Seniors have won three games, the Juniors five, the Sophomores two. The final games will be played off after Thanksgiving.

College closes on Fourth-day for the Thanksgiving recess, and students return in time for classes on Second-day morning.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

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—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), at 11 a. m. Race St. (cor. 15th) at 10.30.

—At Fairhill, Germantown Ave. and Cambria St., Phila., meeting for worship at 3.30 p. m. First-day School at 2.30.

—At Green St., Phila., the First-day morning and the mid-week meeting at 10.30 a. m.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

—In New York, at 221 E. 15th, at 11 a. m., First-day School at 10 a. m.

—In Brooklyn, 110 Schermerhorn St., at 11 a. m., First-day School, at 10 a. m.

—In Reading, Pa., at 6th Street above Washington, Meeting at 11 a. m. First-day school at 10.

TWELFTH MO. 2D (7TH DAY).

—Nottingham Quarterly Meeting at Little Britain, Lancaster Co., Pa. Arthur M. Dewees expects to attend.

—Prairie Grove Quarterly Meeting at Marietta, Ia.

—Y. F. A. of Mansfield, N. J., at home of Thomas and Anna Bunting.

TWELFTH MO. 3D (1ST DAY).

—At Stanton, Del., a Circular Meeting at 2.30 p. m., under care of Concord Quarterly Meeting. Special trolley car from 4th and Market Sts., Wilmington, at five minutes before 2.

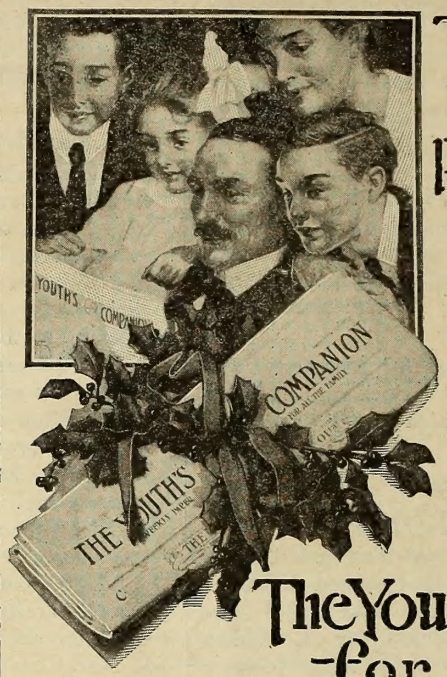
—At Friends' Home for Children, 4011 Aspen St., West Phila., meeting for worship at 3 p. m. Friends invited.

—At Race St., Phila., after-meeting conference, at 11.45 a. m., "The Reality of the Unseen" (James' Varieties of Religious Experience), introduced by R. Barclay Spicer.

—At Byberry, Phila., Friends' Association, at the Meeting House, afternoon. Subject, Swedenborg.

—Schuylkill Meeting, Phoenixville, Pa., at 10.30 a. m., visited by Quarterly Meeting's Committee. Trolley now runs to the Meeting House.

—Reading, Pa., Meeting, visited by Quarterly Meeting's Committee at 11 a. m. Henry W. Wilbur present. First-day school at 12 (instead of 10).



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—At Rising Sun, Md., Edith M. Winder, at Friends' Association, Margaret Fell and the First Friendly Centre, 2.30 p. m.

—At Norristown, Pa., Meeting, Elizabeth Lloyd.

TWELFTH MO. 5TH (3RD DAY).

—Chesterfield Monthly Meeting held at Trenton, at 2.30 o'clock.

—Media, Pa., Friends' Association at Friends' School building, 8 p. m. Isaac Sharpless, of Haverford College, "The Colonial Friends and the Recent Peace Movements."

TWELFTH MO. 6TH (2ND DAY).

—Friends' Association of Germantown, Philadelphia, at the Meeting House, School House Lane near Greene Street, Henry W. Wilbur on The Friendly Look Forward.

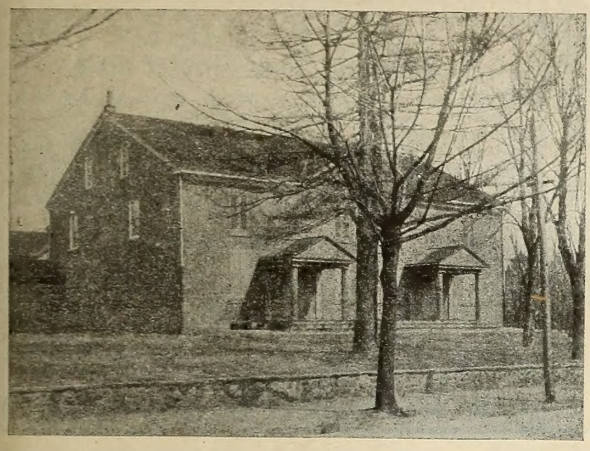
TWELFTH MO. 7TH (5TH DAY)

—Salem Quarterly Meeting at Woodbury, N. J.

TWELFTH MO. 8TH (6TH DAY)

—At Swarthmore, the Membership Committee of the Monthly Meeting

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The list of meeting houses pictured in the book is as follows:

Abington, Pa.
Alloways Creek, Hancocks Bridge, N. J.
Amesbury Mass.
Bart, Pa.
Bear Gap, Pa.
Benjaminville, Ill.
Birmingham, Pa.
Blue River,
Bordentown, N. J.
Bristol, Pa.
Buckingham, Pa.
Burlington, N. J.
Byberry, Pa.
Caln,
Camden, N. J.
Cape May, N. J.
Catawissa, Pa.
Chester, Pa.
Chesterfield,
Chappaqua, N. Y.
Center, Christiana Hundred, Del.
Clinton Corners, N. Y.
Coldstream, Ontario.
Chichester, Pa.
Clear Creek, Ill.
Concordville, Pa.
Cornwall, N. Y.
Conanicut,
Concord, near Colerain, Ohio.
Darby, Pa.
Darlington, Md.
Crosswicks, N. J.
Doe Run or Derry, Pa.
Doylestown, Pa.
Drumore, Pa.
East Branch, N. J.
East Nottingham,
Easton, Md.
Easton, N. J.
Ellicott City, Md.
Ercildoun, Pa.
Eversham, N. J.
Fair Hill, Phila.
Falls, Pa.
Fallowfield, Pa.
Flushing, L. I.
Farmington, Pa.
Frankford, Phila., Pa.
Germantown, Pa.
Girard Avenue, Phila.
Goshen, Pa.
Grange, Ireland.
Granville, N. Y.
Green Street, Phila.
Gwynedd, Pa.
Haddonfield, N. J.
Haverford, Pa.
Highland,
Homeville, Pa.
Hopewell, Va.
Hockessin, Del.
Horsham, Pa.
Jericho, N. Y.
Jordans, England.
Kennett Square, Pa.
Lambertville, N. J.
Langhorne, Pa.
Lansdowne, Pa.
Lincoln, Va.
London, Grove, Pa.
Little Creek, near Dover, Del.
Lower Greenwich, N. J.
Maiden Creek, Pa.
Makefield, Pa.
Malvern, Pa.
Manhasset, L. I.
Mansfield, N. J.
Maple Grove, Ind.
Marietta, Iowa.
Marlborough, Pa.
Matinecock, L. I.
Medford, N. J.
Merion, Pa.
Middletown, Pa.
Mill Creek, Del.
Millville, Pa.
Milton, Ind.
Moorestown, N. J.
Mount, N. J.
Mount Holly, N. J.
Mount Pleasant, Ohio.
Nantucket, Mass.
Neck, Md.
New Garden, Pa.
Newtown, Pa.
Newtown Square, Pa.
Nine Partners,
Norristown, Pa.
Northwest Fork, Md.
Odessa, Del.
Old Concord, Pa.
Old Kennett, Pa.
Old Radnor, Ithan, Pa.
Old Springfield, N. J.
Old Westbury, L. I.
Orange Grove, Pasadena, Cal.
Oswego, N. Y.
Parkersville, Pa.
Pawling, N. Y.
Pendleton, Ind.
Penn Hill, Pa.
Pennsburg, Pa.
Pennsgrove, Pa.
Pilesgrove, N. J
Pine Grove, Md.
Plainfield, N. J.
Plumstead, Pa.
Plymouth, Pa.
Preston Patricks, England.
Providence, Pa.
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Quaker Street, N. Y.
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Race Street, Phila.
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Randolph, Dover, N. J.
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Richland, Pa.
Roaring Creek, Pa.
Romansville, Pa.
Sadsbury, Pa.
Salem, N. J.
Sandy Spring, Md.
Schuylkill, Pa.
Scipio, N. Y.
Short Creek, Emerson, Ohio.
Shrewsbury,
Solebury, Pa.
Squan, N. J.
Stroudsburg, Pa.
Stanton, Del.
Swarthmore, Pa.
Near Swedesboro, N. J.
Trenton, N. J.
Unionville, Pa.
Upper Dublin, Pa.
Upper Greenwich, N. J.
Upper Springfield, N. J.
Uwchlan, Lionville, Pa.
Vincenttown, N. J.
Warminster, Pa.
Waterford, Va.
Waynesville, Ohio.
West Chester, Pa.
West Grove, Ohio.
West Liberty, Iowa.
West Meeting House, Alliance, Ohio.
West Nottingham,
Westfield, near Camden, Ohio.
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Brooklyn Daily Eagle.

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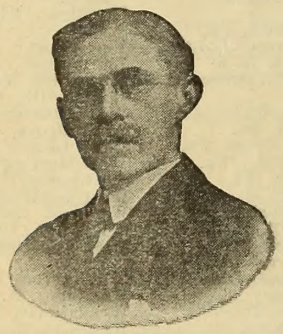
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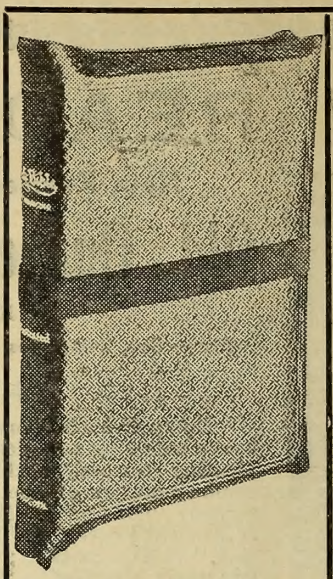
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—Illustrated lecture on Oxford, by Dr. Jesse Holmes, for benefit Central Employment Association of Friends, Philadelphia, Y. F. A. Auditorium, 15th and Cherry Streets, 8 p. m.

—New York Monthly Meeting, in Brooklyn (110 Schermerhorn Street) at 2.30 p. m. In evening, 7.30, meeting under care Philanthropic Committee.

—First-day School Union, of Burlington Quarterly Meeting, at Mt. Holly, N. J., at 10.30 a. m. and in afternoon.

TWELFTH MO. 10TH (1ST DAY).

—Henry W. Wilbur will attend Race Street Meeting at 10.30 a. m.

—At Merion, near Narberth, Pa., conference at 3 p. m., Henry W. Wilbur present.

TWELFTH MO. 11TH (2ND DAY).

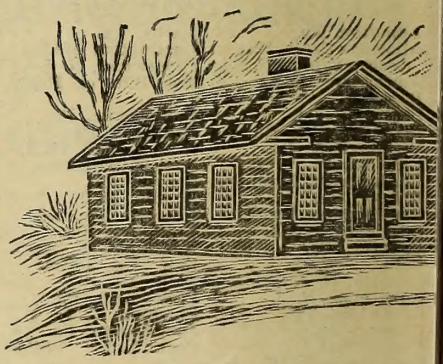
—Young Friends' Association of Philadelphia, meeting for Twelfth month, in the Auditorium, 15th and Cherry Streets, 8 p. m.

TWELFTH MO. 14TH (5TH DAY).

—Haddonfield Quarterly Meeting at Haddonfield, N. J.

"A Quaker Calendar for 1912" contains the same pictures as for 1911; these are a spinning scene; knitting by the window; winding the clock; quilting; going to meeting; feeding the poultry; getting into the chaise; in the garden; going out the front door; reading by the fireside; going to bed; the Bible reading at the breakfast table. The appropriate quotations that accompany the pictures are from Whittier, John Russell Hayes, William Penn and Isaac Sharpless. The whole has a neat greybrown cover and is so arranged that the sheets can be turned over at the end of the month and preserved.

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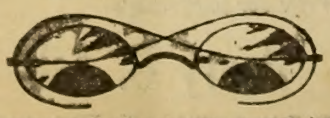
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, TWELFTH MONTH 16, 1911. | Volume LXVIII. Number 50.

Slowly the Bible of the race is writ,
And not on paper leaves or leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While thunder's surges burst on cliffs of cloud,
Still at the prophets' feet the nations sit.

LOWELL.

OLD QUAKER MEETING HOUSES.

That a second edition of "Old Quaker Meeting Houses," by John Russell Hayes, has lately been issued by the Biddle Press, is evidence that it has touched a responsive chord in many hearts. That it has been enlarged in its poetic content, and in its collection of pictured Meeting Houses, shows the love for early associations that survives time and change, and prompts to the increase of this treasured memorial. Who of us whose church-home has been the Quaker Meeting House in the country, would not love thus to preserve its outward form, and who of us but acknowledges a debt of gratitude to our poet that he has expressed for us in the measured lines which emotion seeks, the feeling stirred by memory.

This volume must appeal especially to those of us who have grown up in attendance at country Meeting Houses. It bears witness to the fine sense of fitness with which our fathers placed "these old-fashioned, simple Quaker shrines," amid the sheltering trees belonging to "God's first temples."

"O mighty oaks and noble sycamores,
With trunk moss-silvered and with lichened limb,
Breathe soft to me the storied memories
And treasured records of the long rich years."

And those who have been privileged to gather in the Amesbury Meeting House, pictured in this book, would wish the noble New England elms to be remembered in this apostrophe:

"Tell me, great trees that shade the quiet roofs,
And guard the lowly graves among the grass,
Tell me of all the simple country faith
And grace and kindliness that long have blest
The old-time Quaker colonies afar.

. . . . . .

Love links us all across the sundering leagues,

Love makes us brothers in our cherished creed
In many an ancient Quaker neighborhood,
In many a well-loved kindly meeting-house
Far up and down the land, where'er we come
And gather in the peaceful First-day morns,
Waiting in quietude upon the Lord,
Waiting and praying,—'Children of the Light.'"

It is only those who know the old country Meeting House—not the modern, furnace-heated structure, who will catch the picture in the following lines:

"An ancient palm,
And phantom fragrance fill *the sun-lit air*
That shimmers from the softly-humming stove
In winter days and gives a dreamy grace
And radiance to the far-off snowy hills,
And old homesteads and sleepy villages
And lonely woods seen through the little panes."

With many a happy phrase or couplet, the individual Meeting House is brought vividly before us. "Calm Old Kennett by the country road," "ivied Abington's serene old house," "old, old Flushing, simple, venerable," "quaint Hockessin's little shrine," "Old Horsham dreaming in the hickories' shade," "Old Jericho where sleeps Elias Hicks,"

"Fairhill, in whose green shade was laid to rest Lucretia Mott;"

"Manasquan,
Where good Job Scott attended meeting once,
That Friend 'so deep in heavenly mysteries;'"

"Easton where Fox the Founder long ago
Preached to a 'heavenly meeting' gathered there;"

"Grey Meeting House in Furness' grey fields
By centuried Swarthmore Hall, where Margaret Fell
Through wondrous years kept warm the friendly hearth."

"And Little Jordans, that most hallowed spot,
Where loved and saintly Penn was laid to rest,
Beside the loved and saintly Peningtons."

With a fine touch our poet brings side by side the old Meeting House and the gray cathedral. The grandeur of Westminster and St. Paul's might easily eclipse the human men and women gathered in worship beneath their great domes and massive towers, but the celebration of Old Quaker Meeting Houses centers in the men and women whose personality hallows them. Our poet writes:

"Such memories truly make a sacred shrine
Of each old meeting-house,—make it as holy
To our affections and our reverence,
As any grey cathedral to our brethren
Of faiths more ancient far than ours.
I yield
To none in sympathy for those high fanes
And heaven-aspiring minsters of old lands,
Whose solemn organ-tones and glorious hymns
And incense streaming up in mists of gold
To satisfy devout and simple hearts. . . . "

Then comes this word of gentle justification for such of us as have found ourselves deeply stirred by the noble architecture of the "heaven-aspiring minster," with its soul-satisfying harmonies of color and of sound:

"We all were of the old Church once, and feel
Some thrill of old allegiance—"

Perhaps the strongest appeal of this exquisite, drab-tinted volume is made to our loving memory of those who have left the baptism of their chastened spirits upon the Meeting Houses here celebrated. Of Lydia H. Price it is written:

"Friendly of soul was she, and all who came
Within the sunlight of her kindliness
Were richer for her friendship and her love.
We say the saints have gone from earth long since;
But she, I think was saintly,—if to be
Devoted to high truth, to hear from heaven
The voice ineffable, and tell its words
With pleading power and fervent eloquence
To us who listened to her ministry,
To live a blameless life, and shed around
Sweet peace and friendliness and gracious cheer,—
If this be saintliness, the gift was hers."

Many whose college-days were passed under the guidance of Swarthmore's president, Edward H. Magill, will cherish this word-portraiture:

"He seemed a Quaker of the olden time,
Gentle and steadfast, honorable and true,
Grounded in virtue and integrity,
And guided ever by an inner light;
Yet no stern and unbending puritan;—
. . . . . and in him
Were human power and grace of soul so fused
That long his happy memory shall endure,
Engraven in our hearts who loved him well."

Not too often can we name the names of those who have stood for sincerity, for faithfulness, for loving kindness, as did those who are memorialized in these pages. One other is singled out—Lydia H. Hall, as one called to spend and be spent in service beyond her sweet home-boundaries:

"Sincerity was hers,
And simple peace of heart and homely wisdom.
With youth she had a perfect sympathy,
And patiently and loving she wrought
In their behalf through all her length of days.
—Who may compute the influence for good
Of such a life, who reckon up the sum
Of all the kindness and benignity,
The meek and unobtrusive helpfulness,
The calm rich peace, the charm, the gentle grace."

It is hoped that these glimpses of "Old Quaker Meeting Houses" will give some hint of the charms written in this volume so fitting as the outward form of the inner sense. It is a beautiful specimen of book-making. The clear type is good for all eyes, the delicate "Quaker-drab" is most satisfying, and the reproductions of the pictured Meeting Houses altogether charming. Another interesting feature is the vacant space under each of the one hundred and sixty-six pictures, for added historic notes, or personal reminiscences, thus giving opportunity for increased value and interest in the ownership of the book.

ELIZABETH POWELL BOND.

INDIAN AFFAIRS TO-DAY.

[Annual Report of the Committee on Indian Affairs, Baltimore Yearly Meeting.]

We can report very little activity in the Department of Indian Affairs by the Committee during the past year. In fact, during the past decade, the standard of effort has been gradually lowering among all the Yearly Meetings, until at this time hardly any reference is made to the subject in any but ours, and very few, and circumscribed are the channels of usefulness left open to us.

For some years the Committee has not found it necessary to meet more often than once a year, at Yearly Meeting time, the Chairman being entrusted with the details of work that may have been outlined by the Committee at its annual meeting.

The twenty-ninth annual Conference was held at Lake Mohonk this month, and the usual cordial invitation was extended to the Chairman to be present, but it was impossible to accept the invitation this year.

We have been called upon by the Board of Indian Commissioners to make a report of whatever mission work our Society is engaged in, and what schools we are maintaining among the Indians. To this request we made the best reply that the facts would warrant.

In addition to our regular annual dues for membership, we last spring made a special contribution of fifty dollars, to the Indian Rights Association of Philadelphia. We have co-operated with this Association for many years in its efforts to secure faithful and competent officials in the Indian field service.

Through interviews with the Hon. Robert C. Valentine, Commissioner of Indian Affairs, we have sought to bring a wholesome and salutary influence to bear in several particulars concerning Indian legislation and administration. These interviews have been reassuring, leading us to the conclusion that the Commissioner, if he is allowed to control, will bring about important reforms in the Indian service.

We have continued the moral and financial support, which it has been our privilege to extend for some years past, to the industrial school and exchange in Oklahoma, known as Mohonk Lodge.

We have received many and continued expressions of appreciation and thankfulness for this recognition of the work and the assistance thus afforded. Efforts that have been made by enemies of Dr. Roe and his wife to discredit this work have utterly failed, and the Lodge continues to be an important industrial center. Last spring, by direction of the Committee, an effort was made

to secure the services of our Friend, Guion Miller who then expected to make a trip to Oklahoma, as inspector in our behalf of the work of Mohonk Lodge, with the view of obtaining his opinion of the value of the institution as an aid to Indian uplift and development. He was entirely willing to act for us in the matter, but finding later that he would not be able to make the trip, the investigation could not be made.

Early in this month an interesting illustrated lecture was delivered at Park Avenue Meeting House, by Rev. Frank T. Lee, on the Yuma Indians, their religion, traditions, and mission work. The lecture was under the auspices of this Committee, and was well attended.

We contributed the sum of Twenty-Five Dollars to assist in the establishment of the Indian Industrial School at San Jose, Cal.

We continue the sending of a number of copies of *Scattered Seeds* to several of the Sunday schools in the Indian country, and have assurance that they are received and appreciated.

With reference to the present status of the Indian question, there seems to be little that can be said that is new or startling. The attitude of the Government towards the Indian problem has not changed materially in the past few years. There is, however, one clear note of discouragement. This is caused by the realization that the rum power appears to have strangely and mysteriously secured a footing in the Interior Department. We cannot believe that the Indian Office is under the influence of this power, or that the Commissioner would for a moment allow the machinery of the Bureau to be used to further the ends of the liquor people to the hurt or disadvantage of the Indians; but somewhere in that vast division of the federal administration known as the Interior Department, there is a strong suspicion that lurking there and thwarting the efforts of Congress and the Indian Bureau to suppress the sale of liquor to the Indians and punish violators of the prohibitory law, is that unclean beast, the emmissary of the rum power. In 1906 the Congress appropriated $25,000.00 to enable the Commissioner of Indian Affairs, under the direction of the Secretary of the Interior, to take action to suppress the traffic in intoxicants among the Indians. This appropriation was renewed in 1908. In 1909, $40,000.00 were appropriated for the same purpose. In 1910, $50,000.00, and in 1911 the appropriation was increased to $80,000.00. The success of the Government in this effort to protect the Indian from the fearfully degrading effects of strong drink, under the able and efficient direction of its agent, William E. Johnson, was very marked. During the five years that he had charge of the work over three thousand illegal vendors of liquor were fined or sent to prison, and over a half million bottles of liquor were seized and destroyed. At the climax of his success and usefulness, William E. Johnson suddenly resigned his commission, giving as a reason that he cannot longer combat the influences that seemed to be at work in the Department, and that were not favorable to his activity. Thus does the curse of liquor obstruct our philanthropies in whatever department we may work, and thus does the rum power make manifest its influence in the political life of this nation.

If we are to witness the ultimate destruction of the Indian, it will be due to the rum power and to the uncontrollable disposition of white men to plunder and rob him of what little there is left that he can call his own.

We fully concur in the statement of Herbert Welsh, of the Indian Rights Association, that among other things there remains this effort that friends of the Indian should make: "To create a more vigorous public opinion, which, expressing itself from various sections of the country, and concentrating itself upon the Indian Bureau and the office of the Secretary of the Interior, shall bring the service to a much higher state of efficiency than it is now, and help to free it from the grip of self-seekers and grafters," and we would add, and redeem it from the malign influence of the rum power.

JOSEPH J. JANNEY, *Chairman.*

Baltimore, Tenth Month, 28th, 1911.

[Appreciation was expressed of the long-continued and efficient service of the Chairman of this Committee. The report was united with, but the situation that caused the resignation of William E. Johnson was deplored.]

At school Marjorie had been taught what I may best describe as Muffled Christianity. She had been shielded not only from argument against her religion, but from argument for it; the two things go together, and I do not think it was particularly her fault if she was now growing up like the great majority of respectable . . . people, with her religious faculty, as it were, artificially faded, and an acquired disposition to regard any speculation of why she was, and whence and whither, as rather foolish, not very important, and in the very worst possible taste.

H. G. WELLS.

In "Marriage" in The American Magazine.

JOHN BRIGHT AS I REMEMBER HIM.

The recent centennial of the birth of that once greatest and grandest of all modern Quakers—Right Hon. John Bright, M.P. for Birmingham, England—reminds me of the days when I was wont to see and listen to this dead and gone oracle. Many years have fled since then; but the personality of John Bright is just as familiar to me to-day as though I had seen its owner but yesterday. A somewhat short, stout figure; a massive and leonine head, crowned with a wealth of snow white hair; a strong, broad and immobile face—all these external characteristics of the man rise distinctly before me after this long lapse of years. The tone of John Bright's voice was sweet and silvery; his enunciation was as clear as a bell; his eloquence was golden and matchless. Indeed, so far as the knowledge and delivery of the purest Saxon are concerned, John Bright never had an equal, certainly not a superior. When speaking Mr. Bright seldom quoted the English poets, such as Shakespeare, Tennyson, Byron, et al. He invariably and copiously cited the American poets, such sweet singers as Whittier, Emerson and Longfellow. It may also be stated that John Bright possessed the rare gift of apt quotation in a larger and more marked degree than any of his contemporaries. Nor did he ever misplace a word. For instance, during the Crimean War of 1854—a war that Mr. Bright, obeying his peacelike and Friend-like principles, righteously and strenuously opposed tooth and nail—he rose in his seat in the House of Commons, at the time when the British army was suffering great losses at the hands of the enemy. Said he: "The Angel of Death is abroad; you can almost hear the beating of its wings." As Mr. Bright left the House a fellowmember observed: "Bright, if you had said 'flapping' instead of 'beating,' the House would have laughed." But John Bright, who was fully cognizant of the fact that the Commons' House of Parliament is ever opposed to sentimental utterance, knew exactly the correct word to use upon that occasion.

I shall never forget the profound effect produced by this superlatively great Quaker when he unveiled a statue of Richard Cobden, in one of the large northern manufacturing cities of England. His hearers were practical, hard-headed, money-getting and money-loving men of business, men to whom the current coin of the realm was their one and only god. But John Bright, with the aid of his surpassing and pathetic eloquence, made these same close-fisted, gold-encrusted men weep with a great weeping. He broke down the iron reserve which habitually environed them—they were under the "wand of the magician." Once again, and for the second time, did I listen to the unparalleled speech of the "Sage of Rochdale," a man whose figure, in his younger or salad days, was a very familiar one on the Manchester Cotton Exchange, as the partner and representative of the great firm of Jacob Bright and Sons, cotton spinners, Rochdale. The second occasion just referred to was in the House of Commons. The late Charles Bradlaugh, who had then recently been elected M.P., for Northampton, refused to take the oath, with the result that he (Bradlaugh) was, for the time being, not permitted to take his seat in Parliament. Mr. Bright, who spoke from the Government benches, did not altogether champion Bradlaugh's cause. But, whilst referring to Bradlaugh's pronounced and well-known religious unbelief, Mr. Bright uttered one very liberal phrase, the words of which I distinctly remember. Said he: "Mr. Speaker, I can, in a manner, sympathize with Mr. Bradlaugh, for the time was when I had doubts myself." It may also be stated that, although the late Queen Victoria possessed no more loyal subject than John Bright, he never uncovered before Her Majesty. However, the wise and astute Victoria, knowing the truly noble and democratic customs of the Quaker sect, invariably permitted John Bright to address her with his hat on. During the American Civil War, that internecine strife of fifty years ago, Mr. Bright, who opposed the rank and rotten principles of slavery with all his might, threw his great influence into the Federal scales. William Ewart Gladstone, at that time, favored the South. But the time came, some years subsequent to the Civil War in question, when Gladstone, England's great Commoner, publicly retracted his former and erroneous course of procedure. For pure, sincere and altogether disinterested work in the political world of England the name of John Bright stands pre-eminent. No ulterior motive ever characterized a single political action of his. His private life was irreproachable. No overt act ever marred either his personal or political escutcheon— he wore the "white rose of a blameless life." The years have taken their flight since John Bright, after a long and eminently useful public life, journeyed to that "undiscovered country from whose bourne no traveler returns." To-day he sleeps in calm and peaceful solitude in his own native and manufacturing town of Rochdale, England. But no man, no biographer, can in the least approximate the great moral force exercised by this incomparable man throughout the world. No man, no body of men, can adequately shadow forth in cold type the ceaseless and undying love with which the English speaking people, in every clime and in every

country, will ever regard the sainted memory of John Bright.

Truly may it be said of this immortal Quaker and statesman:

"His life was gentle; and the elements
So mixed in him that Nature
Might stand up and say to all
The world, 'This was a man!'"

ERNEST ISITT.

Philadelphia.

GOD'S PROMISES.

We hear a great deal said in our pulpits and in the evening prayer meetings, about God's promises, and exhortations to take hold of these promises are frequent. What is a promise? A declaration on the part of someone to do something for another one, or to give that other one something, and considered binding on the person giving the promise. If he fail to keep his promise, his reputation for truth is blasted. And he need make no more promises, for he will not be believed by those whom he has once deceived. Is God of that nature that he should falsify his word? The Bible contains a record of his promises to his creature man, beginning at the time of his creation, when he placed Adam and Eve in the garden of Eden (innocence and purity) telling them they might freely partake of everything in the garden, except the tree of the knowledge of good and evil, "for in the day that thou eatest thereof, thou shalt surely die." When through curiosity, and a desire for something that they should not have, they yielded to the temptation to taste the forbidden fruit, so to become "as gods knowing good and evil," they died to innocence and purity; not physical, but spiritual death. Do we not often want that which we should not have? And if we yield, as did they, we suffer in consequence.

In the time of Noah, when "all flesh had corrupted his way upon the earth" the Lord appeared unto righteous Noah to save him from the general destruction, threatened to the wicked, promising him and his family safety, provided he would carry out instructions given him, and the promise was duly fulfilled. No doubt neighbors and perhaps friends, ridiculed him and his preparations, but what cared he? Secure in the faith that God would do all he had said he would do, he continued calmly in his work, and the result justified his supreme faith. And, after the flood, God said, "neither will I again smite any more every living thing as I have done, I will set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." That covenant has not been broken.

Years after, Abraham was promised that he should be blest, his name be made great. See how wonderfully that promise was fulfilled, not only in Isaac, who was really the "child of promise," but even in Ishmael the son of the bondwoman, of whom it was foretold that he should be the father of twelve princes, and be made a great nation. All this was carried out to the letter. Isaac, Jacob, Joseph, and a host of others who could be named, were covenanted with by God, whose promises were always fulfilled to them. But mark ye, my friends, the conditions of fulfillment were based on *obedience* to God's commands.

"Harken ye to my voice, Observe the laws of God, My son, obey my voice." The Lord instructed Moses to say to the people of Israel, after they had left Egypt, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." All through these records, we find the conditions the same; the promises of the Lord, for either reward or punishment, remained firm and unchanged, according as the people were obedient or disobedient. When David obeyed the voice of the Lord, he was, indeed, a "man after God's own heart," but when through carelessness, ambition or passion, he went counter to God's mandates, he was as much a sinner as any other person and suffered because of his sin. In one place he says: "The Lord rewarded me according to my righteousness, according to the cleanness of my hands hath He recompensed me," and again, "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Here we see that *obedience* is the underlying condition. Again David says out of his own experience, "Cast thy burden upon the Lord and He shall sustain thee; He shall never suffer the righteous to be moved." Blessed thought. No matter how heavy the burden, we have the assurance, that if we cast it upon the Lord, he will help us to bear it. All through the Old Testament Bible, we find the same thought, the same promises that were given in the beginning.

Passing from the age of law, to the gospel time, when Jesus came to fulfill all law, and establish the reign of grace, the promises are many and clear. "Come unto me, all ye that labor and are heavy laden and I will give you rest," but we must *go* to *him*. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." How simple the requirements on our part, how great the reward. Look also at the promises in the beatitudes; in

them as in the one just quoted, we are told, not that we *may* find, that we *may* be filled, and that it *may* be opened to us, and so on, but that we *shall*. No uncertain sound about it. Peter says, "The Lord is not slack concerning his promises * * * not willing that any should perish but that all should come to repentance."

The promises are as much and as sure for us of to-day, as ever they were to those of olden time, though perhaps the punishments for violations, are not always so obvious as is recorded in the Bible. But what greater punishment can one suffer, than the stings and reproaches of a guilty conscience, albeit no one but ourself knows of the suffering or the sin? God does not speak to man now, as we are told in olden times he did, but he does speak as clearly and as intelligibly, in the "still small voice," as ever he did through prophet, sage, or seer, centuries ago, and we will do well to give heed to it, as did those who heard the "Thus sayeth the Lord" by the mouths of holy men.

Noted persons in former times have borne testimony to its saving efficacy. Pythagoras calls it "the light of ages"; Socrates, "the good spirit"; Anaxagoras styles it "the divine mind"; Timeus speaks of it as "the inbegotten principle and source of all light." Plutarch says it is "the interior guide of the soul, and everlasting foundation of virtue." Was it not this voice that arrested Martin Luther during his laborious and religious act of climbing on his knees a certain stairway, then supposed to be an obligatory performance of devout church members, by bringing to his mind the words of Paul to the Galatians, "The just shall live by faith," and he paused in his ascent? No mortal tongue was near to speak those words to him; it was the voice of God speaking to and in his own soul, showing him the hollowness of mere forms, when unaccompanied by the spirit. And so it will speak even to us to-day, to guide us aright, if we but listen attentively. God's promises and the still small voice, work together, and blessed are we, if we allow them to have dominion in us.

ELIZABETH H. COALE.

Holder, Ill.

A WORD TO PARENTS.

[From the *Young Friends' Association Bulletin*, Philadelphia.]

At all times the teachers of our elementary First-day school grades are endeavoring to secure the best methods and helps for teaching the little ones, but one of our greatest needs is the co-operation of the home. The children are only at First-day school a short time each First-day, while the home influences extend over the seven days of the week.

A few ways in which the teachers can be helped are:

1. By helping the child to be punctual and regular in his attendance, and by not keeping him home for a trifling cause, nor permitting him to be late when it could be avoided by a little care.

2. By notifying the teacher of the cause of absence, especially if the child is ill.

3. By visiting the school occasionally and learning the methods of teaching the little ones.

4. By being as interested in their Bible Lessons as you are in their secular lessons.

5. By questioning the child upon what has been taught in the class. This impresses the truths upon the little mind, and a scholar will often listen more attentively when he knows he is to be questioned at home.

6. By encouraging and helping the child select and memorize his First-day school sentiments when required.

These are but a few suggestions which, if adopted, will undoubtedly bind the home and the First-day school more closely together and help the teacher in her work. Someone has truly said: "A teacher who has no help from the home has just cause for discouragement. She battles against great odds."—*Y. F. A. Bulletin, Phila.*

STORIES OF HEBREW HEROES.

Headley Brothers, of London, have just issued a book with the above title, it being a collection of stories written by Rufus M. Jones. The name of the author is sufficient to recommend the book to the attention of Friends anywhere this side of the Atlantic, and it impresses us with a certain lack in ourselves that the book should first be published by our friends across the sea.

The stories are written in simple language and may be read *to* children as soon as they are old enough to appreciate any story with continuity. They may be read *by* children with a fair degree of interest until they are ten or a dozen years of age. The language is easy to understand, the style direct and the narrative at every point full of real and living interest. These old stories of the Bible, emancipated from a word-setting that is difficult to understand and archaic in style, and told again in the simple language that all children can comprehend, will find a welcome place in many households.

Among the themes treated are "The Story of a Garden," "The Story of the Builders," "How a

Boy Cheated His Brother," "Joseph Lost and Found," "A Beautiful Friendship" and "A Girl Who Became a Queen."

Teachers of First-day schools will find the book useful as offering material which they may tell to the children, or in cases where they still feel that reading must take a portion of the First-day school period, it offers exceptionally well-fitted material to be used. It is also a good bed-time story book, and many a child will fall to sleep both wiser and happier for hearing again the great stories of the beginning of things, told with the strength and power which characterize this book.

Just at Christmas time, when fathers and mothers are seeking for story books for their children, it is especially appropriate that we should call their attention to these stories of the Hebrew heroes. It will make an appropriate gift for a child from ages five to ten, inclusive; and some of the older people, who have never grasped the vigor of the Old Testament stories, will read with interest this book for children.

It may be obtained of Walter H. Jenkins, 140 North 15th street, Philadelphia, price $1.00, postpaid. Although just issued in England, it will be available here in time for Christmas.

The editor of the *Intelligencer* has made a practical test of its interest by reading it to his boys aged respectively five and eight years. Their verdict is that the author must be asked to write some more stories just like those, and they suggest that he do it within "forty days."

JANE P. RUSHMORE.

CORRESPONDENCE COURSE FOR FIRST-DAY SCHOOL TEACHERS.

Three years ago an effort was made to establish Correspondence Courses for First-day school teachers who are anxious to better equip themselves for service and willing to make some effort to attain this result. Several courses were tentatively tried. The result showed that there was a real desire to study the Bible, but that little apparent interest was felt in other courses. The Committee was directed to limit its efforts to assistance in Bible study. The instruction to the Committee has never been actively carried out owing to lack of time on the part of interested people to undertake regular direction of students' work.

The Central Bureau of Philadelphia Yearly Meeting now offers the requisite facilities for overseeing correspondence courses and is prepared to receive at once applications from any who wish to regularly study the Bible according to an outline now ready for use. Kent's Historical Bible has been selected for the textbook, and at first no course will be offered except the one following closely this book.

General directions for study and a brief outline to supplement Kent will be furnished upon application to the office. The only book absolutely necessary for study is one volume of the Historical Bible, price postpaid $1.06. Additional reference books would of course be helpful. The General Secretary of First-day schools will keep in constant touch with students by correspondence and give help and suggestion when applied to.

In communities where two or more people are interested to take such a study course, it will add to the interest to arrange for mutual discussion and consideration.

Anyone interested is invited to enroll as a student or to correspond with Jane P. Rushmore, 150 North 15th Street, Philadelphia about the work. We hope that the experience gained by the former tentative experiment may enable us to conduct this work with system and profit to those who are interested to regularly study the Bible.

JANE P. RUSHMORE.

Through the courtesy of the publishers we are able to supply sample copies of Teachers and Taught to any who are sufficiently interested to apply to this office for them.

Central Bureau, Philadelphia Yearly Meeting,
150 North 15th Street,
Philadelphia, Pa.

The Sub-committee on Literature of Philadelphia Yearly Meeting First-day School Committee has in its possession "People's Commentary on Acts," by Dr. Rice. This book will be useful to teachers using either the lessons on Paul or the present year series on the Acts.

It has also Abbott's Life and Letters of Paul and two of Kent's histories.

These books are loaned to schools without charge and will be forwarded upon application to

The Central Bureau,
150 North 15th Street,
Philadelphia, Pa.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 16, 1911.

As we go to press the anti-saloon forces are gathering in Washington for the biennial national convention of the League. We can not give any account of it in this issue, but a representative of the *Intelligencer* is in attendance at the convention, and full reports of its significant doings may be looked for next week. S.

Washington, D. C.

A curious thing in the case of those who live under a belief in the Bible, as an authority that is not to be questioned nor to be studied as other literature is, and belief in Jesus as Deity, is their feeling that those who have the present day view of life and religion are all the while trying to hide their real views, and all the while trying in an insidious manner to undermine the views of the Orthodox. A writer in the *Evangelical Friend* calls attention to "a close resemblance (amounting almost to identity) in their leading features, between Hicksism and what is known by the term "Modern Thought," or the "New Theology." He adds, "The similarity exists not only in the matter, but also in the cautious, insidious manner in which Elias Hicks proceeded for some years before (as to speak) he took off his mask, and the same insidious manner that marks much of the modern teaching of both writers and preachers of the new Theology school."

Now, it has seemed to us that we of the "new" and the "modern" thought have erred entirely the other way. In our respect for the views of others and our belief that the power of God works even in those whose views are not as our own, and that they are not sure to be lost even if we do not get them converted to our view, we have not been as diligent as we ought in preaching our Gospel. Insidiousness and pretense of holding to an Orthodox and respectable view, while really engaged in insidious ways to undermine it, is very far from being a fruit of the "modern" spirit. It seems rather that it is subjection to a forced uniformity of belief, without due regard to the actual workings of one's modern mind, that breeds insidiousness. The writer referred to, gives in his article a page of quotations from letters and sermons of Elias Hicks. We are glad that in this way the viewpoint of that good man will come to the attention of many, especially of the younger, readers of the *Evangelical Friend,* and they will be able to judge for themselves as to their value.

Albert Cook Myers writes with enthusiasm of his quest in England for material for the "Complete Works of William Penn." In a private note written from Welbeck Abbey, he says: "I am having great success with the Penn work over here. All doors have opened to me—no refusals. A great deal of Penn material has been assembled at my office in Devonshire House. I am here at Welbeck Abbey for a few days. Twenty-one Penn letters have been copied for me in this Library. I have carefully collected them and photographed those of special interest. From here I go to the Earl of Dartmouth, in Staffordshire, to see his Penn letters. Thus the quest goes on."

He expects to return from England about the 21st of this month, to go on with his work at home during the winter; but he will need another summer in England.

Religious and character values of the curriculum of school and college is the subject of articles, in *Religious Education,** by John M. Coulter for biology, Jeremiah W. Jenks for social sciences, and a number of other leaders in their departments. Cassius J. Keyser writes of the spiritual significance of mathematics; Arthur Holmes, of University students' taste in Bible study; R. R. Castle, Jr., of the Freshmen.

The home and its relationships to the church, plan for the study of criminal man, harmful and helpful hymns, religious education in young people's societies, the insurgent Sunday school, community study for the Sunday school, are other subjects in this issue.

This journal, together with the other advantages and opportunities connected with membership in the Religious Education Association, is a great help to the First-day school worker.

*Published bi-monthly by the Religious Education Association, 332 S. Michigan Avenue, Chicago, Ill. $3 a year, 65 cents a copy.

NEIGHBORHOOD GUILD FUND.

As already noted, Thomas H. Griest, owing to the press of business duties, tendered his resignation as Treasurer of the Philanthropic Committee of Philadelphia Quarterly Meeting, which was regretfully accepted at the Tenth month Meeting. His efficient services have been appreciated by all connected with the Committee and Friends' Neighborhood Guild.

The office of Treasurer is now held by Leslie Griscom, 4532 Mulberry Street, Frankford, Pa., and the Committee requests that all contributions and communications be sent to him.

ANNA N. LUKENS, *Clerk.*

THE JOB SCOTT BOOK.

It is expected that "Job Scott; an Eighteenth Century Friend," will be ready for delivery about the 20th of the present month. The publishers propose to offer it to those who may wish to use it as a holiday gift, at the rate of two copies for one dollar, post paid. The regular retail price will be 75 cents, post paid.

A chapter of "Scott Sayings" will be particularly suitable for First-day school sentiments.

Orders should be addressed to General Conference Advancement Committee, 140 North 15th Street, Philadelphia, Pa.

HANNAH WOODNUTT AND SWARTHMORE STUDENTS.

[From *The Phoenix*, weekly organ of the students of Swarthmore College.]

In 1884 Mrs. Woodnutt became a member of the Board of Managers of Swarthmore College, and by re-election, was continued a member of the Board for a period of 24 years. She was devotedly attentive to the duties of her appointment, being especially serviceable in promoting the establishment of a home-like atmosphere in the social life of the students. By nature conservative, she was nevertheless always appreciative of the importance of keeping the standard of the college work to a high degree of efficiency, though it involved the relinquishing of some time-honored customs of former years. Her dominant influence on the Board, however, was of a moral and spiritual character and her service for the college was shown more emphatically as an appointed visitor on behalf of the managers than as a director of the educational work.

Thomas Woodnutt died in 1889. In 1905 his widow endowed, in his memory, a scholarship fund, the income of which is awarded to students "whose previous work has demonstrated their earnestness and ability."

Aside from this Hannah Woodnutt was always responsive to the appeals of the college for financial aid for any special purpose arising from time to time during her connection with the management.

Thus in an unobtrusive way has the life of a woman devoted to the service of her "Father in Heaven" as he revealed it to her, been effective in fashioning the life at Swarthmore College. In the memories of those who knew her intimately her name, as well as that of her husband, will always be gratefully associated with the "Thomas Woodnutt Scholarship Fund." W. M. J.

AT WINCHESTER, VA.

Plans are being made for a week-end conference to be held in the Winchester, Va., meeting house on the 16th and 17th of this month, next Seventh and First-day, under the joint auspices of the Hopewell Monthly Meeting Advancement Committee and the Young Friends' Association of the same meeting. The Baltimore Yearly Meeting Advancement Committee will co-operate. There will be three sessions of the conference. On the afternoon of the 16th three ten-minute papers will be read: "The Importance of Maintaining a Live and Effective Friends' Meeting in Winchester," Charles E. Clevenger; "What Elements are Necessary for Effectiveness in a Present-day City Church?" Ray Robinson; "Religious and Social Service, an Opportunity for Living the Abundant Life," Grace E. Clevenger. On the programme of the evening of the 16th will be the topic, "The Church and Citizenship." Meetings for worship will be held First-day morning at both Winchester and Hopewell. In the afternoon there will be four short papers, as follows: "What Service Should a Religious Organization Perform in a Community?" Susan T. Pidgeon; "What is the Individual Responsibility of Every Member to Help in the Work?" John I. Brown; "Why Should Everybody Belong to Some Branch of the Church?" Sara B. Hardesty; "Why Do We Attend Meetings for Worship?" Mary L. Lupton. In addition to the Friends who will read papers Dr. O. Edward Janney and Arthur M. and Emma M. Dewees, of Baltimore, will be present at the conference.

PROFESSOR HOADLEY.

Prof. George Arthur Hoadley, Vice-President of the college and the Morris L. Clothier Professor of Physics, celebrated his 63rd birthday Saturday, December 2. This date was also the twentieth anniversary of his coming to Swarthmore.

Professor Hoadley was born in Sheffield, Mass., in 1848. He graduated from Union College, Schenectady, N. Y., in 1874, and in 1877 took his Master's degree. In 1907 he was awarded the degree of Sc.D.

After graduating from Union he became principal of the Argyle Academy, Argyle, N. Y. In 1878 he became principal of the Fort Edward Union School, and in 1883 of the Florence (Mass.) High School. He next became principal of the Northampton High School from where he came to Swarthmore, December 2, 1888.—*Swarthmore Phoenix.*

AT THE STUDENT GOVERNMENT CONVENTION.

Swarthmore was represented at the annual convention of Woman's Intercollegiate Associations of Student Government of eastern United States recently held at Barnard College, Columbia University, New York. Edith N. Swayne, '12, president of the local association, was the senior delegate and Marion Coles, '13, was the junior delegate. Reba Osler, '13, was secretary of the convention.

The purpose of the conference is to discuss student government problems for mutual help. Miss Constance von Wahl, president of the Barnard association, presided over the convention. Every woman's college of recognized standing east of the Missippi, which has student government, was represented. Each college sent two delegates.

The subjects that came up for discussion were: The Honor System, the Point System, the Social Schedule, the Powers of Executive Board, Faculty Members of the Executive Board, Day Students, Quiet, Nominating Committees, College Pay Day, Attitude toward Executive Board, Lights Out, Faculty Control Over Student Activities, Endowment Fund, Chapel Attendance, Dining-room System, Fire Drill, Standard of Scholarship, College Celebrations, Cut System, Permission to Leave Campus.

Edith Swayne spoke for Swarthmore and explained the system in force here. She told about the college and explained the co-educational system whereby men and women are on an equal basis.

The delegates report that they were royally entertained.

At the request of the National Y. W. C. A. secretary, a committee was appointed to draw up a pamphlet telling about the association for distribution among Western colleges with the view of arousing interest for a similar organization west of the Mississippi.

The colleges represented were: Allegheny, Barnard, Bryn Mawr, Brown University, Cornell, Elmira, Goucher, Lake Erie, Mississippi Institute and College, Mount Holyoke, Radcliffe, Randolph-Macon, Simmons, Syracuse, Vassar, Sweet Briar, Wellesley, Wells, Western Reserve, Wilson and Swarthmore.

The next annual meeting will be held at Wells College, Auburn, N. Y.—*Swarthmore Phoenix.*

CARRYING A REVOLVER.

After twenty-two years of reflection within the walls of the Eastern Penitentiary, Sydney Ware, who came out into the sunshine by virtue of the Governor's pardon yesterday, passes on the lesson he has learned for the benefit of other men. Ware's time was served for a double murder. His sermon is brief and to the point. He says:

> It happened simply because I had a revolver with me when I shouldn't have had it. Well, I've suffered as a result.

The jails are still full of men who had revolvers with them when they shouldn't have had them. The cemeteries are more crowded than they should be with the bodies of their victims. The handy revolver is a temptation to homicide that to hot-tempered men is irresistible. It is one of the curses of civilization.

Editorial in Philadelphia Record.

There are more girls who break down because they lack the sense to see that they cannot at the same time lead a life actively intellectual and a life actively social. Overwork at college is quite different from overwork in college studies, with which it is often confounded. Commonly it is caused by theatricals, dances, music, athletics, making (and eating) fudge,—in short by all the manifold secondary things which, with human perversity, we insist in treating as primary. These things are in themselves good—except perhaps the fudge, which I have added to my list at the suggestion of a true and certainly a tried college officer, but they are not good unless they know their place and stay there. Why so many of

us put second things first and first things second or third I leave for psychologists to explain.

DEAN BRIGGS.

In "Girls and Education."

FRIENDS' ASSOCIATIONS.

The Makefield Young Friend's Association held its October meeting at the home of George Wharton, on Seventh-day evening the 21st. The meeting was opened by Robert T. Ely reading from the second chapter of II Timothy. William Wharton gave us a selection on the piano.

As George Griscom was not present to answer his question, "What is the duty of young Friends in politics?" it was postponed until the next meeting.

After another instrumental solo by William Wharton, Albert T. Balderston gave us a reading entitled, "Looking Up, Not Down."

Elma Walton read a good paper on the question, "In view of the continued race prejudice, is American civilization justified in assuming its foremost position?" She thought that race hatred is stronger to-day than ever before and that the only way to overcome the hatred is to educate the negro to our standards.

After some discussion upon the subject the meeting closed with a musical selection by William Wharton.

Adjourned to meet at the home of James L. Cadwallader, Eleventh month 25, 1911.

ELIZABETH ELY.

The Mansfield, N. J. Young Friends' Association met Eleventh month 9th, at the home of Elizabeth A. Scott. Six members were appointed as delegates to attend the General Conference of Friends' Associations at Mt. Holly. The names of the new officers were read: president, Benjamin Kirby; vice-president, Howard Rogers; secretary, Beulah Wills; treasurer, Walter Bowne; executive committee, Anna C. Scott, Elsie Pray, Courtney Pray, Edith Gibbs, Chester Middleton. Mary Harvey and Charlotte Deacon were appointed to serve as substitutes.

Eliza B. Deacon read an interesting paper on the Life and Works of Paul. Eugenia Harvey also read an interesting paper having for her subject, "In What Respect Does the Belief of Paul Resemble That Held by Friends?" Some interesting current topics were given by Susan Moore. Martha Zelley favored us with a reading, and Charlotte Deacon gave a recitation. Adjourned to meet at the home of Thomas and Anna Bunting, Twelfth month 2nd. After the meeting adjourned we were entertained by some very interesting charades.

LAURA C. BLACK.

BRISTOL MEETING.

[Written for the Two Hundredth Anniversary of the the Meeting in Bristol, Pa.]

Man, through his spiritual vision, sees
The presence chamber of his God confined
But by the bounds of universal space,
Accessible as his own mother's heart.
Yet, ministering to his human needs,
He sets apart some quiet spot of earth
And therein, wearied with the round of days,
Communes with Him who is his being's life.
So we most humbly gather, one by one,
In these gray walls where once our fathers met,
Where echoes of long spoken words abide,
And the loved forms of those who dwelt with us
Through all our yesterdays seem with us still.
Partaking in the peopled solitude,
Each waiting soul may hear the Voice Divine,
Inaudible to sense, that whispers low,—
"Do thou 'be still and know that I am God.' "

O Thou who art the one reality,
Toward whom all life flows like a mighty tide,
In whom the living and the dead are joined,
The ranks of those who labored here but now
Are resting in Thy "everlasting arms."
Let the pure light they shed upon our lives
Illumine still the mortal path we tread,
And may the torch they bore be held aloft
By those who stand to-day for what they stood,
Help us take up the burden of the years,
Maintain the gospel of man's brotherhood
Support the olive branch against the sword,
Declare the erring captive's right to rise
Above himself, uplifted by our hands.
Give us to see the glory of Thy face
In every feature of the changing sky,
And to behold the evidence of Thee
In all the beauty that enfolds the world.
Each self-renouncing thought, each noble deed
Reveals Thy touch upon our human clay.
The sacred love that links us heart to heart
But shadows forth Thy more transcendent love.
Make us to feel the nearness of Thy strength
For Thou art present as the air we breathe.
Teach us to climb the heights we dimly see,
For all high aspiration ends in Thee.
Surround us with Thy own encircling calm
To still the fever of our restlessness,
And grant us this inestimable grace,—
The power of perfect service unto Thee.

ELMA C. WILDMAN.

BIRTHS.

FELL.—At their home, near Chatham, Pa., Eleventh month 28th, to Abner G. and Mary M. G. Fell, a daughter, who is named Bertha Fell..

PERKINS.—To T. H. Dudley and Alice Sullivan Perkins, at Moorestown, N. J., Twelfth month 7th, 1911, a son whose name is Edward W. Perkins, 2nd.

DEATHS.

COCK.—At Auburn, N. Y., Eleventh month 17th, 1911, Mary M. Kenyon, wife of Arthur M. Cock, aged 76 years.

DORLAND.—After a brief illness, on Second-day, Eleventh month 27th, Philip S. Dorland, son of the late

Andrew and Rebecca Leggett Dorland, aged 77 years. Funeral was held from his late home, Dean's Corners, N. Y., on Sixth-day, Twelfth month 1st.

FURMAN.—At his home in Perinton, Monroe Co., N. J., Seventh-day, Tenth month 7th, Hiram S. Furman, son of the late Benjamin Furman, aged 82 years. Funeral the 9th, at which Isaac Wilson spoke. Interment in Macedon Center Cemetery.

FURMAN.—At his home in Penfield, Monroe Co., N. J., Sixth-day, 24th of Eleventh month, Isaac W. Furman, son of the late William and Phebe Furman, in his 83rd year. A member of Farmington Executive Meeting of Friends. Funeral at the late home, First-day the 26th, at which C. E. Simmons of the Universalist Church of Macedon, made appropriate remarks. Interment in Macedon Center Cemetery.

GILPIN.—At his home in Swarthmore, Pa., 23rd of Eleventh month, Joseph Gilpin, aged 84 years; a member of Race Street Meeting.

MUNGER.—At Deans Corners, N. Y., Fourth-day, Twelfth month 6th, Rebecca Leggett Dorland, daughter of the late Philip S. and Elizabeth Dorland, and wife of Willard S. Munger. Funeral was held at her late home, Bemis Heights, N. Y., on the following Seventh-day.

PERKINS.—At Moorestown, N. J., Twelfth month 10th, 1911, Edward W. Perkins, 2nd, infant son of T. H. Dudley and Alice Sullivan Perkins.

TAYLOR.—At Ocean Grove, N. J., Ninth month 9th, Alice W., wife of Hudson B. Taylor, and daughter of Dr. G. S. and Phebe W. Woolman. A member of Burlington Quarterly Meeting, N. J.

NOTES AND ANNOUNCEMENTS.

On First-day, the 10th, the Conference Classes of Girard Avenue First-day School gathered in the Meeting House to listen to an address by Dr. Jesse H. Holmes, on the Hebrew religion.

"Judaism after the Exile," is the subject for First-day, the 17th, and will be presented by Mary H. Whitson. Interested Friends are cordially invited to be present.

In Wilmington, Del., Third-day evening, Twelfth month 19th, the Friends' First-day School will hold its annual Christmas party in the school gymnasium, from 7 until 9 o'clock. All friends will be cordially welcomed. We ask all guests and scholars to bring with them some offering in the way of old clothes, toys, books or provisions to be sent to worthy poor to help brighten their Christmas day. After all hands have been busy making fancy tree trimmings and stringing pop-corn and these things have been hung on a Christmas tree, we will have a visit from Santa Claus, who will stay long enough to hear a full program suited to the season, in which each class participates. Then a surprise package will come by magic to all of the little ones, and the evening will be crowned by some jolly games and refreshments. EMMA C. BANCROFT, *Supt.*

West Philadelphia Meeting on First-day, Twelfth month 10th, had a fair attendance; the spirit of the Meeting was worshipful. Samuel Jones was heard in message "The light Friends need to mind." Ellis Bacon on "The Triumph of Christian Honesty." W. J. MacWatters on "The Pleasure of Seeking Wisdom." William Webster, Jr., was heard in supplication. The social period was of much strength. Taking it altogether the Meeting was helpful to all privileged to attend. Elizabeth Lloyd, of Lansdowne, Pa., is expected First-day, Twelfth month 17th.

The Swarthmore Friends are making good use of their new building, Whittier House, erected for First-day school and social purposes, adjoining the Meeting House proper. On the 8th they invited all the members of the Monthly Meetings of Concord Quarter to take tea and spend the evening with them. Nearly three hundred responded to this invitation. The assembly room was filled with little tables surrounded by chairs, and from 6.30 to 8 o'clock the guests in relays were given a substantial supper, those who were not eating, enjoying a social time in the Meeting room. When all had been thus refreshed the tables were taken out and the room filled with chairs which seated nearly all of the guests. A very enjoyable program was given, beginning with a Bible reading and a cordial welcome by Jesse H. Holmes. A dialogue followed which had

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), at 11 a. m. Race St. (cor. 15th) at 10.30.

—At Fairhill, Germantown Ave. and Cambria St., Phila., meeting for worship at 3.30 p. m. First-day School at 2.30.

—At Green St., Phila., the First-day morning and the mid-week meeting at 10.30 a. m.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

—In New York, at 221 E. 15th, at 11 a. m., First-day School at 10 a. m.

—In Brooklyn, 110 Schermerhorn St., at 11 a. m., First-day School, at 10 a. m.

—In Reading, Pa., at 6th Street above Washington, Meeting at 11 a. m. First-day school at 10.

TWELFTH MO. 17TH (1ST-DAY).

—Young Peoples' meeting, Room 4, Race St., Phila., 8 p. m.

—Committee of Y. F. A. of Phila. will visit meeting at Norristown, Pa.,

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in it a good religious lesson, and then different ones were called upon for brief remarks. The star speaker of the occasion was Dr. Jesse Green, of West Chester, in his 94th year, who always has something to say that is worth listening to, and whose voice is still clear and ringing.

A devotional meeting for young Friends will be held in Wilmington, on First-day evening, Twelfth month 17th, at the Meeting House on Fourth and West streets, at seven o'clock. All young Friends interested are invited.

ANNA F. GIFFORD.

Dr. Augustus Stabler of Sandy Spring, Md., will attend the Washington, D. C. Meeting, First-day, Twelfth month 17th, and Dr. O. Edward Janney, First month 7th.

Six members of the Visiting Committee of Phila. Quarterly Meeting were present at Valley Meeting on First-day, th 10th. There was an attendance of about fifty interested Friends, an encouraging percentage being young people and children. After meeting, the First-day School held its closing session of the season. It will re-open in Fourth month, 1912.

At an afternoon conference under care of the Advancement Committee of Radnor Monthly Meeting, at 3 o'clock on First-day, the 10th, at Merion Meeting House, there were nearly half a hundred Friends and neighbors present. Henry W. Wilbur spoke for nearly an hour on matters of Friendly faith, and there were many expressions of satisfaction after adjournment.

GEORGE SCHOOL NOTES.

On the evening of the 9th, Miss Ella Ivimey of England, and Miss Clara Adams and Miss Eleanor Hirst of the George School faculty, gave an entertainment for the benefit of the College Settlement Sub-Chapter. Miss Ivimey is a talented pianist and in former years her name has been in our lecture course. The program was full of artistic beauty from beginning to end and was much enjoyed by the large audience composed of students and Friends of the school who were privileged to hear it. A unique feature of the program was a musical recitation "The Raven," given by Miss Adams. Miss Ivimey's playing afforded the musical background to the poem, making it very effective.

Hockey season is over and basket ball has been ushered in with much spirit and interest. The girls played two games on the 4th, one between the juniors and seniors, the juniors winning by a score of 23 to 7; another between the third years and second years, the third years winning by 16 to 2. On the 11th two more games were played, the same teams opposing.

There has also been as much interest as ever in basket ball among the boys and they look forward to having an even stronger team than heretofore. They have been having practice daily, in which the faculty have taken an active part.

At the regular meeting of the Agora, a formal debate was held on the question, "Resolved that simplified spelling should be adopted." The affirmative was upheld by Helen Young and Hannah Hendrickson and the negative by Mary Smedley and Ida Wood. The judges, who were members of the society, voted that the negative had produced the better arguments.

E. C. C.

SWARTHMORE COLLEGE NOTES.

The new telescope is now being placed in the Sproul Observatory. The $12,000 lens came last Sixth-day. Two weeks will probably elapse before the entire telescope is in place, although the parts were all adjusted in the works at Pittsburg.

The Student Government Association of the young men has decided to draw up a rule prohibiting the smoking of cigarettes by next year's Freshmen. It is not yet determined whether this ruling will apply to the village of Swarthmore as well as to the campus.

Dr. Swain spent the earlier part of the week in Boston, Massachusetts, as a trustee of the World Peace Foundation recently established by Edward Ginn, the publisher. On his return he stopped at Ithaca in connection with the National Education work in which he is interested.

The Thanksgiving recess began at noon on Fourth-day. About thirty students remained at the college over the holidays. On Fifth-day evening after dinner, Dr. and Mrs. Swain who had dined at college, invited every one present to spend the evening at their home. The entertainment of the evening was furnished by the Victrola.

By nine o'clock on First-day evening, a large number of students had returned ready for the resumption of work at eight the next morning.

in the morning, and the Y. F. A. in the afternoon.

—Lansdowne, Pa., Meeting, at 11 a. m., attended by W. J. MacWatters.

—West Philadelphia Meeting, at 11 a. m., attended by Elizabeth Lloyd.

—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Chester, Pa., at 2.30 p. m. Address on "Peace," by Jesse H. Holmes, of Swarthmore College.

—Conference at Avondale, Pa., under care of Western Quarterly Meeting. William H. Berry will speak on Temperance. Held in Watson's Hall at 2.30 p. m.

—Fair Hill Meeting, at 2.30 p. m.,

The Year Book for 1912

is now ready, in a new dress of artistic brown. Every effort has been made to have all the information about meetings, etc., entirely correct. Price 10 cents; by mail, 12 cents. One dozen, 75 cents.

A Calendar of the People Called Quakers, is selling rapidly; see advertisement on page 800.

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Attorney and Counsellor-at-Law
Franklin Bank Building, Philadelphia

attended by members of Visiting Committee of Phila. Quarterly Meeting.

—Y. F. A. of Fallowfield, Pa., at the home of Albert and Isabel F. Reynolds.

—At Race Street Conference, 11.45 a. m., "The Religion of Healthy-Mindedness," by Elizabeth W. Collins.

—Girard Ave. Junior Conference Class, 9.45 a. m., Post-Exilic Judaism, Mary H. Whitson.

—Kennett Meeting, Kennett Square, Pa., visited by Isaac Wilson.

—Washington, D. C. Meeting attended by Dr. Augustus Stabler.

—In Wilmington, Del. Meeting-house, a Young People's Devotional Meeting, at 7 p. m.

TWELFTH MO. 19TH (3RD DAY).

—Meeting of General Committee of the Central Bureau of Phila. Y. M., Room 1, Race St., 4 p. m.

TWELFTH MO. 21ST (5TH DAY).

—Fishing Creek Half Yearly Meeting, at Millville, Pa., at 10 a. m. Ministers and Elders day before at 3 p. m. Visiting Friends from other meetings earnestly desired.

TWELFTH MO. 20TH (4TH DAY).

—Philadelphia Monthly Meeting at 15th and Race streets at 7.30 p. m.

—Germantown, Phila. Friends' Association.

TWELFTH MO. 21ST (5TH DAY).

—Green Street Monthly Meeting at 4th and Green streets, Phila., at 7.30 p. m.

TWELFTH MO. 24TH (1ST DAY).

—Y. F. A. of Hopewell, Va., in the Meeting House, at 1 p. m.

THE FIRST-DAY SCHOOL LESSONS IN SCATTERED SEEDS for 1912, written by Frances M. Dadmun, are stories of the New Testament, beginning in Twelfth month, 1911, with the birth of Jesus. They are charmingly written and children will read or listen to them eagerly. Each month will contain a full page outline picture, drawn by the writer of the lessons, for children to color, either in class or at home. These outline pictures will be furnished separately for ten cents a dozen. Address *Scattered Seeds*, 140 N. 15th Street, Philadelphia.

William Bayard Hale has written for the December *Century* of "The Old National Road" "that splendid highway which before the day of the locomotive the government at Washington threw across the Alleghanies

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This is the most beautiful Quaker Calendar ever issued. There are seven beautiful illustrations of Quaker life, accompanied by appropriate quotations from Whittier, Longfellow, and Tennyson.

There are six leaves, printed in two tones of brown ink, on heavy Sepia Cameo Bristol, with cover printed in three colors of ink, fastened with heavy brown silk cord, tied in a bow, the tassels of which add appreciably to the general daintiness of the calendar.

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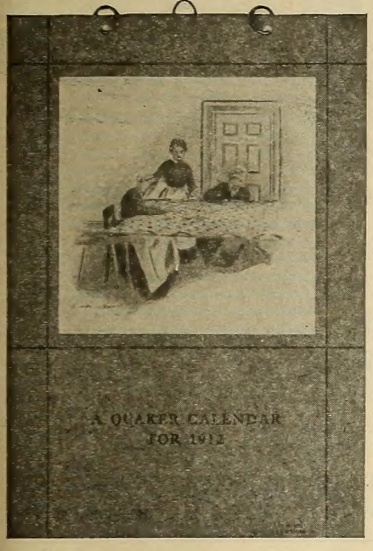
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THE BIDDLE PRESS PUBLICATIONS

A Quaker Calendar for 1912



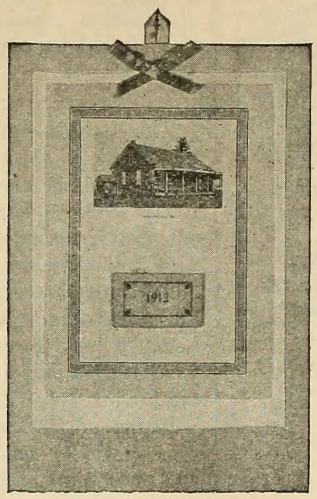
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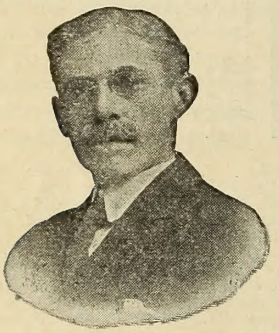


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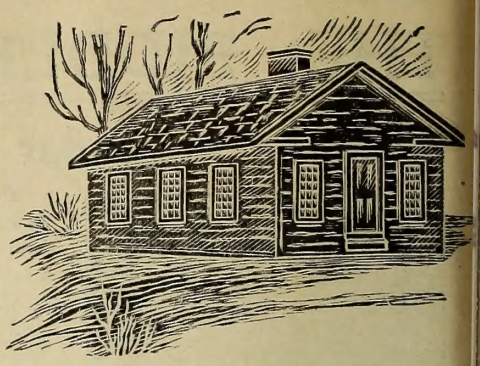
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"Hearty, cheerful Mr. Cotton" as Charles Lamb called him,—Charles Cotton, the friend and disciple of Izaak Walton and joint author of the imortal "Compleat Angler,"—has been made the subject of a thesis by a university professor. "The Life and the Poetry of Charles Cotton," by Charles J. Sembower, is a very readable book, carrying us back to the rural England of the 17th Century on many a page, nowhere more pleasantly than in Cotton's verses on the happy quiet country-life:

"Good God! how sweet are all things here
How beautiful the fields appear!
How cleanly do we feed and lie!
Lord! what good hours do we keep!
How quietly we sleep!"

(Published by the University of Pennsylvania.)

The *Atlantic Monthly*,. Boston, Mass., will send you for 10 cents, a delightful almanac for 1912. In addition to the almanac features proper, there is at the top of each page a quotation from the pages of *The Atlantic*. Opposite each almanac page is an announcement of some good thing that will be in *The Atlantic* next year. Appended to the different dates are timely bits of advice or suggestion, interspersed with old-time predictions concerning the weather; we append a few of these:

Jan. 4.—Hang out seed and suet for the snowbirds. Feb. 13.—Look for the first robins, bluebirds and purple grackles. March 2.—If you are Welsh put a leek in your hat. April 16.—Don't disturb your setting hens. May 28.—Ten varieties of birds are building in holes in trees. Can you find them? June 19.—Plan a sane 4th of July. July 28.—Walk slowly on the shady side of the street and keep away from soda water fountains. Aug. 12.—The birdless month; but what a wonderful lot of crickets. Sep. 6.—Look for mushrooms in the sunny places. Oct. 9.—Don't fail to hear the wild goose honk at night. Nov. 20.—"What calls back the past like the rich pumpkin pie?" Dec. 14.—Consider the shop girls how they work.

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The term of office of four directors expires at this meeting, viz., Edmund Webster, Rachel Johnson, Harry S. Bonner, and Edwin K. Bonner.

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3194	Dreckman	1,000	2,250	5½%	11- 1-1914
3190	Gallaer	1,200	2,400	5½%	11- 7-1914
3162	Evans	1,200	4,000	5 %	9-13-1916
2487	Siggins	1,400	3,000	6 %	9-15-1912
3212	Wilkinson	1,500	3,250	5½%	11-20-1916
3158	Mussenden	2,500	5,000	5½%	9-17-1916
3139	Ohs	2,750	6,000	5 %	8-24-1916
3226	Ingram	3,000	6,500	5 %	12-16-1916
3227	Ingram	3,000	6,000	5½%	12-16-1916
3199	Langlois	3,250	6,500	5½%	11- 7-1916
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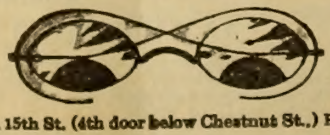
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, TWELFTH MONTH 23, 1911. | Volume LXVIII. Number 51.

"Religion is to Jesus not a form of thought but a way of life"—not a proposition to be proved but a life to be lived.

WILLIAM LITTLEBOY.

SPREADING THE KINGDOM.

What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Micah 6: 8.

Air: Guide Me, O Thou Great Jehovah.

Help us, O Thou gracious Father,
Fill our lives with love and light;
Teach us, as with joy we serve Thee,
How to make the dark spots bright,
Giving gladness,
Sharing blessings,
Striving bravely for the right.

O refresh us at Thy fountain
As each morning dawns anew,
Lead us in the paths of justice,
Keep us ever kind and true,
As we humbly
Walk beside Thee,
Learning how and what to do.

Seeking ever in Thy temple
For the things of highest worth,
Working for and with our fellows,
In our souls may thoughts have birth,
That will help us
In the spreading
Of Thy kingdom o'er the earth.

ELIZABETH LLOYD.

JOY IN RELIGION.

[Part of an address delivered in Coatesville Meeting House, Eleventh month 18th, 1911.]

The Society of Friends arose in a spirit of protest—protest against formal religion and against the extravagances, vanities and abuses of seventeenth century England. Since that time we have taken a stand—in protest—against every evil that has arisen in the land and which seemed a violation of our testimonies. While much of the necessity for these protests has passed away the spirit of them seems to have remained with us almost as an instinct so that we neglect the equally important needs for commendation and praise. When in one of our large Meetings recently a concern was brought forward to commend the President of the United States for his efforts in behalf of universal peace, a principle for which we stand committed before the world as a Society, several Friends arose almost eagerly to denounce some Presidential acts totally irrelevant to the subject.

In other words we have neglected to encourage the spirit of joy and happiness which are as necessary to healthy mindedness as healthy mindedness is to religion if it is to prevail.

William James has this to say about these things:

"One of life's chief concerns is happiness. How to gain, keep and recover happiness is for most men at all times the secret motive for all they do, and of all they are willing to endure. Men come to regard the happiness which a religious belief affords as a proof of its truth. If a creed makes a man feel happy, he almost inevitably adopts it. When happiness is actually in possession, the thought of evil can no more acquire the feeling of reality than the thought of good can gain reality when melancholy rules. To the man actively happy, from whatever cause, evil simply cannot then and there be believed in. Much of what we call evil is due to the way men take the phenomenon. It can so often be converted into a bracing and tonic good by a simple change of the sufferer's inner attitude from one of fear to one of fight. Refuse to admit their badness; despise their power; ignore their presence; turn your attention the other way; and so far as you yourself are concerned at any rate, though the facts may still exist, their evil character exists no longer. Since you make them good or evil by your own thoughts about them, it is the ruling of your thoughts which proves to be your principle concern. The attitude of unhappiness is not only painful, it is mean and ugly. What can be more base and unworthy than the pining, puling, mumping mood, no matter by what outward ills it may have been engendered? What is more injurious to others? What less helpful as a way out of a difficulty? It but fastens the trouble which occasioned it, and increases the total evil of the situation. At all costs, then, we ought to reduce the sway of that mood; we ought to scout it in others, and never show it tolerance. The current which has recently poured over America and seems to be gathering force every day is the mind cure movement. It is a deliberately optimistic scheme of life."

Dr. Charles W. Eliot touches the matter in his "New Religion."

"The religion of the future will not be gloomy, ascetic or maledictory. It will not deal chiefly with sorrow or death, but with joy and life. It will believe in no malignant powers—neither in Satan nor in witches, neither in the evil eye nor in the malign suggestion. The new religion will animate and guide ordinary men and women, who are putting into practice religious conceptions which result directly from their own observation and precious experience of tenderness, sympathy, truth and solemn joy. It will be most welcome to the men and women who cherish and exhibit incessant, all comprehending good will. These are the "good" people. These are the only genuine civilized persons. It will not care so much to account for the evil and the ugly in the world, as to interpret the good and beautiful."

Laurence Sterne:

"The great pursuit of man is after happiness; it is the first and strongest desire of his nature; in every stage of his life he searches for it as for hid treasure; courts it under a thousand different shapes; and though perpetually disappointed, still persists, runs after and inquires for it afresh, asks every passenger who comes in his way, 'Who will show him any good? Who will assist him in the attainment or direct him in the discovery, of this great end of all his wishes?' "

Sydney Smith:

"Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavor, and brightness and laughter, and perfumes, to enliven the days of man's pilgrimage and to 'charm his pained steps over the burning marl.' "

Charles Lamb:

"Honey and the honeycomb, roses and violets are still on ear. The sun and moon yet reign in heaven, and the lesser lights keep up their pretty twinklings. Meats and drinks, sweet sights and sweet smells, a country walk, spring and autumn, follies and repentance, quarrels and reconcilements, have all a sweetness by turns, and these are all sweet things. Life is sweet, brother. There's day and night, brother, both sweet things; sun, moon and stars, all sweet things, there's likewise a wind on the heath."

And a German writer:

"The mark by which the spirit's nearness and existence are made irrefutably clear to those who have ever had the experience is the utterly incomparable feeling of happiness which is connected with the nearness, and which is therefore not only a possible and altogether proper feeling for us to have here below, but is the best and most indispensable proof of God's reality. No other proof is equally convincing, and therefore happiness is the point from which every efficacious new theology should start."

Happiness is not the highest pleasure, although it is the highest good. Pleasure is thinkable and "good" also is thinkable, but the one may possibly be flimsy, trifling, fleeting while the other is solid, earnest, eternal.

There are some unmistakable features by which we may recognize happiness. And first among these is its peace. The happy man is always peaceable. We know it brings peace and joy, the joy of living.

Another feature is sentiment. Sentiment is the great sweetener of life and the raiser of nations. The real savage is the only person who is without sentiment. The sentiment of honor, of patriotism, the romantic notions of love, the modern feeling of pity which results in works of charity and mercy, all ideas of fine conduct, the beauty and nobility of life, are all founded on sentiment.

There are certain simple elementary things which bring more joy than all the luxuries. One of these is pure air. The country dweller beholds the citizen hunting for it with avidity, in behalf of a pallid, anæmic son or daughter. Another is pure water which to the city man is a luxury. Another unpurchasable commodity is a dreamless and tranquil sleep, unvexed by superfluous noises, which the countryman enjoys.

Stevenson and Hazlitt in delightful essays on walking tours confess to the joy in the prospect of a winding road and the creature comforts of an inn at the day's end. To loiter along the road as one chooses and enjoy every turn and be monarch of all one surveys; to dismiss the smoke clogged air of cities for the inspiriting air of rural neighborhoods, and to find in field and forest and beside the streams rest for the body and contentment for the spirit, are the commendable objects of walking for one who can take a step aside and escape from the immediate. By these we may learn the blessedness of solitude.

Some of us are circumstanced that we must be much alone on account of work or environment. We must learn not merely to tolerate, but to enjoy our own companionship. If we continually discover how hateful and unprofitable we are, instead of how amiable, affable and praiseworthy, we shall grow morbid, and be needlessly discouraged with ourselves, perhaps down to the ebb tide point of giving up entirely, and making no further effort to reclaim the better self from the unworthier nature.

Despite the popular idea that early Friends were a rude, harsh, rigid people, shut off from worldly activities, we know that they had healthy

cravings, that they had sentiment, and they found joy in surrounding themselves with beauty. Their difference from the world in these matters was that they professed and practiced moderation and self-control, two essentials to refinement and gentleness. Their fine old dwelling and meeting houses are with us to-day, and are widely copied as the best specimens of Colonial architecture. The costumes of their women are never spoken of as anything but lovely and dignified.

They were enthusiastic, and we cannot be enthusiastic about anything unless we have a joy in it, and few things succeed without enthusiasm. It must have been this enthusiasm, this joy, which filled the earliest Quakers in their labors.

The experiences of George Fox, the founder, may be regarded as typical and illustrative of this. His enthusiasm brought him triumphantly over what seemed insurmountable obstacles and through persecutions which would have put out the fire in an ordinary man. He wandered all over England, stoned by mobs, imprisoned by magistrates, hooted at by boys, ridiculed, wondered at, respected, hated, loved. He was in jails where he found people almost eaten to death with lice. He faced raging women, who threatened to tear out his hair, lusty butchers, who said they would kill him. He argued with clergymen in their steeple-houses, wrote letters to magistrates who imprisoned him, and to mayors and officials, rebuking them in frank language. In many churches they beat him with staves, and threw clods and stones at him, and in one the clerk struck him so violently with the Bible that the floor was covered with his blood. But still he turned again to face them and preach, and his indomitable spirit was aroused afresh to exertions through the joy that was in him.

If you will try reading our Book of Discipline with some spirit of joy and enthusiasm you will find a consequent brighter and clearer understanding. You will find much of its advice is an indication of some channel that will lead you to a closer communion, a familiarity, if you like, with the Spirit whom we worship. From a worldly standpoint you will find that it teaches what is recognized as high breeding, good taste and refinement. It brings us to cultural things and to a joy in culture.

We have gained much in the appreciation of the beautiful which must come to everyone who is filled with joy. We are coming, more and more, to know the beauty and uplift of sunshine and blue sky, of flowers and forest and brooks, of the songs of birds and of men, and of all the colors and forms and melodies which God has created in Nature. We have learned to "love Art not for its own sake, but because it ennobles life, to read poetry, not to kill time, but to fill it with beautiful thoughts." We understand the symphonies and sonatas of Beethoven, not alone to gratify the physical hearing, but to realize that there are spiritual values apprehended by "the ear that sits beside the inner spring." We know now that the secret of joy is that the walls of the spirit's house be not too narrow; for the spirit can only be glad in the free air and clear sunlight and the wide outlook among the many worlds that spin through space. We are escaping, through joy, the ruggedness of bare fact, and the hard exclusiveness from the world practiced by some of the early Friends. This joy in an appreciation of the beautiful has given us more cultivated intellects, more love, more sentiment and more tenderness, which will enable us to do our work more efficiently and easily.

We must see, then, what a part joy has in religion, the religion that counts and holds on, how really essential it is.

We see, also, how easy and simple and ready are the things which bring us joy; how joy will give us the open, eager mind, and make us long for each other's company, that we may play and work and worship together, and be fine and true and strong in our blessed inheritance of Quakerism.

And so let us weave more joy into the tapestry, so that when the completed vision bursts upon us at the end it will be fair and lovely and bright, a fit hanging for the walls of Paradise.

Germantown, Phila. H. M. L.

THE IMPORTANCE OF ATTENDING MEETING FOR DIVINE WORSHIP.

[Read by Bessie M. Thompson (of "Goose Creek Monthly Meeting") at Fairfax Quarterly Meeting, held at Woodlawn, Va., Eleventh month, 19th, 1911.]

The universal method of acknowledging Christ is by attending meeting for divine worship.

We look toward the salvation of our souls as something to be attained in the present, something necessary for the fulfillment of divine promises; and our coming together to unite in thought, or, perchance, in word, with our Heavenly Father is certainly a blessed privilege.

This hour for "divine worship" is to me the most impressive part of Friends' doctrine. The beautiful silence that possesses the power to almost "force," as it were, our minds upon things divine, for, as we come together in this hour of worship, we feel a conscientious need and a desire to live honest, upright, clean lives. It is the open door of opportunity, the opportunity to "ask and

ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

How very important it is then to attend meetings for divine worship, and how equally important it is to come with our minds in a receptive attitude for the blessed word spoken, or to pour out our gratitude, even in silence, for the many blessings we have received. I believe it is in our meetings for divine worship principally that we live or, shall I say, where we form a conception of the higher life, the life which has the wider view, the sunshine and the breezes of inspiration, the nobler enjoyments and the divinest potency for good.

But you say, how shall we rise to this higher life?

We need knowledge of ourselves, correct views of our position and our possibilities, and of the divine government, an ardent desire for the good, the beautiful and true, and a strong, resolute will. We must have right views of the world to attain this higher life; we must see through all the changes of human history the "eternal purpose" and "the process of time" working out man's education, his progress, his certain rise in the scale of being, into knowledge and power and happiness.

We should believe "this to be a grand, good world to live in." It is only when we gain the optimistic view of life, of the world at large, of moral evil as temporal, and moral good as eternal, that we have the courage and faith to make the best of ourselves and do our best for humanity.

We are, by nature, a selfish people, and no doubt would be satisfied with simply working for the salvation of our own souls, but God, in his wisdom, has endowed us with a conscience, "that inner light," which prompts us to help others, and, as Friends, we are admonished to mind the light that shines within and around us, to show our faith by our works, to keep alive and increasing within us the desire to establish the kingdom of righteousness here on earth, and just in proportion to the manner in which we help others will we be worthy of the name of Friends.

As a Christian people we recognize the fact that our lives should be governed largely by right views, right choices, right habits, for life does not consist in the abundance of the things we possess, but in our mental and moral qualities.

Wealth, position and power do not honor the true man, but true manhood and womanhood honor everything they touch, changing toil to worship, sanctifying poverty, and making the humblest position in life regal. The world's greatest men, its saviours, have come out of poverty and obscurity.

One essential thing to those who would live the nobler life, to those who desire benefit from this meeting for divine worship, is correct views of our fellowmen. We must discard the old teachings of man's depravity, and study man's divinity, for beneath all errors of the mind, all transgressions of the life, all deficiencies and blemishes of character, is a spiritual nature struggling up amid the difficulties and hardships of its environment into knowledge of and love for truth, so we must start out to find the real man and the possible good in our brother. But to make our intentions felt we must first convince him of our own earnestness of purpose. We must show him by our faithful attendance at divine worship and our conduct of life in general, that to be a part of, a partaker in the service for the Master is entirely essential to a successful life.

THE CULTIVATION OF SPIRITUAL LIFE.

We hear a great deal from a certain class of moralists about the "stewardship of wealth." It is a very popular subject for ministers and others in addressing the graduating classes of our colleges and high schools, to commend the lawful accumulation of wealth, and to honor the judicious use that may be made of it. The opportunity which is thus given for the development of large and fine responsibility, and for the cultivation of a spirit of care and helpfulness towards those under employment, is highly extolled. It is confidently asserted that this course of action will develop the best character, and promote spiritual life.

Let us look into it, for I believe this to be the most fatal heresy of the twentieth century.

The eighteenth and nineteenth centuries brought forth the ideal of democracy,—mutual self-government. But this idea of "stewardship" is clearly a reversion to feudalism,—benevolent feudalism no doubt, but feudalism all the same.

The present day is noted for its material advancement,—for its prominence of material things and material-mindedness. And yet there is much sincere concern over the lack or absence of the spirit,—the decadence of spiritual things and spiritual-mindedness.

Now, I shall attempt to show that our deficiency in spiritual things is the result of our wrong methods in material things. That the methods of our material interests to-day are diametrically opposed to the development of our spiritual interests; and that while these methods favor the material interests of the ruling class, they do not favor the material interests of *all* classes, and are *therefore* inimical to the spiritual interests of all classes. Because our methods in material things

are contrary to our ideals of brotherhood and of democracy, and because of this unfaithfulness to our ideals, the development of that spiritual Something which distinguishes us from the brute, is thwarted in all men.

Of course now and then some strong person may resist his unfavorable environment, and by sheer force of will, cultivate some of the spiritual virtues. But the odds are hopelessly against any general spiritual growth for the great mass of humanity. A few, by "taking thought," may maintain a semblance of spiritual and physical well-being, but most of us depend on our environment for our very life, and as long as that is the case, it is essential to provide the very best environment. In order, then, that we may provide the best environment for human well-being and progress, it is necessary to consider carefully wherein the methods of our material interests antagonize our spiritual interests, and then honestly set about formulating and introducing more harmonious conditions.

Now the method of conducting our material affairs to-day, the method of big business, consists in the industrial government of the many by the few. This precludes the possibility of self-government. It is diametrically contrary to our ideal of democracy. It is a reversion to absolutism. It is a backward movement instead of a forward movement. In short our current industrial methods rob the great mass of people of that wholesome and necessary voice and responsibility in the affairs of their own *material* lives which are essential for the growth and development of their *spiritual* lives. We cannot separate the material life from the spiritual life and have either perfectly sound and wholesome.

Our present method of conducting material affairs, by concentrating power and wealth in the hands of the few, on the one hand, necessarily results in the robbery of power and wealth from the many, on the other hand. Along with the accumulation of unjust power and wealth, goes arrogance and spiritual bias, just as the withholding of just and wholesome power and wealth breeds its physical and spiritual fruits, or lack of fruits. It is as true to-day as ever, that men do not gather figs of thistles or grapes of thorns. It is also as necessary to make straight paths to our feet. Let us take these things literally and materially, and not emasculate them by trying to "spiritualize" them.

If the development of the best physical and spiritual life is promoted by the possession and use of wholesome and legitimate power and wealth, and is marred by the possession and use of unjust or illegitimate power and wealth, and by the lack of legitimate power and wealth, then it is a matter of the very first importance (yet a matter that is pitifully neglected) to determine what constitutes the difference between legitimate and illegitimate power and wealth, and to apply our best energies to the teaching and adoption of these truths. I am sure this question is simpler than prejudice and self-interest would have us believe. For what may the bounds and the limits of legitimate power be, but the bounds and the limits of democratic self-government? And what may be the bounds and the limits of legitimate wealth, but the wealth that the individual can earn in harmony with the ideal of democratic self-government?

I realize that the full meaning of this will not be clear at once, because the meaning of democracy itself is so vaguely apprehended. But the meaning will become clear as we consider the practical workings of the current method of producing and accumulating wealth.

Since the invention of the steam engine and the big machine, the production of wealth has become concentrated by concerns, employing great masses of men, women and children. These concerns are owned and governed by a very few persons, who constitute the ruling class. The man who works is no longer his own boss. He no longer owns the machine he works with, or the things he makes. He is governed by the few, and the product of his labor belongs to the few. Under this system the wages of labor have become a continually decreasing proportion of the value produced by labor, with the result (notwithstanding the richness of nature and the wonderful productiveness of labor-saving machinery) that the disparity between wealth and poverty is increasing, that poverty and helplessness are a growing shame, and that wealth is a growing menace.

These are the logical and unavoidable fruits, *spiritual* and *material* fruits, of a system which puts the many, and the affairs of the many, under the rule of the few. An industrial system which tramples the ideals of democracy and brotherhood under foot, while it enthrones despotism. The big machine is owned by the few and administered by the few, and the many who use it and depend upon it for their living, are governed by the few. Therefore the many, by not owning and administering the machine by which they work and live, are deprived of self-government, and of the product of their labor. They are thus kept dependent and poor, and are made helpless and hopeless. Here are the joint material and spiritual fruits of tyranny. Here we have clearly the result of the disregard and abandonment of our

democratic ideals in government, and our brotherhood ideals in religion. Here we have, in close connection, the deplorable results of maintaining industrial methods, which are diametrically opposed to the development of spiritual life.

The time has come when the church can no longer fulfill its mission by merely exhorting men to cease to do evil and learn to do well. It must now definitely point out those methods of carrying on the material life which lead into evil and despoil the spiritual life, and in their place it must formulate and teach methods which will lead out of evil, and will favor the development of spiritual life.

For the promotion of economic well-being, there is a rapidly growing movement outside the church, devoted with religious zeal to the teaching and the introduction of industrial democracy in place of our present industrial despotism. Now if there is any truth at all in the presentation herein made, if the growing passion for democracy is a real virtue, and if the ideal of self-government and self-support is sound, then this movement outside the church for economic justice is also the most efficient movement and agency for the promotion of spiritual life. And if the church stands back and allows this vital work of spiritual development to be done by a secular movement without joining in the work, it will certainly be clear why the church "has lost its influence on the poor and uneducated," and it will be clear that the church is unable to do a work sufficiently valuable to warrant its continued existence.

Therefore the most needed leadership, the most spiritual leadership, is that message and instruction and guidance, which will promote self-government and self-support by leading towards industrial democracy. It is that gospel of good cheer which will enlighten the world's workers with the truth that they are entitled to all the wealth they produce, and that in them inheres the right and the responsibility of all government. It is that fundamental of democracy and brotherhood which recognizes that classes and class rule are a relic of the barbarous past; and which proclaims that all shall labor, either with hand or head, and that by virtue of that labor, all shall participate in industrial government as well as in civil government. In short this new gospel says: "Come unto me, all ye that labor and are heavy laden, and ye shall have rest and justice for your bodies"; and by means of this material justice, that superior Something within you, called soul, will have a chance to develop itself.

JONATHAN C. PIERCE.

White Plains, N. Y., 10th Mo. 30, 1911.

"PROHIBITION AN ECONOMIC ISSUE."

The following article which recently appeared as an editorial in the Kansas City Star states the present-day aspect of the Anti-Saloon movement so clearly that we gladly give it space.

The Kansas politician or public official who shapes his course to win favor with the liquor vote makes the mistake of overestimating the extent and character of that element in Kansas.

Prohibition has got beyond being a matter of sentiment. There was a time in Kansas when prohibition was almost wholly a matter of sentiment. Men were prohibitionists because they felt that it was a moral or religious duty to oppose the rum traffic. Those were the days when Prohibitionists were often classed as "short haired women and long haired men."

But now prohibition has become a commercial question. It is a matter of dollars and cents. A railroad will not hire a man who drinks, not because of the moral principle involved, but because a man who drinks is not a safe man, he is not trustworthy, the lives of passengers and the safety of moving trains and merchandise cannot be entrusted to his care. The banker, the newspaper publisher, the merchant does not want a drinking man to work for him because drink lessens the man's efficiency.

Business men in the towns and cities are opposed to joints because whisky means waste. When wages go for whisky there are fewer grocery and dry goods bills paid and business with the legitimate merchant is lessened.

The politician who is trying to curry favor with the liquor vote makes the error of classing every man who drinks as opposed to prohibition. But the business man and the professional man who takes a drink once in a while, who has a gallon of mail order whisky or a case of beer in his cellar, is often more positively opposed to joints than the man who never drinks. He is opposed to the traffic for business reasons. He sees that with the joints abolished there is more decency and order in the town, the children and the women dress better, the workman pays his bills with more promptness. There is more money all around to make for the general comfort and happiness.

In Kansas prohibition stands for efficiency, for making the most of the state's resources. That is why it has become the permanent policy of the commonwealth.

But what is true in Kansas is true everywhere. In this practical age, an age when the people are alive to their own interests, conserving their health by forestalling disease, conserving their food by abolishing adulterations, together with

short weights and measures, conserving family life by paroling prisoners and making them work to support their wives and children, conserving business by stoppage of unnecessary expenditures, and developing efficiency in employees, there is no place left for the saloon or joint keeper who are parasites on the body politic, living off their fellow men, and prospering only as others grow poor for their benefit. Everything that goes into their till is filched from the general purse of the people and the people are getting tired of this. They are asking themselves why they should put up with the saloonkeeper who robs families of the support husbands and fathers would give them, any more than they should with horse thieves that rob farmers of their stock. They are asking why they should allow saloonkeepers to practice a "get rich easy" game any more than they should a sharper to run a "get rich quick" enterprise. Neither gives any equivalent for the money received. Every legitimate business suffers when a saloon or joint starts up. As an economic measure, therefore, there is no more justification for the saloon than there is as a moral one.

The people are seeing this and consequently are saying in ever increasing numbers "The Saloon must go."—*American Issue.*

BURLINGTON FIRST-DAY SCHOOL UNION.

Burlington First-day School Union was held Twelfth month 9th, with Howard Rogers, of Crosswicks, and Edith S. Gibbs, of Mansfield, clerks. The reports of the schools showed little change. That of the new school at Upper Springfield revealed interest and life, although it was stated that the school is very small in the winter months.

During the reading of the reports a number of interesting queries were discussed, most of them suggested by the General Secretary of First-day Schools, who was present. Some of the questions were: "How to interest men in First-day school work?" (A question touched upon in Mt. Holly's report); "Methods of enrollment," and other queries all bearing directly upon the reports. Edith S. Gibbs and Cora Stokes gave reports of the First-day School Association held in Eleventh month. In connection with these, the plan of the Association to divide the afternoon session into groups for study, was discussed. One member felt that it might be a decided advantage to a teacher to spend time with the particular group studying most nearly like that of the work in the home field.

The afternoon session opened with recitations from the pupils of the various schools. Trenton was assigned a sketch of the "Life of Paul," presented by the writer of this report, and Mt. Holly answered the query, "Should a First-day school aim to make Friends?" Franklin Zelley opened the discussion. He felt that if we believe in our principles and count them of value we are right in endeavoring to make Friends of those who attend. Arabella Carter, a visiting Friend, thought that the primary object of First-day schools is to make good citizens. Alfred Coxe, of Upper Springfield, contributed a paper in which he made a plea for more justice in the industrial world.

The Union closed to meet in Trenton, Third month, 1912.

Report furnished by request by

Trenton, N. J. FLORENCE H. TITTENSOR.

LESSON LEAVES WANTED.

If any First-day schools have among their list of unused supplies copies of the following Lesson Leaves, viz:

Christian History Series, The Society of Friends, issue of 1905, quarterlies III and IV.

Bible History Series, New Testament—1906.

Ethical Lessons on the New Testament—quarterlies I, II, III and IV.

It will be a great help to us to have all copies not now needed by the schools returned to The Central Bureau, 150 North 15th Street, Philadelphia, Pa.

These issues are in demand, and our supply of some of the numbers is entirely exhausted.

In his "Church History of Britain" Dr. Thomas Fuller gives a short chapter to "The Conveniency of She-Colleges." "Nunneries also," he oberves, "were good She-schools wherein the girls of the neighborhood were taught to read and work; and sometimes a little Latin was taught them therein. Yea, give me leave to say, if such feminine foundations had still continued, provided no vow were obtruded upon them . . . haply the weaker sex (beside avoiding modern inconveniences) might be heightened to a higher perfection than hitherto hath been attained. That sharpness of their wits and suddenness of their conceits, which their enemies must allow unto them, might by education be improved into a judicious solidity; and that adorned with arts which now they want, not because they cannot learn, but are not taught them. I say, if such feminine foundations were extant nowadays, haply some virgins of highest birth would be glad of such places; and, I am sure, their fathers and elder brothers would not be sorry for the same."

Quoted by Dean Briggs in "Girls and Education."

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 23, 1911.

ORGANIZED TO STOP THE LIQUOR TRAFFIC.

The Anti-saloon League, whose national convention (biennial), was held in Washington last week, is nothing less than the churches united and in politics, organizing and making effective the whole force of those who make up the churches in behalf of what is to them the one most important political issue of our time.

Many of our meetings of Friends have made themselves a part of the movement, Baltimore and Ohio Yearly Meetings being especially close in their alliance with it. Individual Friends in nearly every Meeting neighborhod throughout the country are identified with it and devoting themselves to the active work with greater or less earnestness and effectiveness. Baltimore Yearly Meeting had a strong delegation at this convention: Jonathan K. Taylor, who is a member of the Headquarters Committee of the Anti-saloon League of Maryland, Dr. O. Edward Janney, Seneca P. and Rebecca J. Broomell, Benjamin Miller, while a number of others were present at different sessions. Joel Borton was present as one of the New Jersey delegation.

The spirit and present attitude of those engaged in the movement is well to be obtained from the opening address, which was by John G. Woolley, the one time candidate for President of the United States on the Prohibition Party ticket. His theme was "prohibition with the people behind it." He said that the time has at last come when a speech against the liquor business must begin with a high note of cheer. "Not that the deep, dark pathos and outrage of the thing have greatly diminished; they have not; but because the apathy, the ignorance, the subserviency of decent citizens, in the matter, is disappearing like the valley mist at sunrise; and the sparse and sorrowful prohibition militia of former days has grown to an enthusiastic army of invasion, keen and fit for war to the finish." "The Prohibition Party," he said, "was the bridge builder of the great reform; a rough mechanic, but its work abides and will abide." Reviewing the temperance movement he pointed out that "the period of mere agitation has passed, and the methods and manners of the mere agitator should pass with it. The accent has shifted from salvage to conservation, from agitation to construction, from zeal to efficiency, and from benevolence to business." He pointed out that "economics is the bones of public morality" and that this movement is dealing with facts. Also the movement has broadened out. It is indissoluably bound up with the whole breadth of the progress of democracy. "Local option means progressively—town democracy, county democracy, state democracy, and federal sovereignty. The keynote is union, one and indivisible. There are no state, county or town lines dividing the *purpose of the people*. . . . This is the Lincoln period of our reform and the Lincoln breadth and charity should pervade it."

Bishop Luther B. Wilson of the Methodist Church presided, and in his presidential address spoke on Foreign Missions and the Liquor Traffic. The report of General Superintendent Baker, gave a splendid review of the recent activity of the league and made a ringing appeal. One address was made by Richmond P. Hobson, and there were a number of other members of the House of Representatives on the platform from time to time, as well as Senators who are identifying themselves with the movement.

Were we to devote all our sixteen pages to a report of what was said and what was done it would not be a very adequate treatment of such a convention. The best way for those to do who feel in earnest about this great organized work with the definite object of stopping the liquor traffic is to get in touch with the nearest headquarters of the League or with local workers and subscribe for the *American Issue* (the special State edition in Pennsylvania, Maryland, and other States).

It is significant as to what the Anti-saloon activity really amounts to that after the League had been in sesion one day, a movement was started by certain "personal liberty" advocates in Washington, to do all they could to "keep the Anti-saloon League from getting the liquor business excluded from the District of Columbia"; and that before the week was out the liquor dealers' protective association had a strong circular letter out asking for funds to use in opposing the Anti-saloon League. With this letter was enclosed a good account of the sessions of the convention clipped from a Washington paper.

WHITTIER AND SCHOFIELD SCHOOL.

[A letter from Whittier to Martha Schofield.]

Dear Friend,

I am glad to hear once more from thee and of thy noble and Christian work of love, and that that work has been blest by our Heavenly Father so unmistakably, and I sympathize fully with thy assurance that the teachings of the Holy Spirit, the Light-within and the worship in Spirit and in Truth will continue to be taught in thy school.

I do not wish to be a sectarian, I love and recognize the good in all, but the older I grow the more precious to me are the doctrines and testimonies of our Society. That the Divine Help may be given thee abundantly is the prayer of thy aged friend.

Ninth month 24, 1886. JOHN G. WHITTIER.

READING COURSE FOR THE YEAR 1912.

The books recommended for the Whittier Reading Circles for the coming year are as follows: "Job Scott; an Eighteenth Century Friend"; "The Religion of a Mature Mind," by George A. Coe; and "On the Trail of the Immigrant," by Edward A. Steiner. In addition twelve poems are suggested as supplementary reading, the idea being that they should be read one each month, as per the following schedule: First month, "Lead Kindly Light," Newman; Second month, "The Chambered Nautilus," Bryant; Third month, "Questions of Life," Whittier; Fourth month, "Daffodils," Wordsworth; Fifth month, "The Skylark," Shelley; Sixth month, "Ballad of the Master and the Trees," Lanier; Seventh month, "Recessional," Kipling; Eighth month, "Each and All," Emerson; Ninth month, "To a Waterfowl," Bryant; Tenth month, "The Present Crisis," Lowell; Eleventh month, "The Eternal Goodness," Whittier; Twelfth month, "Crossing the Bar," Tennyson.

Neither of the books recommended is large, and all convey a lesson. The Scott Book will revive and emphasize some points of Friendly history, and make plain some Friendly fundamentals. To get the real meaning out of Scott, it will be worth while to study him. "On the Trail of the Immigrant," is a most informing and discriminating treatment of the whole immigration question. The author is a native of Austria, but is also a thoroughly Americanized American. He has traveled across the ocean several times with the immigrants in the steerage, and knows our foreign population by their racial divisions as few men do. The whole tendency of the book is to make the reader see the immigrant as he really is. There is no over-estimate of the foreigner, and no attempt to gloss over the facts in relation to our imported citizens; neither is any thing written down against them in malice. The whole matter is treated wisely and sympathetically, and will stir the reader's blood, and make him more interested and patient as he considers the problem of the foreigner in our midst. "The Religion of a Mature Mind," fits well into the Quaker situation, and is a particularly suitable companion book to Job Scott. Although written by an outsider, it is reasonably Quakerly at many points. The prices of these books are given below. The price includes postage in each case.

Job Scott, an Eighteenth Century Friend..	.50
The Religion of a Mature Mind.....	1.35
On the Trail of the Immigrant.....	1.50

Orders for these books should be sent to Henry W. Wilbur, 140 North 15th Street, Philadelphia, Pa., from whom information regarding the Reading Circles may be obtained.

FRIENDS' ASSOCIATION NOTES.

The Wilmington, Del., Association, at its Howard Pyle evening, held in the Friends' school building, at Fourth and West Streets, on the 8th, had a large attendance. Several of the students of the artist, whose home was in Wilmington, were present. Abby W. Speakman read a paper. Helen Kenworthy read a story and a poem from "Pepper and Salt."

At the Matinecock Association, in the Meeting House, near Locust Valley, Long Island, N. Y., on the 5th, thirty-five were present. Samuel J. Seaman gave extracts from the early records of Westbury Monthly Meeting. Alice Darnell read a paper on Woolman. John B. C. Tappan gave a talk based on his recent trip abroad. Grace Austin Powell gave a humorous selection. The question for discussion at next meeting will be, "Why are meetings for worship on First-day not more largely attended?"

At Oxford, Pa., on the 9th, current events were given by Herbert Way, having been prepared by Mary Toot. Readings were given by Wendell Caley and Harry Vietze. Evan Stubbs and Herbert Way read papers. Teaching Friends' principles to young people was discussed by Ella Thomas and Eva Wright. Melvin Reynolds told of some noted Friends of to-day. On the 13th of First month, Arthur M. Dewees, General Secre-

tary of the Yearly Meeting (Baltimore), will speak on "The Importance of Taking a Social View of Life."

At Solebury, Bucks Co., Pa., on the 10th, Marion R. Ely read Lyman Abbott's "Spirit of the Master." A summary of the life of Elias Hicks was given by Mary S. Paxson. His influence on the life of to-day was discussed by Agnes S. Ely, Mark Palmer, Dr. J. B. Walter, Reuben M. Price, Marion R. Ely and M. Price.

The Makefield (Bucks Co., Pa.,) Association met last month at the home of Mary E. Cadwallader. Robert T. Ely gave the report on the Conference at Mt. Holly. Arrangements were begun for a Christmas entertainment for the children of the First-day School, on the 24th. George Balderston sang a solo. Mary E. Cadwallader gave a recitation. A debate on "Church Unity" was engaged in by Myra Hambleton, Marianna Walton, Eva C. Slack, Estelle C. Schiefer. The meeting closed with a vocal solo by Jeannette Sulers. For the remainder of the evening a good social time was enjoyed.

The Young Friends' Association of Chappaqua, N. Y., met at the Meeting House on the 3rd. Ralph H. Sutton, vice-president, read the Scripture. Ethel Donaldson read a paper on "The Lake Poets"; Phebe Washburn, one on Cowper; Warren Laity, one prepared by Viola Coons, on Byron. Recitations were given by Anna May Hallock, Ralph H. Sutton, and a reading by Ruth Green. Current events were given by Alice M. Sutton. Next meeting, First month 5th.

At Germantown, Phila., in the Meeting House, on the 6th, Henry W. Wilbur spoke on "The Friendly Look Forward." The increased attendance shown at this year's meetings of the association was maintained at this meeting. At the following meeting on the 20th, Daniel Batchellor was to discuss Current Events, Edith M. Longstreth and others, to bring out the conditions of the seventeenth century, which brought forth the Society of Friends in England, and Walter C. Longstreth to recite a stirring poem.

BIRTHS

ROBERTS.—In Swarthmore, Pa., Twelfth month 17th, to Chester and Abby Mary Hall Roberts, a son, who is named George Anderson Roberts.

SHOEMAKER.—On Twelfth month 1st, to Ellwood Paul and Emma C. Wildman Shoemaker, of Torresdale, Pa., a daughter who is named Hazel Aliene.

STEER.—To Robert M. and Edith H. Steer, Twelfth month 17th, at Plainfield, N. J., a daughter named Phebe Haviland Steer.

MARRIAGES.

WEBSTER — RICHARDS. — At Toughkenamon, Pa., Twelfth month 9th, Charles Percy Webster, son of Charles and the late Anna D. Webster, and Mary Baily Richards, daughter of Thompson and Anna M. Richards.

WILDMAN—CHANDLER.—At the home of the bride's parents on the afternoon of Tenth month 26, under care of New Garden Monthly Meeting, Alan Comly Wildman, son of George K. and Rachel R. C. Wildman, of Cornwells, Bucks Co., Pa., and Mary S. Chandler, daughter of I. Frank and Emilie C. Chandler, of Toughkenamon, Chester Co., Pa.

DEATHS.

HAVILAND.—At Deland, Florida, on Eleventh month 27th, Thomas T. Haviland, son of Elizabeth T. and the late Justus C. Haviland, of Plainfield, N. J. Interment at Jacksonville, Fla.

IRISH.—At the home of her son-in-law, Theodore Purdy, Yorktown Heights, N. Y., Eleventh month 27th, Amie Anna Irish, widow of James V. Irish, in her 71st year. A life-long member of Amawalk Meeting, and her funeral was largely attended from that place, where Joel Borton and other Friends gave testimony of her quiet, gentle life.

"And half we deemed she needed not
The changing of her sphere,
To give to Heaven a Shining One,
Who walked an Angel here.

The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footsteps pressed
Like fairy blossoms grew.

Sweet promptings unto kindest deeds
Were in her very look;
We read her face, as one who reads
A true and holy book.

Alone unto our Father's will
One thought hath reconciled;
That He whose love exceedeth ours
Hath taken home his child.

Fold her, O Father! in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee."

B.

KESTER.—Near Danville, Pa., Fifth month 3rd, W. Wilson Kester, son of the late Arnold and Mary E. Kester, a member of the Monthly Meeting of Friends held at Millville, Pa.

His funeral was held in the Meeting House at Millville, and interment made in adjoining yard. A brother and a sister survive, Charles, of Rohrsburg, Pa., and Elizabeth J. Myers, of Hughesville, Pa.

KINSMAN.—At Leominster, Mass., Eleventh month 30th (Thanksgiving), Mary E. Kinsman, daughter of the late William P. and Mary S. Davis, of Albany, N. Y., and wife of Frank E. Kinsman, formerly of Plainfield, N. J.;

funeral and interment at Leominster; a member of Albany Executive Meeting.

NICHOLS.—At his home in Loudoun Co., Va., November 13, Eli J. Nichols, aged 65 years, a devoted and consistent member of Goose Creek Monthly Meeting.

He was a man of high moral character, energetic and conscientious in the discharge of his duties to his family, his Meeting, and the community in which he lived and it falls to the lot of few to enjoy in as large a measure as did Eli J. Nichols, the confidence, esteem, and affection of all who knew him.

At the time of his death he was a director of the Loudoun National Bank and of the Fairfax Mutual Fire Insurance Co., in both of which institutions he will be missed on account of his wide experience and wise judgment. His deep interest in the problems of to-day and in the plans and undertakings of those of younger years will cause his loss to be keenly felt by the circle of younger men with whom he was intimately associated.

He is survived by his wife, who was Lydia E. Hughes, of Chester Co., Pa., by one son, Howard T., and by a daughter, Lena. His funeral was largely attended and many spoke words of earnest tribute to his memory as friend, counsellor, and useful citizen. G.

PARRY.—At his home, Hainesport, N. J., Eleventh month 28th, after a short illness of pneumonia, Dr. Wm. C. Parry, in his 63rd year.

He was born in Warminster, Bucks Co., Pa., where he passed his early life, and graduated from Jefferson Medical College, Philadelphia, in 1872.

He practiced medicine in Eddington, Pa., for three years, and then located in Burlington Co., N. J., living first at Mt. Holly, then at Hainesport. He married Mary, daughter of the late Barclay Haines, who survives him, also a son, Wm. H. Parry, a member of the Essex County bar, and a daughter.

He was elected Senator in 1896, and gave his constituents, probably, the best representation, they had had in that body, for many years.

His great knowledge of affairs, coupled with ability, sincerity and honesty of purpose, made him a force in that body.

He was always interested in the welfare of the farmer and many of the movements for the advancement of the agriculturists, originated with him.

He was a birthright member of the Society of Friends, and was an active and influential member, so far as conditions would permit.

Early in life he learned the Divine Commandment, "That ye love one another," and he practiced this commandment faithfully. To him, brotherly love was a living force, manifesting itself in the kindly smile and sympathetic tear, the friendly grasp and the generous deed. He found that the love and joy we bestow on others, react in pleasure and blessing upon ourselves.

His funeral was held in the Meeting House at Mt. Holly, which was filled to overflowing.

Many tributes to his sterling worth, and high moral character, were given, showing the esteem and great appreciation in which he was held by the community in which he dwelt.

Truly he was a *Friend* in *deed* as well as in *name*.

M. E. G.

PHILLIPS.—At Tipton, Ia., Seventh month 27th, Mary Eves Phillips, in the 27th year of her age, a member and faithful attender of the Monthly Meeting of Friends held at Millville, Pa., About three months previous to her death, this young Friend and husband moved to Iowa, but her interest in her home Meeting remained the same. She was the daughter of Milton and Emily S. Eves, of Millville, and her funeral was held at their home on the 31st, interment being made in the Hillside cemetery of the place. Several brothers and sisters survive her.

ROBERTS.—At Bloomington, Ill., Eleventh month 30th, Charles Humphrey Roberts, son of the late Roland and Mary A. Roberts. (The mother was a Pennsylvanian, born in Ohio sixty-four years ago.) This Friend we can truly say lived up to the courage of his convictions. A great heart and noble mind. Those who knew him best can testify that he was a hero of private life. For several years he was an attorney in Chicago. Failing health forced him to the southern part of Illinois. At the time of his death he was connected with the *Cairo Bulletin*. He had written two books, one a Friendly story in 1891, "Down the O-hi-o," which was founded on facts.

NOTES AND ANNOUNCEMENTS.

The Wilmington, Del., *Every Evening*, notes:

"Prof. Benjamin Batten, of Swarthmore College and George A. Walton, of George School, Newtown, Pa., were visitors at Friends' First-day School and Meeting, Fourth and West Streets, yesterday morning. Both visited classes during the First-day school hour and talked briefly at the assembly exercises. Mr. Walton told the children that he saw an increase of numbers, and many new faces, since five years ago when he left Wilmington, where he used to teach in Friends' School and First-day school. He also missed some Friends who were formerly there. Both speakers were introduced by the superintendent, Mrs. William P. Bancroft. Mr. Walton also made an address during Meeting that was most acceptably received by a large number of Friends and visitors. Prof. Batten and George Walton as members of the extension sub-committee of Philadelphia Yearly Meetings' committee on First-day schools, are visiting among the 70 First-day schools within the Yearly Meeting. In the afternoon they held a conference with the officers and teachers of the Wilmington school at the home of Mr. and Mrs. Frederick Gawthrop."

"What a Skeptic Learned of Quakerism" is a "tale of to-day" written by Lydia J. Mosher, a member of Granville Monthly Meeting, N. Y. The hero of the story is a young man who had read "the writings of the Higher Critics" until he became an avowed skeptic. On the invitation of a Friend he attended a Friends' Meeting, where he was much impressed by the silence and the sermon. He became a frequent visitor in this Friend's family, where religious matters were freely discussed. In the course of these conversations, in which two young women do a good deal of the talking, the Higher Critics are shown to be unworthy of credence "they having advanced no less than seven hundred and forty-seven theories in regard to the date and authorship of the books of the Bible," and it is shown that Moses wrote the Pentateuch; it is admitted, however, that there are interpolations, and that the account of the death of Moses was doubtless added by some one who survived him.

Through these conversations and the reading by the young man of Drummond's "Natural Law in the Spiritual World," the life of George Fox, and the Bible itself, he was convinced that there is a God who is the loving Father of all, that Jesus Christ is his divinely begotten son, and that the Bible is His great revelation to man. Incidentally

Quakerism is assumed to be the greatest of all religions, the ignorance of the Catholics is touched upon, Spiritualism is condemned and the doctrines of Swedenborg praised. (Leeds and Biddle Co., Phila., 75 cents, net.)

Five members of Philadelphia Young Friends' Association attended, by invitation, the regular monthly meeting of the Norristown Friends' Association, on First-day 17th, at 3 p. m. There was a larger local attendance than usual and new interest seemed to be aroused. The visitors all spoke upon many of the present activities of the Society, the summer Schools, the Biennial Conference, Whittier pilgrimage and the First-day evening devotional meetings for young people exclusively, being the principal topics. The matter of age limit, in the latter case, aroused a minor note of protest, and it could but be observed that those in membership by "convincement" were more interested and alert than the "birthright" contingent. These are "straws" that might profitably awaken a concern upon the part of our entire membership. The regular morning meeting was well attended, the speakers being Daniel F. Moore, Susan G. Foulke and Ellwood Roberts. The size and spirit of the First-day School, which followed the meeting, was a gratification and a surprise to the visitors. A commendable and noteworthy feature of the Friends' Association work here is the "school" conducted twice a week at the county prison for the past several years. The kindly hospitality of Norristown Friends is proverbial and is sincerely appreciated.

Friends' Year Book and Almanac for 1912, edited by the General Conference Committee for Advancement of Friends' Principles, contains the usual almanac material, the calendar in Friendly phraseology, dates of all stated meetings, and full information of all our Yearly, Quarterly, Monthly and other meetings, First-day schools, Friends' Associations and all Friendly organizations. (Walter H. Jenkins, 140 North Fifteenth Street, Philadelphia, 10 cents, 12 cents post paid.)

Some of the Friends of Newtown, Pa., are arranging a meeting for First-day afternoon, the 31st, at which they will meet representatives of both English and Australian Quakerism. John S. Hoyland, of England, and Charles Howie, of Australia, who have been active among the younger Friends of their respective countries, are spending part of the holidays in the vicinity of Newtown, and this meeting is being arranged to hear them discuss "Quakerism as a World Wide Religion." A general invitation is extended. Friends from Philadelphia and vicinity who desire to attend will find it convenient to take the 1.20 p. m. train from Reading Terminal to Langhorne and trolley to Newtown. The return trip can be made by the same route, arriving at 6.03.

The Christmas entertainment of West Philadelphia First-day School will be held in the Meeting House at Thirty-fifth Street and Lancaster Avenue Fourth-day evening, the 27th, at 7.45. Aside from exercises by the pupils of the school, Emilie Kreider Norris will be present with her Christmas songs and stories for the children. And, of course, Santa Claus. All interested are cordially invited to be present.

W. J. MacWatters was a visitor to the Lansdowne, Pa., Meeting. His message was inspired by "The Lord is in his Holy Temple (the human heart) let all the earth (earthly thoughts) keep silence before Him." Evelyn Sturge was also heard in message. The attendance was good, several strangers being present.

On First-day afternoon, December 3d, Mary Travilla spoke on the subject of "Purity" in the meeting house at Bristol. An audience composed of many more than those who usually meet within those walls listened with deep interest and sympathy to her beautiful and helpful words.

A. H. C.

The Germantown Friends' Association will meet in the meeting house First month 3rd. An address will be given by Harrison S. Morris, the American Commissioner to the International Art Exhibition at Rome, on the life of William T. Richards.

While in Massachusetts early in the month Isaac Wilson attended a meeting of Friends at the home of Louise M. Parker in Cambridge, at which about twenty were present. It is the purpose of this group of Friends and Friendly people to meet monthly on First-day afternoons in a room in the Young Women's Christian Association building. They are also planning to meet between times in private houses.

SWARTHMORE COLLEGE.

On Third-day morning Henry Wilbur spoke to the students and faculty assembled for morning collection, and met with his usual hearty reception. His subject was "Horace Greeley, and the New York *Tribune*," that greatest of educational forces of his time. Mr. Wilbur called

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203



the *Tribune* the newspaper "with a conscience inside it," and impressed the idea that it was such a force because of the "ingrain of moral honesty" of the man behind it.

On Fourth-day afternoon a new athletic event was run off. A team of five men from each of the Sophomore and Freshmen classes took a cross-country run of three and one-half miles. In spite of the fact that Aubrey Fox, a Sophomore, finished first, covering the course in twenty minutes and fifty-five seconds, the Freshmen team won. The intention is to make the Freshman-Sophomore run an annual event.

Russell Green, Raymond Bye and Roy Ogden, with Charles Collins as alternate, represented Swarthmore last Fifth-day evening in a debate with the Zelosophic Literary Society, of the University of Pennsylvania. The question reads: "Resolved, That Greek letter fraternities, as they exist in undergraduate colleges, are detrimental to the interests of the academic world." The Swarthmore team debated on the affirmative side of the question, and was awarded a favorable decision by the judges.

On Fifth-day afternoon, at 4 o'clock, thirty young women participated in the preliminaries of the Women's Extemporaneous Speaking Contest. The following eight reached the finals: Mabel Stiner, '12; Alexandra Rogers, '12; Iva Appleby, '13; Mary Blackburn, '13; Rebecca Osler, '13; Constance Ball, '14; Bretta Crapster, '14, and Katherine Denworth, 15. The three prizes were awarded, after the contest on the following night, to Bretta Crapster, Rebecca Osler and Iva Appleby.

Mr. Dennison's class in Greek Art, together with some other students who were free at that hour, listened with much pleasure to a lecture given by Louise G. Morrison in the Sproul Observatory at the third hour on Fifth-day. She spoke on "What To Look For In a Picture," and illustrated her talk with reproductions of the work of great artists of the Renaissance upon the screen.

The Young Women's Christian Association was addressed on First-day evening by Miss Anna B. Taft, of the Presbyterian Board. She is engaged upon the rural problem of this country, and she has already done much toward making the church an effective centre in the rural community. Her work was met at Swarthmore with much interest, several of the professors attending the meeting at which she talked, by special request on their part.

The young men were addressed by George A. Walton, of the George School. He delivered an unusually effective address upon "The Power Within." The meeting was largely attended.

Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), at 11 a. m. Race St. (cor. 15th) at 10.30.

—At Fairhill, Germantown Ave. and Cambria St., Phila., meeting for worship at 3.30 p. m. First-day School at 2.30.

—At Green St., Phila., the First-day morning and the mid-week meeting at 10.30 a. m.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

—In New York, at 221 E. 15th, at 11 a. m., First-day School at 10 a. m.

—In Brooklyn, 110 Schermerhorn St., at 11 a. m., First-day School, at 10 a. m.

—In Reading, Pa., at 6th Street above Washington, Meeting at 11 a. m. First-day school at 10.

TWELFTH MO. 24TH (1ST-DAY).

—Henry W. Wilbur expects to attend Race St. Meeting at 10.30 a. m.

Conference class, 11.45; Review of James's lecture on "The Sick Soul;" "The Religion of Tolstoi," by Helen R. Marshall.

—At Girard Ave., Phila., Junior Conference at 9.45 a. m. "Christmas Observances in Other Lands," Adaline W. Edmunds. Meeting at 11 a. m. Attended by Isaac Wilson.

—Y. F. A. of Hopewell, Va., in the Meeting House, at 1 p. m.

The Year Book for 1912

is now ready, in a new dress of artistic brown Every effort has been made to have all the information about meetings, etc., entirely correct. Price 10 cents; by mail, 12 cents. One dozen, 75 cents.

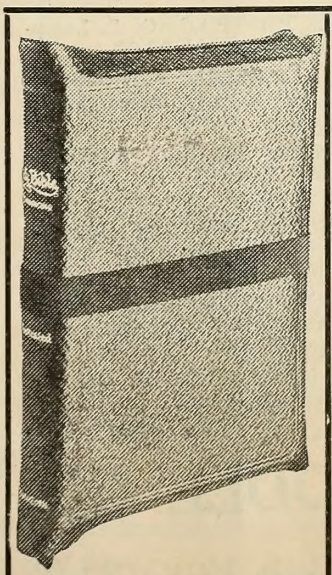
A Calendar of the People Called Quakers, is selling rapidly; see advertisement on page 800.

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What a Skeptic Learned of Quakerism

By Lydia P. Mosher

Bereft of his Christian mother in early youth, the subject of this story followed his father's footsteps and became a skeptic. Later he was brought under the influence of Friends, who showed him the True Light. In their household he met a cousin whom he never before had seen, who was greatly influenced by his experience and by his tragic death.

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—Providence Preparative Meeting, Media, Pa., at 11 a. m.

—At Solebury, Bucks County, Pa., William J. MacWatters, of West Phila., meeting at 10 a. m.

TWELFTH MO. 27TH (4TH-DAY).

—At West Philadelphia (35th St. and Lancaster Ave.), Christmas entertainment of First-day School, 7.45 p. m. Emilie Kreider Norris, present with her Christmas songs and stories.

—Chester Monthly Meeting at Chester, Pa., at 7.45 p. m.

TWELFTH MO. 31ST (1ST-DAY).

—At the meeting house, Newtown, Pa., 3 p. m., "Quakerism as a World Wide Religion," discussed by John S. Hoyland, of England, and Charles Howie, of Australia. All are invited.

—At West Phila. (35th St. and Lancaster Ave.), Sarah B. Flitcraft, of Chester, Pa., meeting at 11 a. m. First-day school at 10.

BOOK NOTES.

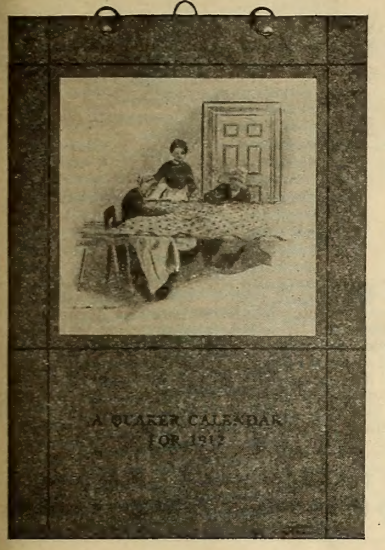
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THE BIDDLE PRESS PUBLICATIONS

A Quaker Calendar for 1912



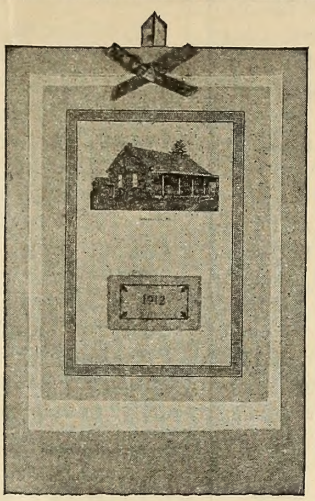
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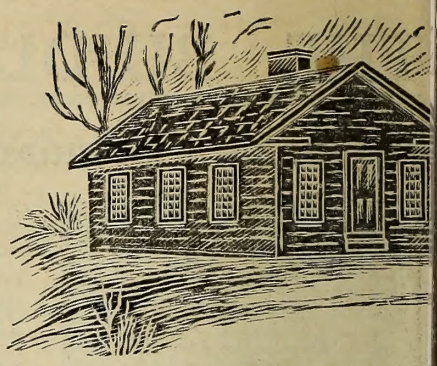
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the Province, and the most central of the five Mission Stations where the Friends' Foreign Mission Association [of England] is at work. About 100 members and probationers and several missionaries met together, representing a community of 250 Chinese members, 400 probationers, and 900 other adherents, besides more than 1,100 scholars in the various schools.

The meetings lasted four full days commencing with a First-day, well occupied with useful meetings for prayer, worship and exhortation. The following days were all commenced with devotional meetings, which did much to give a good tone to the sittings for business. The previous clerk, a missionary, was re-appointed, and was well supported by two able Chinese Friends.

Without going into details, it may be not without interest to mention two or three outstanding items. The subject of lotteries was considered, with relation to the Christian's attitude thereto, the result being a unanimous voice against the snare, and on the suggestion of one enthusiastic Friend, the whole meeting stood up in promise to have nothing to do with it. Another insidious danger is the smoking of cigarettes, which are being poured like a flood upon China by English and American tobacco companies. While most Chinese smoke a little from their water pipes, there was nothing but condemnation of the cigarette habit. Some of our members have already been engaged in a crusade against the evil, and their efforts have had good results. A Minute was sent down to all meetings urging members to keep clear of this habit.

The right observance of First-day was another subject which claimed attention; it is by no means the first time we have considered it, as it is a somewhat difficult problem in a land which recognizes no Sabbath. It was good to see that the Christian conscience of the Church is alive and healthy on this point, even though in practice there are shortcomings.

A tentative "Book of Discipline" which has just been printed, came in for a share of attention; the interest shown in this, and in Society matters generally, was a cause for encouragement and hope.

Perhaps the chief thing for which this Yearly Meeting will be remembered was the "concern" which arose spontaneously, to send a message of greeting to all Yearly Meetings of Friends. With a few meetings we have been in correspondence for some time past, but almost unconsciously, the desire grew to extend our greeting this year, and eventually an Epistle was prepared for sending to all considerable bodies of Friends. The spirit in which this matter was taken up and carried through, leads to the belief that God's blessing will rest upon the action.

We had one evening sitting to consider the Edinburgh Conference [on the world's Christian missions], and its relation to us as a church in Sze-Ch'wan. The final meeting seemed to be that to which all the others led up, and was a time of blessing and help to many. After an address from the clerk on "What it means to follow Christ," a spirit of prayer and confession took hold of the meeting, and some were led to renewed consecration and to a deeper faith.

We separated in the peace and love of our Lord, feeling it had been worth while to meet together, notwithstanding the days of hard travel which most of our number had to undergo. We hope to meet again next year at Chengtu, and in the meantime to experience much of God's blessing upon the work of the year now before us.

The work of Friends was commenced in the Province of Sze-Ch'wan in 1889, and in 1892 a Monthly Meeting was established at Chungking; this was followed by another Monthly Meeting in T'ung Ch'wan Prefecture, in 1897. Annual gatherings of the few members of the two Meetings which were about 200 miles apart, began probably in 1898, and the Yearly Meeting sprung from these. There are now (1911) six Monthly Meetings, Chungking, T'ung Liang and Ta Choo, which form a Quarterly Meeting, and T'ung Ch'wan, Sui Ning and Chengtu, which, owing to distances, meet together only once a year apart from the Yearly Meeting.

All these Meetings are held for Discipline and Church Government, as well as for Worship and Teaching. A "Book of Doctrine, Practice and Discipline" based on the one used by London Yearly Meeting is being gradually considered and adopted by the Chinese members. Local conditions are provided for, but the main Principles of Friends are valued and safeguarded by the Chinese who appreciate them.

Among the Missionaries are two American Friends, both from New York Yearly Meeting. One of our Chinese members is now a student at Cornell University. Statistics for 1910 are given below:

Chinese evangelists and preachers, 33; women helpers, 16; school teachers, men and women, 55; organized churches, 5; out-stations, 44; members, 252; probationers, 394; other adherents, 900; Sunday Schools, 10; Sunday School membership, 690; Y. P. S. Christian Endeavor, 3; schools, various grades, 44; pupils under instruction, 1,187; hospitals, 1; dispensaries, 5; total patients treated, 3,156; total visits, over 12,000; contributions of Chinese Church, £78-9-0.

IN A COUNTRY NEIGHBORHOOD.

[Read by Thomas W. Brown, of Fawn Meeting, Pa., at a conference at Broad Creek Meeting House, Md.]

In thinking over preparation of a paper to bring before this conference on the subject of "The Possibilities of Service in a Country Neighborhood," considered from our individual meeting, I felt there was not very much to present under present conditions. The thought came to me: "Why do we go to meeting?" Is it because we are expected to be there; or because we have become so accustomed to going that we follow it as a custom, more than a duty? Or, do we go for the inspiration of the silent hour, a holding communion with that indwelling spirit, to enable us to follow more closely the promptings of that spirit? As a society, what are our possibilities for service? What are our opportunities of presenting to the world around us the Quaker message of to-day? Shall we be willing to use methods that are different from those used in the past if we see in them the promise of effectiveness? Duty is measured by ability and opportunity. Friends surely have the ability. This is proven by the fact that when Friends become associated with other denominations they are noted for the active part they take in all lines of Church work. Friends have intelligence. They possess a fair amount of worldly effects. Able if required to contribute toward any movement tending to the world's betterment. All these things constitute ability. We have no lack of opportunity. There are many phases of social reform that can be taken up. None more vital than that relating to true and honest mangement of the affairs of our country; when we think of the amount of waste and corruption now going on. The practical thing is to bring our abilities and opportunities into action, working out our duty along some line of work. It has been said the best way to teach Christianity is to teach people to be Christlike by going that way ourselves. I think we will all admit the truth of this, and a careful study of the life and doings of the Master, his manner of living and going about among his fellowmen, his dependence upon his divine father for direction in all things is, I think, the best way to teach Quakerism. It does not matter so much that our meetings are small, it is work we do that counts to our credit and clears our conscience. Our testimonies are but the outgrowth of the application of our principles to our everyday actions. This brings us to consider how we can increase our ability to inspire a devotional spirit, to help others in their efforts to the attainment of the highest and best life has to offer. I believe Friends have been too exclusive, that we have held too rigidly to the less important essentials, following the letter more closely than the spirit. The views of all denominations are broadening, there is a growing sentiment among the professors of Christianity to ignore ecclesiastical demands, and a greater willingness to acknowledge the need of a more practical observance of religious duty as manifested in a right daily life. A greater toleration of different opinions when from them flow a more pure, loving life. We may have a disposition to look backward and lament the neglected opportunities when our meetings were larger and we might have had a wider influence—looking backward too much is not good. We are apt to walk the way we look. We want the will to labor, to think out our plan of action of to-day; the fact that earlier Friends may not have grasped their opportunities does not lessen our responsibilities. I believe we as Friends have a great deal to present to the world, but we will need to study well the methods through which we present it. As to what particular course we may take up depends on what we can best do. We have our Meeting Houses that should be available for use for any worthy movement in the community.

We might start something that would interest people outside of our society. Young Friends' Associations are doing good work in some neighborhoods. Courses of reading; carefully prepared literature treating every day problems from the Friendly standpoint. Anything that will tend to make us better social beings and more capable citizens. Such course will require careful planning and oversight, and right here is where our Friends of larger experience would be a great help to us. Leadership and the inspiration of leadership counts much. I belive Friends have the ability to meet whatever may be required to make such line of work a success. If we would take up the matter as we go about our business concerns, with earnest determination to do all we can prayerfully, accepting added responsibilities, cheerfully giving whatever sacrifices are asked of us in relation to the work, earnestly concerned to do effective work for the advancement of his kingdom and the uplifting of those around us. It may be we have been looking too much to the ministry of the spoken word, neglecting that ministry of service that is so needful to us all, we need to do the little things that are within our power to do. And this brings us right home to our little meetings. We often deplore the lack of the spoken word. How many of us have contributed anything toward service to our meeting. If we could bring some topic or question of to-day's need into our meeting; interest and induce others to come in and take part with us. If we could have the loving united service of all, a great work could be done.

WHAT FRIENDS' SILENCE MEANS.

Everyone who has taken a meal in a Friends' family or who has attended Friends' social or religious gatherings has noticed that all important occasions have been preceded by a few moments of silence.

That silence means *much*, and is not always rightly understood by observers; but rightly interpreted it is a request for the guiding influence of that All-Wise and All-Powerful Hand which launched the worlds into space, and yet which controls every atom in its attractions and repulsions. Friends recognize that harmony with this overshadowing power is the great essential condition to right action, right thought, right speech. Especially is it needed before every meal, because kind feeling and a desire to serve others is an essential condition for the enjoyment of food, and aids digestion. Then, when the spiritual nature is in control, the tendency to overeating, and the bolting down of unchewed food, is checked. Every consideration of health and of hygiene requires that, at meal times, kind feeling and self-control shall prevail, and any uncultured individual who selfishly destroys such a feeling at meal times is as much to be dreaded as a bull in a china shop.

The devout Friend seeks safety through the guidance of this omnipresent, loving Power in every important decision of his life, and the silence which precedes action by a meeting is only an outward expression of the habitual attitude of mind of the true Friend. That attitude is the very opposite from that of the materialistic. Deep in our hearts we believe that no detail is too small for such a Power to overlook. "His law is perfect," for no poor workmanship can be detected in fashioning the myriad leaves of a forest in springtime. If this Loving Power can find ample time to govern every cell which builds up organisms how easy it must be for him to guide the individual life in all those actions which result in success and happiness or in failure and regret. In the habitual attitude of mind which leans on this Power and asks for guidance, the Friend finds safety and peace in a world that, to very many, is full of strife and contention.

WILLIAM CANBY FERRIS.

Wilmington, Del.

I am on this occasion renewedly confirmed in a sentiment I have long been settled in, that there never was, and never will be but one true religion in the world, to wit, the work of the spirit of God in the souls of mankind.

Job Scott.

DR. WILLIAM C. PARRY.

[Read at Burlington Quarterly Meeting First-day School Union, at Mt. Holly, N. J., Twelfth month 9th.]

This community has met with a great loss in the death of Dr. Wm. C. Parry, of Hainesport, Burlington Co., N. J., on Eleventh month 28, 1911, after an illness of four days, with pleuro-pneumonia.

In the passing away of this noble life in the meridian of its usefulness, it is simple justice to pay this merited tribute, that he was wonderfully endowed by the Most High God with many virtues that produced the perfect manhood and as such his unselfish worth to his family and kindred, and to the world around him was invaluable as was manifest in his daily contact with all classes in the performance of his conscientious duties in the many acts of mercy and charity in which he was called.

It has been well said "that it requires sorrow as well as joy to make the soul fruitful; as it requires storms and sunshine to make the earth productive; by the blending of the two the earth is covered with flowers."

The right use of this world is the best preparation for the next.

Our ever active friend has made this world the better for his having lived, loved, toiled and died.

His prayers were deeds, his law of life, rectitude; he believed in the cultivation and rearing of perfect manhood and womanhood.

A good and upright man whose face and voice were so widely known no more in bodily form mingles in the social throng of mortal earth. The light of his countenance no more shall brighten the cinch of pain and minister healing to the afflicted and courage and hope in the darkest hour. His heart no more beats in sympathy for others.

He placed the love of man above the love of self.

In his death a grand, noble life went on into the celestial brightness.

The rare attainments of mind and heart possessed by Dr. Parry by natural gifts and the refinements of true education fitted him to become a leader and instructor of the youth of our Society, and as such in the year 1881, he was called to the superintendency of the First-day School in Mt. Holly, which he fulfilled with marked ability for 18 or 20 years. His acquaintance with the great essential truths contained within the pages of the Bible, enabled him to perform his duties with honor and to the satisfaction of the whole school as then constituted, during those many years.

His profession occupied his time so largely that this position was no doubt a burden to him, yet

he had fulfilled its duties as best he could, giving from his well stored mind the fruits of his early training.

His work is finished, he needs no eulogy.

He is beyond our censure, and I firmly hope, above our praise.

In Doctor Parry, the friendless had a friend, the fatherless a father, the poor a benefactor.

In the bottom of his heart was rooted every tender and sympathetic virtue.

Ella Wheeler Wilcox said in her beautiful poem, "The Beyond":

It seemeth such a little way to me across that strange country—the Beyond.

And yet not strange for it has grown to be the home of those I am so fond.

They make it seem familiar and most dear
As journeying friends bring distant regions near

I never stand above a bier and see the seal of death on some well-loved face.
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there
One more to make the strange *Beyond* more fair."

C. H. E.

ADVANCEMENT AT WINCHESTER.

An event of much interest and pleasure and, it is hoped, considerable profit, was a week-end conference held on Seventh and First-days, the 16th and 17th, in the Winchester, Va., meeting house. The conference was planned and most successfully carried through its three sessions by the Advancement Committee of Hopewell Monthly Meeting and a special committee of the Young Friends' Association. There was also co-operation on the part of Baltimore Yearly Meeting Advancement Committee. The main hope in holding the conference was that new strength and enthusiasm might be given to the Friends of the Winchester meeting and that there might be some frank discussion of the problem involved in maintaining an attractive and effective Friendly centre in that city. That there is a keen desire on the part of Winchester and Hopewell Friends that this shall be done was clearly manifested in the way they took hold of the task of arranging for the conference. Those asked to read papers and take other parts on the programmes did their work willingly and all the sessions of the conference were comparatively well attended. Even seven and eight mile drives two days in succession, were not sufficient obstacles to keep Friends away from the meetings. The genuine interest manifested and the willingness with which personal comforts were overlooked in order that this event might be made a success served to prove that the spirit that makes for progress prevails among the Winchester and Hopewell Friends.

The session on the afternoon of the 16th was intended to be "a family affair," the programme being designed to bring out a frank discussion of meeting conditions in Winchester and of the possibilities for increasing the meeting's usefulness. Charles E. Clevenger, chairman of the Hopewell Advancement Committee, presided and read a paper on "The Importance of Maintaining an Effective Friends' Meeting in Winchester." Ray Robinson, a young member of the Winchester meeting, read a paper on "What Elements are Necessary for Effectiveness in a Present-day City Church?" In the first paper it was brought out that for many years there had been a meeting of greater or less strength in Winchester, Friends had had a large influence in the community life, and they were still taking an important place in the activities of the city. But they were not doing so much, but they might do vastly more, and there was every reason for continuing to present the Friendly message in Winchester and it ought to be done in a way to compel the attention of the people and to influence their lives. It was demanded in the second paper that Friends should not fail to make every possible effort to meet the conditions and needs of the day in their meeting work. Their meeting houses should be made comfortable and attractive, they should provide activities for the young people, they should strive constantly to devise means for attracting and holding their own and other people, they should make those not members welcome, they should be aggressive and look toward increased numbers and influence. There was discussion by Dr. O. Edward Janney, Arthur M. and Emma M. Dewees, Jonah L. Reese and others. Richard Brown, of Winchester, read a paper on "The Home."

"The Church and Citizenship" was the topic for consideration at the evening session. Dr. Janney made the main address, while the Rev. W. H. Carter, pastor of the Baptist Church, Jonah Reese, Arthur Dewees and others participated in the discussion. Dr. Janney also spoke briefly on the present situation regarding the peace movement. Well-attended meetings for worship were held at both Hopewell and Winchester on First-day morning, the 17th.

On First-day afternoon the closing session of the conference was held. The attendance was much larger than at either of the other two sessions and far more interest was maintained in the discussion. Susan T. Pidegon read a paper on

"What Service Should a Religious Organization Perform in a Community?" John I. Brown, "What is the Responsibility of Every Member of the Meeting?" Sarah T. Hardesty, "Why Should Everybody Belong to Some Branch of the Church?" and Mary S. Lupton, "Why Do We Attend Meeting for Worship?" Following the reading of the papers there was an interesting discussion.

It was a very general feeling among the Friends that the conference would serve a good purpose. A feature that no doubt would help much in extending the influence of the event was the newspaper publicity secured through the efforts of those who planned the conference. An advance account was prepared by one of the Friends and published in the local paper to the extent of half a column and after the conference the same paper published an article more than a column in length that was prepared for it.

MILLVILLE FIRST-DAY SCHOOL.

[From *The Tablet,* Millville, Pa.]

The exercises arranged for last Saturday afternoon [Eighth month 6, 1911], and evening, commemorative of the organization of the Friends First-day schools fifty years ago proved to be a pleasing occasion.

In the afternoon 100 or more people gathered on the sloping green, shaded by sturdy oaks and pines facing the Meeting House which with its animated reality formed a beautiful picture.

General chat and cheer revealed the fact that the one common object was the other's pleasure. About six o'clock refreshments consisting of sandwiches, pickles, coffee, cake and ice cream were served. At eight o'clock all entered the Meeting House to listen to the literary preparations which consisted of a brief history of Sabbath School organization in this State by denominations collectively and individually, and a short sketch of the school at this place. Recitations were given by Helen Long, Frances M. Eves, Winifred Eves, Frances M. John, Dorothy Heller and Mary E. Sands, Bernice Eves read a paper showing that in 1853, Emily S. Eves, Mary Margaret Masters and Rachel S. Eves started a class for the study of the Bible. The present organization has been in existence since 1886, and in session the entire year since 1890.

Slips containing a short selection, "Loving My Neighbor," were passed through the audience, from which, led by Myra Eves, all joined in reading. This was exceedingly well done as no opportunity had been given for looking over the selection.

Dr. Manhart followed in an interesting talk on various features of advancement, that are now claiming the thought and action of influential men and organizations.

Brief remarks were made by several, and Eliza Russell's voluntary "Each in His Own Tongue" impressed anew the truth that each may and must interpret his or her own lessons in life.

LESSONS IN "SCATTERED SEEDS."

In the December issue of *Scattered Seeds,* Frances Dadmun begins a new series of lessons for Primary Classes on the Life of Jesus. She is well known to many of us as a former art teacher at Swarthmore, who united with Friends because she found in our principles and practices a congenial field for religious development. Her lesson stories from the Old Testament, published last year in *Scattered Seeds,* are admirably adapted for the grades and purposes for which they were written, and the new series opens with four lessons already published which are in every way up to the standard of the former lessons. While the New Testament interests adults more than the Old, the reverse is often true with children, and lessons based on New Testament material interesting to little children are occasional, rather than usual. The initial issue of the Dadmun lessons indicates that they will be of unusual interest, and we wish that more First-day School teachers would examine the *Scattered Seeds* carefully to see whether these lessons do not meet their needs. They seem to the writer to be exactly what is often queried after.

In this connection it is important to note, that these lessons are not issued by the Committee of the General Conference and are not distributed by the Central Bureau. They are published only in *Scattered Seeds,* which may be procured of Elizabeth Lloyd, Business Manager, 140 N. 15th Street, Philadelphia, if the copies desired are not already in the hands of the Superintendent of the First-day School.

Full page outline pictures for coloring, drawn by the authors, are published with each issue. Additional copies may be obtained if teachers desire to use them, at ten cents per dozen. In using these, it is very desirable that the teacher talk with the children concerning the proper colors to use, especially for the faces.

JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 31, 1911.

An index to the *Intelligencer* for 1911 (Vol. 68), has been prepared and will be ready at once. Copies will be sent to any who apply for them.

A study of the writings and life of Job Scott* is of especial interest in our present time of Friendly revival and advancement, because it gives the message that was inspiring and invigorating in the period before decadence and consequent separations had darkly settled over our Friendly movement. The message was accepted with sympathy and enthusiasm and without cavil. It will be equally invigorating in our present time. We will not take over Job Scott's theology bodily. That is never helpful. We must base our thought on the condition in which we find ourselves as well as on eternal verity. In its fundamental bearings and in its central emphasis, Job Scott's thought and his way of expressing it is good common ground for all of us to-day, except it be those who, on the one hand, dwell in a modernism of negation and protest, and those, on the other, who are devoted to a reactionary orthodoxy.

It is a valuable work the Advancement Committee is doing in bringing out these studies of the Friends of the older days and they are fortunate in their selection of a Friend to do the work who is able to bring from the unreadable journals and sermons the messages they have for us and to put them into such form as to be interesting as well as good for us.

A Friend who has sold out his business at a sacrifice, because of poor health, has written to the *Intelligencer* asking if it would be safe for him to invest his money in the business opportunity advertised by Henry C. Ash. To him and to others similarly situated who may have raised the same question in their minds, we would say that we insert no financial advertisement in the *Intelligencer* unless we have confidence in the integrity and good faith of the advertiser, but this does not mean that we *guarantee* any investment to yield the profit anticipated. There are many forms of business so protected and encouraged by state or national legislation that they yield an annual return of anywhere from 10 to 100 per cent. to those who were in at the beginning. The business opportunity that has been twice advertised on our front page appears to belong to this class and might therefore be what is known as a good investment for those who wish to increase their surplus.

Whether it is right for a government to grant to any one in perpetuity a strip of the Alaska coast, with the appertaining salmon fishing privileges, is a question that we shall not now discuss. Neither shall we attempt to draw an arbitrary line between a rate of profit that is just and fair and a rate that is iniquitous. We may say, however, that large profit does not mean invariably bad conditions for the workers nor low profits invariably good conditions. Of two factories engaged in the same business one may pay better wages, give shorter hours and provide safer working conditions than the other; and yet the first, because of greater efficiency in the management, may earn 20 per cent. on the capital invested while the other earns but 10 per cent. It is a question of the profit system and its effects rather than of high or low rate of profit.

But it would not be advisable for persons situated like our correspondent, to whom the loss of the money invested would cause serious inconvenience, if not actual distress, to run business risks, no matter how bright the prospects appear to be. Those whose earning days are over should put the money on which they are dependent in old age for the comforts of life, in what are recognized by the business world as "safe investments."

Oh! the necessity of laboring for good order! and oh that it may be done with tenderness, meekness, love and forbearance! For I do not believe that labors bestowed more in order to cut off, than to reform and restore, will ever reach the true witness in the minds of offenders.

Job Scott.

*Job Scott, an Eighteenth Century Friend. By Henry W. Wilbur, Philadelphia. Published by Friends' General Conference Advancement Committee (140 N. 15th Street). 75 cents, post paid.

THE DOUGLASS HOSPITAL.

The attention of Friends interested in work for the colored people is especially called to the present need of the Douglass Hospital. This institution, managed by colored people for colored people, meets a need greatly felt in Philadelphia with its large colored population, insomuch as the color line excludes this race from many institutions where white people receive care. The successful maintenance of Douglass Hospital is of equal importance to both races, as hospital arrangements for both can be more satisfactorily carried on with the help of this special hospital.

It is at present embarrassed by the foreclosure of a builder's lien amounting to $15,000. This amount is being met by subscriptions from interested citizens, but acording to reports last received a considerable sum is still needed to release the claim. Those of our number who are interested to help this race are urged to consider the possibility of helping this institution which exists in our midst. The most common form of giving consists in parting with such of our possessions as we do not want. Real interest suggests the wisdom of our parting with a little of our money that we would really like to keep, if we did not see that its working usefulness would be increased by our parting with it.

Donations may be sent to the *Public Ledger*, Sixth and Chestnut Streets, Philadelphia, or the Central Bureau of Friends, at 150 North 15th Street will be glad to be used to receive and forward subscriptions.

JANE P. RUSHMORE.

THE NEIGHBORHOOD GUILD AND THE GREEN STREET PROPERTY.

At a Monthly Meeting held at Green Street, Philadelphia, on Twelfth month 21st, 1911, the offer of $33,000 from Philadelphia Quarterly Meeting for the meeting premises was further considered, and the sentiment was about evenly divided. "After a full expression of opinion, there was not sufficient unity in the meeting to warrant the clerk drawing a minute accepting the proposal of the Quarterly Meeting." The Friends that were not prepared to accept the offer had in mind the valuation of "from $85,000 to $90,000" put upon the property by a real estate expert and the valuation of $69,600 at which the property is appraised by the Real Estate Assessors of Philadelphia. If, after a reasonable time, no commercial purchaser comes forward with an offer of a price so great as the foregoing valuations would lead the Meeting to anticipate, logically we may expect the Monthly Meeting to sell to the Quarterly Meeting for a sum smaller than the $45,560 at which the property has already been offered to the latter Meeting. Meanwhile further contributions may be received by the Building Fund of Friends' Neighborhood Guild.

Therefore the subscribers to the fund should continue to entertain great hope that our project will be consummated. The opportunity for good in case the Guild be permitted to occupy the Meeting premises is so great that we are called upon to exercise both earnest effort and patience.

Hopefully,

WALTER C. LONGSTRETH.

PHILANTHROPIC WORK FOR MONTHLY MEETINGS IN PHILADELPHIA YEARLY MEETING. II.

The character of work best fitted to the scope of a Monthly Meeting's Committee is necessarily quite different from that which can be carried on by Committees representing a larger constituency, *e. g.*, publication and propaganda in advocacy of reforms, naturally fall outside the limits of the Committee of a Monthly Meeting. This Committee, however, may be an important coadjutor of the Committee working over a larger field, by supplying exact and detailed knowledge of its own neighborhood conditions.

The work which can be advantageously carried on is dependent upon local conditions. The philanthropic needs of cities, small towns and strictly rural communities are emphatically different, and no general plan will fit them all. This paper will be limited to suggestions mainly applicable to rural or village communities, where the problems are least complex.

Primarily, knowledge of what ought to be done precedes all plans of work. By this, I mean exact knowledge, not generalizations or current opinions. The first work, then, that is naturally indicated for a Monthly Meeting's Committee is to gather and put in shape for reference detailed knowledge of all conditions that affect the life of the community helpfully or harmfully. Such a survey will include (1) health laws and their enforcement, (2) compulsory education laws and their enforcement, (3) the housing of hand laborers, especially the Negroes and Italians, (4) a knowledge of how many and what families of children go to no place of religious worship or instruction, (5) as exact a knowledge as possible of the number of licensed and unlicensed places for the sale of intoxicants and the character of their patronage (guess work and heresay are poor bases for judgment about this), (6) violation of the anti-cigarette law, (7) lapses from fixed standards of social morality, (8) work done by

Children's Aid Societies or other local benevolent organizations, (9) an inspection of the almshouse, county jail or other public institutions maintained for the indigent or criminal classes, (10) a knowledge of working hours, compensation, etc. of working men, including farm laborers and domestic servants, (11) individuals resident within the territory reported on, who are or ought to be subjects for public care, either on account of age, physical or mental deficiency or special misfortune. Such a tentative survey was made in Concord and Western Quarters by Lydia C. Lewis for the Woodbrooke Social Service Committee last year. Her own statement in connection with it was that it was incomplete and, in certain cases, casual rather than exhaustive. The work in these regions has not been all done, but the field has been pointed out and the way blazed for Committees. The above suggestions make no pretense of being a comprehensive outline. They suggest the kind of knowledge that every Constructive Committee should have before it, as it inquires into the causes and seeks to remedy existing social evils. No Committee will succeed in gaining all this knowledge at once. The vital question is not how much we know but how much we are learning. Philanthropic work is not a matter to be relegated to a few people to look after, while the rest of us attend to our own business. It is the concern of all of us so long as we live in the world to help make our material and social environment conform to our highest conceptions of its possibilities. We are not all interested in approaching the problems of society from the same point of view, but there is a point of contributary interest for each of us if we can find it.

The considerations set forth in this paper are preliminary only, but the writer is so convinced of our relative ignorance or very superficial knowledge of the conditions of our home communities, that she lays the emphasis upon gathering information as a foremost essential to carrying out a wise program of remedial work. The size of Philanthropic Committees ought to depend upon the number of available people to do the work, the field to be covered and the character of work decided upon. Our tendency is to make such Committees up to a fixed number without much regard to these considerations. Each Committee may fitly be composed of a few people who know pretty well how to carry the responsibilities involved, and a smaller number who want to learn how to do the work. The discussion will be continued in a future issue.

JANE P. RUSHMORE.

150 *North 15th Street, Philadelphia.*

FRIENDS' ASSOCIATION NOTES.

In Plainfield, N. J., the meeting on the 1st, was at the home of Clarence B. and Elveretta Cutler Vail. The meetings during First and Second months are to be on the second instead of the first Sixth-day of the month. The subject for the evening was "Elizabeth Newport," those taking part being Mercy R. Vail, Keturah S. Palmer, Edward D. Hutchinson. Twenty-four responded to the roll call. After adjournment, the evening was spent in a social time. Ruth F. Stryker is the secretary, 412 Spooner Avenue.

In Philadelphia, the meeting for the month was held on the 11th, being preceeded by a supper and social. Henry W. Wilbur was the speaker. Mary R. Walton is the secretary, 140 N. 15th Street.

The Association of Fallowfield, Pa., met on the 17th at the home of Albert and Isabel F. Reynolds. The meeting was opened with reading of a poem of Margaret Sangster.

Francis E. Moore read a Christmas story; Harriet Fulton recited; Gertrude Skelton read a paper. Emma B. Maule opened the discussion on the proper observance of Christmas. She thought more attention should be paid to the Christ child. Warren L. Webster answered a question as to Saul's conversion.

At Woodlawn, Va., on the 29th (Tenth month), the Young Friends' Association met at the Meeting House. Sarah E. Cox presided. The hymn "My Faith Looks Up To Thee" was sung. Ella Gillingham read a poem. Christine Cox and Rena Hudson recited. Lida Gillingham read the introduction to the Discipline (Baltimore). There was an animated discussion. The Discipline reading and discussion will be continued.

Cornwall, N. Y. Friends' Association met at the Meeting House at Cornwall, Twelfth month 17. Marianna Seaman opened the exercises by reading the 24th Psalm. William B. Cocks read the Minutes of the last meeting, and also the very interesting report of the proceedings of the General Conference of Friends' Associations, held at Mt. Holly, N. J., Eleventh month 18. Following this, the subject for the day "Individual Responsability" claimed the attention of the meeting nearly to its close. Mary K. Brown, Rowland Cocks, Mary McCurdy, Gilbert T. Cocks, Blanche E. Brown, and others spoke most interestingly on this vital subject. After sentiments the meeting adjourned to First month 21, 1912, at Cornwall Meeting House. E. K. S.

At Newtown, Pa., on the 13th, about fifty were in attendance. Anna M. Wood, vice-president, read the chapter. Franklin Packer, as one of the

delegates, reported on the Conference at Mt. Holly. Sara F. Cary read a paper urging that Friends take a decided stand against the tendency for an open Sabbath. The exercises were in memory of Whittier. Phases of his life were presented by Sara J. Katen, Helen C. Wilson, Herbert L. Slack, and Franklin Packer. A Christmas selection was read by Edna H. Hillborn. Laura H. White is the Secretary.

At Norristown, Pa., in Eleventh month, Margaret Shoemaker gave the report of the Conference at Mt. Holly. An article by William L. Jenkins in the *Intelligencer* was read. Martha Simpson gave a recitation. Susan J. Sheppard read a paper on Lucretia Mott. How to interest members in the Association was discussed by Isaac Richards, Emma Conrow, John Kinsey, Anna Thomas. Isaac Richards, Julia K. Stout, Emma Bright were appointed to nominate officers. Joseph M. Hilles is president; Lizzie C. H. Taggart, secretary.

At the meeting last month of the Association of Lincoln, Va., Ellen H. Smith read the Scripture. The hymn, "Wonderful Words of Life" was sung. Luella Brown recited. Current events were given by J. V. Nichols. "Christianity as Friends See It," was discussed by George Hoge, Laura Hoge, Edward C. Wilson of Baltimore, and others. The report from which this note is taken was sent by Nellie G. Nichols.

A report of the second meeting for the season of the Junior Friends' Association, at Penn Hill, Lancaster Co., Pa., is sent by Alice L. Kirk. Howard T. Kirk presided. Helen Wood read a paper on ways of bettering the Association. Edith Bradley and Mary Terrill recited. Martha Brown gave a reading. Some Thanksgiving hints were given by Norman Wood.

The Mansfield, N. J. Association, on the 2nd was at the home of Thomas A. Bunting. There was an attendance of 31 members and some visitors. A paper on the advance of women during the last century, written by Cyrus S. Moore, was read by Mabelle E. Harvey. "Woman's Place in History" was read by Elizabeth Bowne. Anna E. Kirby recited. Readings were given by Mary R. Moore, Sarah A. Biddle. Next meeting at the home of George A. Wills, First month 24th.

At Byberry, Philadelphia, on the 3rd, the subject was Swedenborgianism. Edward Comly read the Scripture. As officers for 1912 were appointed: president, William P. Bonner; vice-president and treasurer, Allan C. Wildman; secretary, Gertrude Tomlinson; executive committee, John Wood, Jr., Rachel Knight, Elizabeth K. Bonner, James Bonner, Jr., Elizabeth H. Comly. Arabella Carter introduced the subject for the day.

At Horsham last month, Howard Comly read the Scripture. Anna W. C. Mullen read a paper, written by Sarah R. G. Jackson for the Y. F. A. of Baltimore. Bothwell Park gave a reading. Charles Comly under current events discussed football as a form of riotous living in our time. Sarah Jarrett, Isaac Parry, William Satterthwaite, Jr., gave reports of the Conference at Mt. Holly. Emma Kinsey recited. Sarah Phillips Thomas told of travel in older countries of Europe. The next meeting will be the 31st. Newton E. Wood, president; Edith Hallowell, secretary.

BIRTHS.

CHAMBERS.—To Eugene M. and Sarah R. Chambers, Swarthmore, Pa., Twelfth month 7th, a daughter, who is named, Mary Pratt Chambers.

FELL.—In Philadelphia, Pa., Twelfth month 10th, to Arthur D. and Rebecca C. W. Fell, a daughter who is named Harriet Lukens.

HULL.—At Beechfield, Baltimore, Twelfth month 14th, to James D. and Mary Broomell Hull, a daughter, who is named Margery Moore.

ZELLEY.—At Moorestown, N. J., Ninth month 13th, to Pearl and Carrie E. Zelley, a daughter, who is named Florence.

DEATHS.

CARTER.—In New Windsor, Carroll Co., Md , Twelfth month 13th, Mary Jane Hibberd Carter, in her 66th year; a member of Pipe Creek Monthly Meeting. We feel that her reward is that of, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

FOULKE.—At her home in Quakertown, Pa., Jane Mather Foulke, widow of Benjamin G. Foulke, in her ninety-fifth year, She was the daughter of Charles and Jane Mather, and was born at Penllyn, Pa., in the year 1817. She was one of eight children, all of whom are deceased. A sister, Hannah B., married John C. Lester; Susanna M. married Samuel J. Levick, and Letitia married William Walmsby. The remaining children Job R., Mary M., Charles and Lydia T., died unmarried.

Jane married Benjamin G. Foulke and moved to Quakertown to live in 1839. She was a valued elder of Richland Monthly Meeting, at Quakertown, for more than forty-five years, and was faithful in attendance at all the meetings until debarred by failing health a few months before her death. She weighed every business concern with keen insight, and her conclusions were always tempered with loving consideration for the best interests of the Society. Her continued presence at the head of the meet-

ing so long after all of her generation had passed away, was an inspiration to those who gathered, while the circle of good influence widened each year of her precious life. Her character displayed a wonderful amount of strength and justice, united with tenderness and sweetness of disposition. Her influence in her home was unbounded, and her children's children can in truth arise and call her blessed. The fragrance of such a life lingers long after the spirit has departed, and its noblest monument is the example it sets up in the hearts of those who knew and loved her. The world already seems poorer without the dignified presence of such Friends as she, and we of this generation can but try to emulate her example, and treasure that which has helped and strengthened her.

MULFORD.—In Moorestown, N. J., Twelfth month 25th, 1911, of pneumonia, Anna L., widow of Furman L. Mulford, of Millville, N. J., and daughter of William and Mercy Lloyd, formerly of Makefield township, Bucks County, Pa., aged 68 years. Interment at Millville. She is survived by two sons, Furman L. Mulford of Washington, D. C., and Walter Mulford of Ithaca, N. Y.

NOTES AND ANNOUNCEMENTS.

We heartily endorse Cuthbert Wigham's and Lydia J. Mosher's letters in the INTELLIGENCER. We love to hear the world's news of Friends, especially those in Australia, and to call us pioneers instead of isolated Friends places a greater responsibility upon us. We are entirely isolated from Friends, attend church and Sabbath school, study the lessons and comments, and read Sunday school papers. Now any one who chooses can easily obtain Lyman Abbott's or any others' writings, and if our representative paper begins to fill its pages with the same, wherein is the need of the Society of Friends?

On reading the editorial in the INTELLIGENCER on John Bright's views of woman's suffrage, it reminds me of the Friends' attitude following their withdrawal from politics in Pennsylvania and New Jersey. I have read many times how they thought they were doing their duty by withdrawing from the world, following the Apostle James' advice "to keep one's self unspotted from the world." Well do I remember in my early womanhood conversing with a noble, conscientious Friend; I asked him why he did not vote and he quoted to me eighteenth century authority for not doing so. Now we have John Bright's nineteenth century views quoted for us to follow in the twentieth century.

Clarion, Neb. C. B. C.

The Social Study Club of Wellesley College, Wellesley, Mass., devoted its meeting held on Twelfth month 17th to a study of the social work of the different churches. Miriam Knowles of Yardley, Pa., a graduate of George School gave a talk on "Social Work Among Friends."

Every First-day during the college season, at 10 A. M., a meeting for worship of Friends of all branches is held in Billings Hall, Wellesley, Mass. This little group of Friends and Friendly people were brought together largely through the efforts of Eleanor Wood. The meetings are conducted on the basis of silence, with a free gospel ministry. Wellesley is fifteen miles from Boston by trolley; visitors to the meeting are always welcome.

Robert Barnes in company with his daughter Amy A., expects to attend 15th Street Meeting, New York City, First month 7th.

William J. MacWatters, of West Philadelphia, was a visitor to Solebury Meeting, Bucks Co., Pa., last First-day. His message was on "Christmas as the World Sees It." The attendance was all that could be expected considering the muddy roads that must be traveled, the reward of the joy of worship always comes to the faithful.

My father was a constant subscriber to your valuable paper and since his death, I have always welcomed its coming. I believe there is much to interest and inspire us each week, and especially the article this week on the importance of attending meetings for Divine Worship, written by Bessie M. Thomson. According to my mind, the writer was as much inspired by our Heavenly Father as any of our ministers are that speak in our public meetings. May we do all we can this coming year to increase the *Intelligencer's* circulation.

ROBERT BARNES.

White Plains, N. Y.

The younger members of both branches of Friends in Lansdowne and Darby, Pa., were invited to the home of Lydia C. Biddle at Lansdowne, on First-day afternoon, the 17th, to meet Evelyn Sturge, a young English Friend now in America. About one hundred, including some from Philadelphia and elsewhere, were present. At 3.30 o'clock the company gathered into a somewhat informal meeting to listen to Evelyn Sturge's paper on "How We Can Show Our Loyalty to the Society of Friends." The address urged a deeper interest in the Society's affairs, a greater willingness to aid in its service, and pointed out the influence upon others of one's own age and circumstances, when one, perhaps not accustomed to vocal expression in meetings for worship, becomes willing to give the thoughts he knows would be helpful to the meeting at large.

A discussion followed, questions were asked regarding the newer methods adopted by Friends in England and satisfaction was expressed that Friends seem now to be alive to present needs rather than exercising only the disposition to live in the remembrance of the past.

A substantial tea was served during the social hour that followed.

The meeting, which was more or less an outgrowth of the Whittier Pilgrimage to New England in the early autumn, and was likewise participated in by members of both branches of Friends, demonstrated the pleasant basis upon which the younger Friends meet socially and for conference, and also brought out points of mutual interest in connection with their love for and loyalty to the Spirit of the Society at large.

In the *Every Evening* of Wilmington, Del., we note: "The Christmas party given for the children of Friends' First-day School in Friends' School gymnasium, Fifth and West streets, last evening, was most successful in affording pleasure to children and grown people. There were about 125 present and the party held from 7 until 9 o'clock. Everyone brought gifts for less fortunate people—clothing, toys, provisions and money—and a tree was trimmed to be used in the Christmas entertainment for Friends' free kindergarten, in the public school at Fourth street and Bayard avenue, and then to go to make Christmas

for poor children. The entire collection of supplies will be sent to the Associated Charities to distribute, and there was money donated which will be given to deserving families.

A very simple programme of recitations and songs was given by the younger children of the school, the first having been presented by the class of beginners. Every number was thoroughly enjoyed and most heartily applauded by the audience.

A grand march of all the children concluded the programme and this was halted beneath three great snow balls suspended from the running track. The children pulled strings, to bring down bags of candy, at the same time showering confetti all over themselves. Refreshments came at the close and everybody departed with impressions of a happy evening. The party was in charge of Miss Helen M. Bye and Miss Anna Gifford.

Byberry Friends' Association is one of the Associations which has pledged $100.00 toward the buying of Green Street Meeting House for the use of the Guild, and has for a long time felt to do a little toward helping the Guild in a small way by donations of money and clothing.

This year it was suggested that members of the Association contribute to fill stockings for Guild children at Christmas time. With what response the suggestion met the following extract from a letter of Twelfth month, 17th, will tell:—"We met directly after meeting (morning), and filled 40 pairs of stockings. We took one stocking and put it in the toe of its mate, then had peanuts, English walnuts, almonds, oranges, apples, lead pencils, Christmas candy and a toy. We had a half-dozen other packages—enough material to fill two barrels. I think it was a great success." Doubtless others will agree in this opinion. The writer of the above, himself volunteered to take the goods direct to the Guild the following Fourth-day (the 20th), in ample time for distribution.

I only cite this as a sample of what even a small Association may do to "help a little." Cannot others do the same?

A. C.

LECTURES BY HORATIO W. DRESSER.

A series of four (4) lectures by Dr. Horatio W. Dresser, A.M., Ph.D., of Boston, Mass., will be given in January, 1912, under the auspices of the Young Friends' Association, in their auditorium at Fifteenth and Cherry Streets, Philadelphia, Pa. The course will open Fifth-day (Thursday) evening, January 11, 1912, at 8 o'clock and will be continued weekly thereafter. The definite dates and subjects of the lectures are as follows:

January 11, 1912—"The Indwelling Spirit."

January 18, 1912—"The Spiritual Nature of Man."

January 25, 1912—"The Laws and Method of Spiritual Growth."

February 1, 1912—"Religious Co-operation."

Dr. Dresser is well-known to readers of serious books by his writings. Among his best-known publications are "The Power of Silence," "Living by the Truth," "The Christ Ideal" and "Voices of Hope."

These lectures will presuppose belief in the inner light or divine guidance, together with acquaintance with the questions that arise when effort is made to spread spiritual faith among those who know the critical thought of our day. Without undertaking to give the evidences for belief in the guiding presence of God, the lectures will endeavor to make the implied principles much clearer.

Tickets for the full course, $1.00 each, may be obtained at the Young Friends' Association office, or, from members of the Sectional Committee. Single admission, 35 cents.

SWARTHMORE COLLEGE NOTES.

On Second-day evening, the young women held a "Student Government Rally," intended to be a faint shadow of the large conference held a few weeks ago at Barnard College. The speakers were: Helen Barber, of Bryn Mawr; Elsie Blanchard, of the Sargent School, and Marion Junior delegate to the Barnard Conference. Edith Ellison, of Wellesley, was expected, but was unfortunately unable to be present.

David Starr Jordon, the President of Leland Stanford Junior University, lectured in Collection Hall on Third-day evening. His subject was "The Confessions of a Peacemaker." He got his audience in hand at once, and carried them in a succession of humorous digressions, with him in his recent trip through Japan, in the interest of international peace. His treatment of this question is, of course, essentially that of the biologist and has in consequence an additional interest. Dr. Jordon is President of the World's Peace Foundation, established by Edward Ginn, the Boston publisher.

On Fourth-day night, Paul M. Pearson, left Swarthmore for his usual lecture trip through the West. During his seven weeks' tour he will speak at many colleges and universities.

Men participated in the preliminary extemporaneous speaking contest on Fifth-day afternoon. The following team was chosen: Augustus Cadwallader, '12; Charles Collins, '12; Russell Green, '13; William Soyars, '13; Raymond Bye, '14; Roy Ogden, '14; Hughes, '15; Thomas McCabe, '15. On the following evening these eight men contested for the Ella C. Bunting prizes of twelve, eight, and five dollars. They were won by William Soyars, '13; Russell Green, '13 and Roy Ogden, '14.

A ten-cent ministrel show on Sixth-day night, given by the senior girls, in cap and gown and black face, realized several dollars toward the fund desired to send delegates to the summer conference at Silver Bay.

On Seventh-day morning, in Collection, William I. Hull, spent a few moments in a timely reference to the arbitrations treaties between France and Great Britian, now pending for ratification in the Senate. He urged that the students keep themselves conversant with the details of this universally important question.

Athletic work has now been transferred from the fields to the gymnasiums. In the Hall gymnasium the chief interest is basket-ball, and in Somerville, preparation for the hotly contested class contest later in the year. Both of the physical directors this year are new to Swarthmore, but their work seems to be moving without friction of any sort.

The announcement in Collection on Seventh-day morning, that the contract for the construction of the swimming pools had been signed was received with much enthusiasm.

The college meeting was addressed by Wm. T. Ellis, Dr. Aley, President of the University of Maine; Elizabeth Powell Bond, and Hannah Clothier Hall. The Christian Associations of the young men and young women were addressed by Jesse H. Holmes and Philip E. Howard, respectively.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

—In Philadelphia, meeting at 17th Street and Girard Avenue, and in West Philadelphia (35th St. and Lancaster Ave.), at 11 a. m. Race St. (cor. 15th) at 10.30.

—At Fairhill, Germantown Ave. and Cambria St., Phila., meeting for worship at 3.30 p. m. First-day School at 2.30.

—At Green St., Phila., the First-day morning and the mid-week meeting at 10.30 a. m.

—In Baltimore, at Park Ave., at 11 a. m. (and on Fourth-day at 8 p. m.); at Asquith Street, at 11 a. m.

—In New York, at 221 E. 15th, at 11 a. m., First-day School at 10 a. m.

—In Brooklyn, 110 Schermerhorn St., at 11 a. m., First-day School, at 10 a. m.

—In Reading, Pa., at 6th Street above Washington, Meeting at 11 a. m. First-day school at 10.

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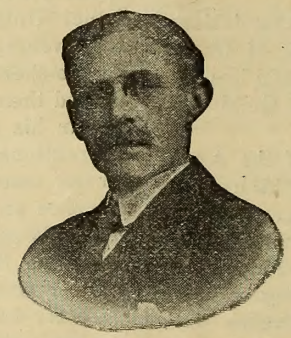
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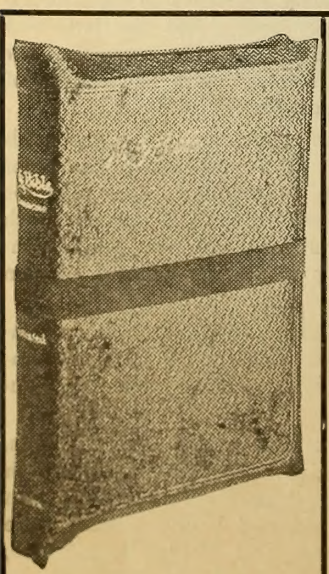
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TWELFTH MO. 30TH (7TH-DAY).

—West Chester, Pa., Monthly Meeting at 10.30 a. m.

TWELFTH MO. 31ST (1ST-DAY).

—At the meeting house, Newtown, Pa., 3 p. m., "Quakerism as a World Wide Religion," discussed by John S. Hoyland, of England, and Charles Howie, of Australia. All are invited.

—At West Phila. (35th St. and Lancaster Ave.), Sarah B. Flitcraft, of Chester, Pa., meeting at 11 a. m. First-day school at 10.

At Home of Aged and Infirm Colored Persons, 44th Street and Girard Avenue, Phila., meeting of Friends of all branches, 3 p. m.

—Young Friends' Association of Horsham, Pa.

—Young Friends' Association of Hockessin, Del., at home of Sadie B. Cloud, 2.30 p. m.

—At Race Street, Phila., after-meeting conference, 11.45 a. m., Religion of John Bunyan, introduced by Lewis Abbott. Meeting at 10.30 a. m.

—At Girard Avenue, Phila., Junior Conference, 9.45 a. m., New Year Observance at Home and Abroad, Ethel G. Coates.

FIRST MO. 7TH (1ST-DAY).

—Washington, D. C. Meeting attended by Dr. O. Edward Janney.

FIRST MO. 15TH (2ND-DAY).

—Fairfax Quarterly Meeting, at Waterford, Va.

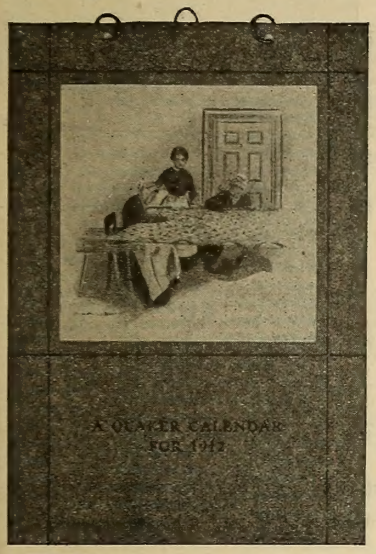
BOOK NOTES.

"William James and Other Essays of the Philosophy of Life," by Prof. Josiah Royce, friend and Harvard colleague of the late William James, opens with a notable and sympathetic appreciation of the beloved philosopher. He finds true spiritual leadership in James' thought—"an expression of the better spirit of our people. *He understood, he shared, and he also transcended the American spirit.* And just that is what most marks him as our national philosopher." "The Will to Believe" is recommended by Prof. Royce as the best book for one to read in order to apprehend that philosophy.

Loyalty—a favorite theme with Prof. Royce—is treated in the second essay; while "What is Vital in Christianity," "The Problem of Truth in the Light of Recent Discussion," and "Immortality" are the subjects of the other essays. The dignity and seriousness and insight of these pages makes the book of unusual worth.—(*Macmillan.*)

THE BIDDLE PRESS PUBLICATIONS

A Quaker Calendar for 1912



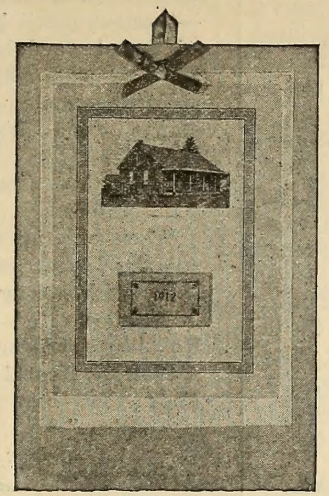
The Quaker Calendar is beautifully designed and printed on dark cream colored paper with oak colored cover and consists of 12 leaves, size 7x10 inches. The pictures are designed to express and illustrate the very best in our Quaker life and have been carefully drawn so as to be inoffensive to everyone. They picture Friends in the simple duties and pleasures so dear to us—knitting, spinning, the reading of the Bible, a group around the evening fire, before the meeting-house door, the stepping stone, in the garden, starting for meeting, the old clock, bed-time, feeding the chickens, etc. Each of these pictures were especially drawn at considerable expense for this calendar and are not reproductions of photographs or pictures. Each month has a suitable quotation from our best Quaker writers.

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Other Publications

All sent postage paid at prices given.

Wild-flower Calendar	$ .25
Old Quaker Meeting-houses. New Edition. John Russell Hayes. (Book)	1.00
A Life of Jesus. Marianna S. Rawson. (For boys and girls)	1.00
A Window in Arcady. A Quaint Country side Chronicle. Charles Francis Saunders.	1.25
Experiences in the Life of Mary Penington (Written by herself, edited by Norman Penney)	.75
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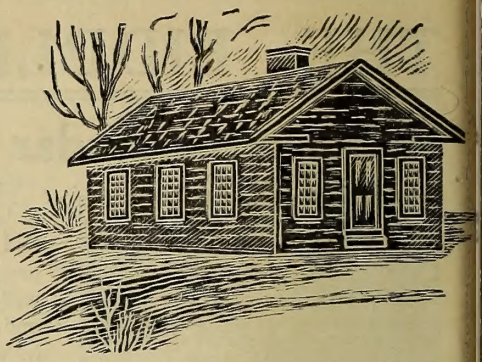
"When thy strength within thee faints,
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